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HANDBOOK

OF THE

BOMBAY PRESIDENCY.

WITH AN ACCOUNT OF

BOMBAY CITY.

SECOND EDITION.

MOST CAREFULLY REVISED ON THE SPOT, AND FOR THE MOST PART REWRITTEN.

WITH MAPS AND PLANS.

LONDON:
JOHN MURRAY, ALBEMARLE STREET.
1881.

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TO

THE GREAT INDIAN STATESMAN AND TRIED FRIEND OF

THE BRITISH GOVERNMENT,

HIS EXCELLENCY THE

NÚWÁB MUKHTÁRU'D DAULAH SIR SÁLÁR JANG BAHÁDUR,

G.C.S.I.,

This Volume is Inscribed

BY THE AUTHOR,

EDWARD B. EASTWICK.

LONDON, *August*, 1880.

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PREFACE TO THE SECOND EDITION.

In this Second Edition the Bombay Handbook has been so completely re-written that it might fairly be called a new book rather than a new edition. All the most important places in the Bombay Presidency have been recently visited by the Author, and in particular the province of Káthiawád, which is very difficult of access at present to the ordinary traveller, has been thoroughly examined. When the Branch Railways now in course of construction in Káthiawád are completed, the traveller will be able to visit the temples of Shatrunjay and Girnár with comparative facility, but, till then, it would require more time than the ordinary traveller could afford to reach those remarkable edifices, and, as matters at present stand, it would be necessary to carry provisions and wine, as there are no hotels and but few travellers' banglás where a mess-man is to be found.

The Author has to express his thanks for hospitality and valuable assistance rendered by H.E. the late Governor, Sir Richard Temple; the Acting-Governor, Mr. Lionel Ashburner; Mr. G. Hart, Private Secretary to the Governor; Colonel Westropp, Political Agent in Sáwantwádí; Mr. Arthur Crawford, C.S., late Envoy at Goa, and Mr. Norman Oliver; Mr. Waddington, C.S., Collector of Belgáon; Mr. Elphinston, C.S., Collector of Dhárwád; Mr. Robert Chrystall, residing at Gadak; Mr. Gurshidapa Virbasapa, Mámlatdár of Gadak;

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Mr. C. Rámchandra Bhaviya, Mámlatdár of Ron; Colonel Parr, Political Agent at Kolhápúr; Mr. W. Ferris, Assistant Political Agent at Kolhápúr, whose accurate knowledge of Persian enabled him to decipher the inscriptions at that place; Mr. MacTier, C.S., Collector of Sátárá; Mr. Nuneham, C.S., Judge of Puná; Mr. P. S. Melvill, C.S.I., Resident at Baroda; H.H. the Gáekwáḍ and Sir Mádhava Ráo, K.C.S.I., Díwán of Baroda; Dr. Johnston, civil surgeon at Bharúch; General Schneider, C.S.I., Commanding at Aḥmadábád, and his son Mr. C. Schneider; Mr. Prendergast Walsh, Assistant Political Agent in Káthiawáḍ; H.H. the Ṭhákor of Rájkoṭ; Colonel Barton, Political Agent in Káthiawáḍ; Mr. Dhanjí Sháh, Magistrate at Rajkoṭ; H.H. the Ṭhákor of Gondal; H.H. the Núwáb of Júnágaṛh; Mr. Hájí 'Abdu 'l Laṭíf, Wahitwadár of Viráwal; Major Scott, Assistant Resident at Dwárka; Colonel Reeves, Political Agent in Kachh; H.H. the Ráo of Kachh; the Díwán of Kachh; H.H. the Jám of Nowanagar; Mr. McCleland, engineer to H.H. the Jám, the Díwán of Nowanagar; Major Wodehouse, Assistant Political Agent in Káthiawáḍ; H.H. the Ṭhákor of Pálitána; H.H. the Ṭhákor of Bhaunagar; the Díwán of Bhaunagar; Mr. Birdwood, C.S., Judge of Surat; Mr. Theodore Hope, C.S., Collector of Surat; Mr. Walíu 'llah, of the Translator's Office, Bombay; Mr. Lestock Reid, C.S., Revenue Commissioner, N. Division, Bombay.

The Author's especial thanks are due also to Mr. Mathew, Agent, and Mr. Duxbury, Traffic Manager of the B.B.C.I. Railway, and Mr. Barnett, Agent for the G.I.P. Railway. Also to Mr. Naurozji Faridunji, of Bombay.

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HANDBOOK FOR TRAVELLERS

IN THE

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§ *a*. SEASON FOR VISITING BOMBAY.

It is as yet undecided whether the Province of Sindh is to be included in the Bombay Presidency, or to be assigned to the Lieutenant Governorship of the Panjáb. In the former case the Bombay Presidency extends from N. lat. 28° 42′ to about N. lat. 14°, where is the S. extremity of the Collectorate of Dhárwáḍ, and from E. long. 66° 43′ to W. long. 76° 20′, the E. extremity of Khándesh, and over this wide territory the climate varies very considerably. Even if Sindh should be annexed to the Panjáb as regards its civil and political administration, it is almost certain that it will still be occupied by Bombay troops, and for this reason it will be regarded in these pages as belonging to Bombay. We have, then, in Sindh a climate of intense heat from March to November, a climate resembling that of the sultry deserts of Africa. The temperature decreases as the sea is approached, so that at Karáchí the heat is never unbearable. At Ḥaidarábád during the 6 hottest months of the year the mean maximum of temperature in the shade is given at 98° 5′, but in Upper Sindh the thermometer sometimes registers 130° in the shade. But in the winter months the cold is such in Upper Sindh that thin ice is sometimes seen. In Kachh and Gujarát the heat is less, but still very great; in the other Collectorates, and especially the 2 most to the S., Belgáoṅ and Dhárwáḍ, the climate is much more moderate, and at Puná and Náshik and other places above the Gháṭs, except Sholápúr, the heat is never very oppressive. At Mahábaleshwar, again, Pawagaḍh, Girnár, and other mountain peaks, the cold is often severe. It will be necessary, therefore, for the traveller to take warm clothing with him, as well as the lightest possible. So provided, he may visit Bombay at any period of the year, but the best time for proceeding there is the end of October, when, if he is not very delicate, he may stop quite well till May, employing April in visiting places above the Gháṭs. The rain at Bombay itself and in the Koṅkaṇ or low country below the Gháṭs, and at Mahábaleshwar, amounts to between 200 and 300 inches, and travelling, except on the railways, is there nearly impossible in the rainy season. Above the Gháṭs, and in Kachh and Káthiawáḍ, where the rainfall is much less, travelling is far from being difficult or even disagreeable.

§ *b*. OUTFIT.

Chills in India are most dangerous, and the traveller must therefore provide himself with warm underclothing. He will also do well to take mosquito curtains with him, wherever he goes, with a light Cyprus bed, which weighs only 28lbs., but should the bedstead be thought inconveniently heavy, the curtains at all events are indispensable, as, to say nothing of escaping the being annoyed by mosquitoes, flies, rats, scorpions, and snakes, the traveller will be defended by the curtains from wind-strokes and malaria. A list of things for an outfit will be found in the "Handbook of Madras," at page 3, but to it may be added white shoes and high boots of *sambar* skin

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or other light-coloured material for use in the scorching glare of the sun. Spectacles, of neutral tint, and a veil to protect the eyes from dust and from the attacks of bees, are also very necessary. These troublesome insects have caused severe injuries and even death to travellers at the Marble Rocks, Elúra, Ajanta, and the Nílgiris. To be quite safe from their attacks, leather gauntlets reaching half-way to the elbow, and a light wire mask to protect the back of the head and neck, are required. As the excessive perspiration destroys kid gloves in a single wearing, it will be wise to provide oneself with cotton, silk, or Swedish gloves, and those who wish to shoot on the W. Coast should have gaiters steeped in tobacco juice to keep off leeches. Sleeping drawers should be made to cover the feet, and as the washermen break off or destroy buttons on underclothing, it will be well to use studs. All clothing sent in advance of the owner to India will have to pay duty, as will firearms that have not been in India before, or which have been removed from India for more than a year. In any case the owner will have to sign a certificate regarding them before they can be removed from the Custom House. There is a sort of counterpane called a *rizáí*, which can be bought anywhere in India, and is cheap, warm, and extremely comfortable.

§ *c*. HINTS AS TO DRESS, DIET, HEALTH, AND COMFORT.

There are certain localities in India which are highly malarious at all seasons, and should the traveller find it necessary to pass through them, he must arrange matters so as to traverse them in the day time, and must on no account pass the night there. Neglect of this precaution caused the death of Lord Hastings, who is buried at Tanjúr. On arriving at such places the traveller should inquire what is the best season for traversing them, and he had better defer his passage to a favourable time of year rather than risk a fever which has on too many occasions proved fatal. The temptation to wade through swampy ground in pursuit of snipe and ducks is very great, but almost certainly results in fever.

The season for shooting tigers and other wild beasts is in the hottest time of the year, when these animals resort to any place where they can procure water. On such occasions the sportsman must provide himself with a solar hat of the best description. A pith hat shaped like a coalheaver's, with a ventilator, and a turban so twisted as not to prevent the ventilation, with an umbrella thickly covered with white cloth, may prevent a *coup de soleil*. Whisky and water is the safest drink, or the juice of the cocoa nut, which is extremely refreshing, and is a favourite beverage with old Indian sportsmen. Rice, or Kánjí, or the juice of fresh limes, with water that has been boiled and filtered, is also a safe drink. Oysters and prawn curry should be avoided, as also in general tinned provisions, particularly lobster and salmon. To Hindús the eating of beef is an abomination, as the eating of pork, ham, and bacon is to the Muḥammadans, and whatever they may say, Indian servants will certainly resent their being obliged

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to prepare those meats or to carry them about. Bathing in cold water, particularly when fatigued or heated by exercise, is highly dangerous, as is also to sit in a draught after a bath. The deaths of Bishop Heber and Lord Hobart, and of many others, are decisive proofs of this fact. Cotton shirts and sheets are preferable to linen, being less likely to give chills.

§ *d.* ROUTES TO BOMBAY.

1. Voyage from Southampton through the Suez Canal.

The comfort of the voyage depends very much on the size and build of the ship. As a general rule the largest ships are best, and amongst these the "Deccan" may be pointed out as the most comfortable, being unusually steady in heavy weather, and having a poop, so that the saloons have their ports always open, even during gales. In going through the Red Sea to India the starboard cabins are best, and those on the port side on the return voyage. On embarking it will be well to secure a seat at table as near the captain's as possible. This is done by placing a card in a plate. The fare by this route is £68, exclusive of charges for all drinkables except tea, coffee, lime juice, and water. It is usual to give £1 as a fee to the cabin steward, and 10*s.* to the one that waits on you at table. The doctor also is paid by those that put themselves under his care. To those who have not seen Gibraltar, Malta, and the Suez Canal, the voyage is not without objects of interest. Between the Channel and these places there is seldom much to be seen. The first place sighted is Cape La Hogue in the Island of Ouessant, on the W. coast of Cotentin in France, off which, on May 19, 1692, Admiral Russell, afterwards Earl of Orford, defeated De Tourville and sank or burned 16 men of war. There is a lighthouse on Cape La Hogue, but as the coast is very dangerous, and fogs often prevail, many vessels have been wrecked here. Here begins the Bay of Biscay, which stretches for 360 m. to Cape Finisterre (finis terræ), a promontory on the W. coast of Galicia in Spain, in N. lat. 42° 54′ and W. long. 9° 20′, off which Anson defeated the French fleet in 1747. North wind usually prevails on this coast, which is favourable for the outward voyage. The next land sighted will probably be the Berlingas, or Berlings as English sailors usually call these dangerous rocky islands, on one of which is a lighthouse. These lie 40 m. N. of Lisbon, and after them Cape Roca will probably be seen a few m. N. of Lisbon. Next Cape St. Vincent will be made in N. lat. 37° 3′ and W. long. 8° 59′, at the S.W. corner of the Portuguese province Algarve, off which Sir G. Rodney, on January 16th, 1780, defeated the Spanish fleet, and Sir J. Jervis, on February 14th, 1797, won his earldom and Nelson the Bath by again defeating the Spaniards. On this occasion Nelson's ship captured the "S. Josef" and the "S. Nicholas," of 112 guns each. This Cape has a fort upon it, and the white cliffs, more than 100 ft. high, are honeycombed by the waves. Just before entering the Straits of Gibraltar Cape Trafalgar will also probably be seen in N. lat. 36° 9′, W. long.

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6° 1′, immortalized by Nelson's victory of October 21st, 1805. Gibraltar comes next in sight, and the distance between it and the remaining halting places will be seen in the following table :—

Names of Places.	Miles.	Totals.	General Total.
Southampton to Gibraltar . .	1151		
Gibraltar to Malta	981	3050	
Malta to Port Said	918		6119
Port Said to Suez, about . . .	100		
Suez to Aden	1305	3069	
Aden to Bombay	1664		

The time occupied between Southampton and Gibraltar averages 5 days, from Gibraltar to Malta 4½, from Malta to Port Said 4. In the Suez Canal everything depends on the vessels not grounding. Large steamers draw 23 or 24 ft., and as the Canal is only 25 ft. deep there is great risk of detention. Thus the "Ḳaiṣar i Hind" was detained 5 days in 1879, and had to unload 700 tons of cargo before a tug could pull her off; however, if the channel were properly buoyed, and if other careful arrangements were made, such accidents would be avoided.

The steamer stops so short a time at Gibraltar, Malta, and Aden, that those places cannot be properly inspected. In the Handbook of the Madras Presidency, Section I., will be found a full account of them, to which reference may be made. It is here only necessary to say that Gibraltar was taken by the Arabs in 711 A.D., and the place got its name from their general, Tárik, from whom it was called Jabal al Tárik=Gibraltar, the Mountain of Tárik. In 1309 it was captured by Ferdinand IV. of Spain, and recaptured in 1334 by the Moors, and by the Spaniards in 1462. In 1704 the English, aided by the Austrians and Dutch, and commanded by Sir G. Rooke, stormed the place on July 24th. Since then it has repulsed 3 attacks, the first by the French and Spaniards under Marshal Tessé, who lost 10,000 men; the next by the Spaniards in 1727, when they lost 5000 men; and the last on July 11th, 1779, when the Spaniards besieged it. This siege lasted till March 12th, 1783. The highest point of the Rock of Gibraltar is O'Hara's Tower, which rises to 1408 ft. The short stay of the steamer will not permit a passenger to do more than drive to Europa Point. He will land at the new Mole and drive up Main Street as far as the Alameda, where the band plays. In 1814, Governor Sir George Don made it from a parade ground into a garden, and it is now lovely with flowers and shrubs. There is a column with a bust of the Duke of Wellington. Observe also a bust of General Elliott, the hero of the great siege. In the Main Street excellent gloves and silk ties, as well as lace, may be bought cheap. At the Garrison Library is a model of the Rock, which shows every house in Gibraltar. Half a m. from the landing-place the Cathedral will be passed. It is worth a visit. The Governor's house, called the Convent, because it once belonged to the Franciscans, is in South Port Street.

On the way to Malta, Algiers is sometimes seen stretching in the

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shape of a triangle from its base on the sea to its apex on the higher ground. Probably also Cape Fez will be sighted, as also the promontory of the Seven Capes, Cape Bon, the most N. part of Africa, and the island of Pantellaria, the ancient Cossyra. It is 8 m. long, volcanic, and rises to more than 2000 ft. The Maltese group of islands consists of Gozo to the W., Malta to the E., and Cumino in the Straits of Freghi between the other two. St. Paul's Bay is in Malta island, 3 m. E. of the Straits, and thought to be the place where the shipwreck mentioned in the Acts took place. The harbour of Malta is 9½ m. E. of the Straits of Freghi, and consists of 2 principal ports, Marsamuscet on the W. and the Great Port on the E. The entrance to Marsamuscet is protected by Fort Tigne on the W. and Fort St. Elmo on the E. The harbour is not quite 1¾ m. long from N. to S., and ⅝ of a m. broad where broadest from E. to W. On the W. side, at about 300 yds. from Fort Tigne, is a peninsula, on the S. side of which is the Lazaretto, protected by Fort Manoel. Then follows a bay, then another peninsula, and then another bay, in which is the Hydraulic Dock. The E. shore of Marsamuscet is a peninsula fortified on all sides, and containing the town of Valetta on the N. and Floriana on the S. The town is a parallelogram, traversed from N. to S. by the following streets:—Marsamuscetto on the extreme W., and then as one goes to the E. by Ponente, Zecca, Forni, Stretta, Reale, Federico, Mercanti, St. Paolo, St. Ursula, and Levanti. Steamers generally lie at the S. end of the harbour, for the convenience of coaling. All passengers desire to escape from the dust of this necessary but most disagreeable operation. A boat costs 1s., and a row of a few hundred yds. will take one to the landing-place at Valetta, commonly known as the Nix Mangiare Stairs—"nothing to eat,"—so styled from the beggars that waylay one on the steps. These steps are rather fatiguing, and the task is rendered the more disagreeable by the odours that accompany the ascent. Those who dislike walking may get a cab at the top of the steps. It must be said that the cabs are not altogether safe, as the back sometimes falls out and wheels come off; and as the coachmen drive at a great rate over the hard stones, down steep pitches, and round turnings at right angles, accidents are not unfrequent. The traveller will perhaps like to go first to the P. and O.'s Agent in Strada Mercanti. Between that street and Strada Reale, almost exactly in the centre of the town, is the Palace, and close to it the Treasury, the Armoury, and just to the S., St. John's Church, which are the principal things to be seen. Durnsford's Hotel is opposite to part of St. John's Cathedral. Other hotels are the Imperial, Cambridge, Croce di Malta, and Angleterre. Close to Durnsford's is the statue of Antone Vilhena, a Portuguese Grand Master of the Knights of St. John. The floor of St. John's Church is paved with slabs bearing the arms of knights interred in the church. The 1st chapel on the rt. has a picture by Caravaggio of the beheading of John the Baptist. The next chapel belonged to the Portuguese, and has a bronze monument to Grand Master Manoel de Vilhena. The 3rd is the Spanish Chapel, the 4th that of the Provençals. In the 5th, sacred to the Virgin, are kept the town keys, taken from the Turks. The 1st chapel on the l. is

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the sacristy, the 2nd that of the Austrians, the 3rd that of the Italians. In the 4th or French Chapel is the tomb of a son of Louis Philippe, deceased in 1808. The 5th chapel belonged to the Bavarians, and from it a staircase descends to the crypt, where is the tomb of L'Isle Adam, the first Grand Master who ruled in Malta. The tomb of La Valette, from whom the town is called, is also in this crypt. The Palace contains pictures of Queen Victoria, George III., George IV., Louis XIV. by L'Etrec, Louis XV., the Duke of Bavaria, L'Isle Adam, and La Valette. The Armoury is full of interesting relics; in it are the original deed granted to the Knights of St. John by Pascal II. in 1126, and the deed when they left Rhodes in 1522; and also the sword and axe of Dragut or Dragart, the Turkish general killed in the siege of 1565. The 3 silver trumpets which sounded the retreat from Rhodes, and the armour of a Spanish knight 7 ft. 4 in. high, are also shown. The Library close to the Palace contains 40,000 volumes, and some Phœnician and Roman antiquities. The Opera House, the Bourse, the Auberge d'Auvergne (now the Courts of Justice), the Clubs (the Union Club was the Auberge de Provence), all in the Strada Reale, should be looked at. After this ascend the highest battery, whence is a fine view of both harbours and of the fortifications. If a carriage with 2 horses be hired for 6*s.*, a visit may be paid to the Monastery St. Francis d'Assise, 2 m. from the landing stairs, where are many bodies of dried monks. Beyond this, 2½ m., is the Governor's country Palace of San Antonio, where is a lovely garden with cypresses 40 ft. high. S.W. of this about 2 m. is Citta Vecchia on a ridge about 300 ft. high, affording a view over a greater part of the island. Here is a church with a dome not much smaller than that of St. Paul's. There are some curious Carthagenian or Phœnician ruins at Hajjar Kaim, but they are too distant to be visited.

The Great Port, which lies on the E. of Valetta, is not visited by the mail steamers. It is 2 m. long, and is defended at its entrance by Fort St. Elmo on the W. and Fort Ricasoli on the E. Then follow Rinella, Calcarra, and Senglea Bays, French Creek, and at the S. extremity Porto Nuovo. In the towns of Senglea and Burmola and Vittoriosa, which surround the bay to the N.E. and S., are various barracks and factories protected on the W. by Fort St. Angelo, and on the E. by the Coto Nera lines. On the E. side of Vittoriosa is the Inquisitor's Palace. The men-of-war lie in the Great Port.

The Suez Canal.—For a history of this canal refer to the "Handbook of Egypt," John Murray, 1873. The land about Port S'aíd is low, but the lighthouse, 160 ft. high, shows the approach to the harbour, which is formed by 2 breakwaters. A red light is shown at the end of the W. mole and a green at the end of the E. The lighthouse shows an electric light flashing every 3 seconds and visible 20 m. Opposite the anchorage on the Marina is the French office where pilots are got, and where they note the ship's draught, breadth, length, and tonnage. There is here a wooden plan of the canal, along which pegs with flags show the position of every vessel passing through the canal. Steamers generally coal here, so there is time to see the place. In the Place de Lesseps, in the centre of the European quarter, are the Hôtel du Louvre to the S. opposite the P. and O. office, the Hôtel de France to

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the W. The Arab quarter lies to the W. and contains nearly 7000 inhabitants and a mosque. The dimensions of the canal (see Handbook of Egypt,) are as follows:—

Width at water-line, where banks are low	. . .	328 ft.
Ditto	in deep cuttings	190 ,,
Ditto	at base	72 ,,
Depth	. . . . .	26 ,,

Slope of bank at water-line, 1 in 5; near base, 1 in 2.

For about 42 m. the canal runs due N. and S., it then bends to the E. for about 30 m. and again runs straight for the rest of its course. On the W. of the canal as far as Al Ḳanṭarah (the bridge), that is about 18 m., there is a broad shallow expanse of water called Lake Manzalah, and for the rest of the way on the W. and the whole way on the E. is a sandy desert. At 10 m. from Port S'aíd the old Pelusiac branch of the Nile is crossed, and 8 m. to the N.E. are the ruins of Pelusium. At 42 m. from Port S'aíd is the town of Ismá'ília, divided by a broad road lined with trees, which leads from the landing-place across the freshwater canal to the Quai Mehemet. In the W. quarter of the town are the Hôtel des Voyageurs, the Railway Station, the Quays of the freshwater canal, and large warehouses. In the E. quarter the Khediv's palace and the waterworks which supply Port S'aíd from the freshwater canal. About 5 m. from Ismá'ília the canal enters Lake Timsah, where the course is marked by buoys. About 10 m. further to the S. the canal enters the Bitter Lakes, where the course is again buoyed.

Suez.—At Suez the mail steamers frequently lie at a distance of 3 m., as the captains prefer to be where they can get off at once as soon as the Brindisi mail arrives. The office of the P. and O. is marked by a bust of Lieut. Waghorn in front of it.

The Red Sea.—A strong N. wind generally prevails in the Red Sea for half the voyage, and is succeeded by a strong wind from the S. for the rest of the way. The Sinaitic Range is the first remarkable land viewed to the E., but Sinai itself, distant 37 geo. m., is hid by intervening mountains of equal height. Shádwán Island is a little S. of the land that intervenes between the Gulfs of Suez and Akabah; about 10 m. from it is the reef on which the "Carnatic" was lost in 1866. The next danger is "The Brothers," 2 circular rocks rising 30 ft. above the sea. In the S. part of the Red Sea islets are numerous, and among them is the group called "the Twelve Apostles." There is one place where a light is particularly wanted, it is the rock of Abú Ail; it is not easily seen on account of its grey colour. It is 2½ m. to the E. of High Island or Jabal Suhaya, which is in N. lat. 14° 4′ and E. long. 42° 44′. In the monsoon the weather is generally misty here, and a lighthouse is much needed. On Jabal Tír, also in N. lat. 15° 38′ and E. long. 41° 54′, a light is required, as vessels coming from the N. have a run of 400 m. to this island without seeing land, and it is very desirable that the captains should make sure of their position, as there are reefs to the W. and E., the latter at only 20 m. distant. Jabal Tír is 110 m. N. of Abú Ail. At Perim island there is an officer stationed with 80 men. There is also a l[illegible]use, but in spite

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of it the Cunard steamer "Batavia" got ashore on the N. part of the island. On the African shore there is a large square house built by the French, now deserted. From Perim to the Arabian coast the strait is only 1 m. broad. From Perim to Aden is 90 m. due E.

Aden.—Most people land at Aden to escape the dust and heat in coaling. All boats must have a licence from the conservator of the port, and the number of the licence must be painted on the bow and stern. Each of the crew must wear the number on his left breast in figures 2½ in. long. When asking payment the crew must show the table of fares and rules, and any one of them asking pre-payment is liable to fine or imprisonment. In case of dispute, recourse must be had to the nearest European police-officer. A boat inspector attends at the Gun Wharf from 6 A.M. to 11 P.M. to call boats and to give information to passengers. After sunset passengers can be landed only at the Gun Wharf. It takes about ¼ of an hour to land at the Post Office Pier, which is broad and sheltered. About 1 m. to the left are the Hôtel de l'Europe and the Hôtel de l'Univers. There is also a large shop kept by a Pársí. To the right about 1 m. is Government House. The hour of departure is always posted up on board the steamer, and should there be 4 hrs. or more of daylight, a drive may be taken to the Tanks, which are 5 m. from the landing-place. These were begun in 600 A.D., and 13 have been restored, holding 8 million gallons of water.

The vessels of the Messageries Maritimes do not run to Bombay.

2. Route Overland by Venice or Brindisi.

Through tickets from London to Brindisi may be bought at the P. and O. Offices, 122 Leadenhall Street, and 25 Cockspur Street, and cost, 1st class £11 17*s.* 3*d.*, and 2nd class £8 12*s.* 6*d.*, being the same amount as tickets from station to station. If a through ticket or a part of it is lost, a fresh payment must be made. With through tickets the journey may be broken at Dover, Calais, Folkestone, Boulogne, Amiens, and Paris, and at 3 principal stations between Paris and Bologna. Also at Ancona and Foggia, between Bologna and Brindisi. Between London and Paris 60 lbs. of baggage are allowed free *viâ* Newhaven and Dieppe, and 56 lbs. *viâ* Dover and Folkestone. Between Paris and Modane 66 lbs. are allowed, but on the Italian rlys. all baggage is charged at 1fr. 7½c. for every 22 lbs. between Modane and Bologna, and 2frs. 51c. between Bologna and Brindisi. The London, Chatham, and Dover trains leave Victoria St., 1st and 2nd class at 7·40 A.M., and 1st class only at 8·20 P.M. Passengers by the through mail train must not start later than 7·40 A.M. on Thursday. Turin is reached at 6·40 P.M. by the train that leaves Paris at 8·40 P.M. and Modane at 2·50 P.M. This train arrives at Bologna at 5 P.M. Here the Hôtel Brun can be recommended. Brindisi is reached at 10·37 P.M., and here the Grand Hôtel des Indes Orientales faces the quay where the P. and O. steamers lie.

Alexandria.—This port cannot be entered at night. The land is low, but the lighthouse is seen at about 15 m. off. A breakwater

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1 m. long projects from the S. side of the harbour. On landing a walk of 10 minutes brings one to the Great Square or Place Mohammed Ali, where is the Hôtel de l'Europe. Close by, in the Place de l'Eglise, is Hôtel Abbat. At the right-hand corner of the Square is the P. and O. Office. For the sights of Alexandria see Murray's "Handbook of Egypt." A vehicle costs 2*s.* an hour in day and 3*s.* at night. The train for Suez starts at 6 P.M. Timetables are furnished.

By Venice.—The Hôtel de l'Europe is the best at Venice. From the 15th of April till the 15th of October pleasant weather may be looked for in the Adriatic. In the other months strong breezes are frequent.

§ *e.* ERAS.

The Hindús call this the 4th Age of the Earth, which they term Káliyug, the commencement of which they reckon from the 18th of February, 3102 B.C. The Era of Vikram, King of Ujjain, is reckoned from 57 B.C., and the years are called Samwat. The Era of Sháliváhana dates from March 14, A.D. 78, and the years are called Shaka. The Muḥammadan Era is called the Hijrah, or Flight, and is reckoned from July 16th, A.D. 622. The months are called—

	DAYS.		DAYS.
1. Muḥarram	30	7. Rajab	30
2. Ṣafar	29	8. Sh'abán	29
3. Rabí'u 'l avval, or Rabí'a I.	30	9. Ramaẓán	30
4. Rabí'u 'l ákhir, or Rabí'u's sání, or II.	29	10. Shawwál	29
5. Jumáda 'l avval, or Jumád I.	30	11. Ẕú'l K'adah	30
6. Jumáda 'l ákhir, or Jumád II.	29	12. Ẕú'l ḥijjah	29
		and in leap years	30

The year of the Hijrah being lunar, has 354 d. 8 h. 48 m. To bring the Hijrah year into accordance with the Christian year, express the former in years and decimals of a year and multiply by ·970225, add 621·54, and the total will correspond exactly to the Christian year. Or to effect the same correspondence roughly, deduct 3 per cent. from the Hijrah year, add 621·54, and the result will be the period of the Christian year when the Muḥammadan year begins. All trouble, however, of comparison is saved by Dr. Ferdinand Wüstenfeld's Comparative Tables, Leipzig, 1854.

Era of the Pársís.—This is reckoned from the accession of Yezdajird, on the 16th of June, 632 A.D. There are 12 months, of 30 days each, and 5 days are added at the end.

Pársí Months.

1. Farvardín.	7. Mihr.
2. Ardibihisht.	8. A'ban.
3. Khurdád.	9. Adár.
4. Tír.	10. Deh.
5. Amardád.	11. Bahman.
6. Sharivar.	12. Asfa[illegible]r.

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Tarikh Iláhí, and Faṣlí Era.—These eras both begin with the commencement of Akbar's reign, on Friday, the 5th of Rabí'u's-ṣání, A.H. 963=19th of February, 1556. To make this era correspond with the Christian, 963 must be added to it.

Year of the Christian era.	Hijrah year.	Hijrah begins.	Sidereal years.			Samwat.	Beginning.
			Káliyug.	Shaka.	Begin.		
1880	1298	4	4,981	1802	11	1937	11th April.

TABLE OF FESTIVALS AND FASTS.

HINDÚ FESTIVALS.

Makar Sankrántí.—On the 1st of the month Mágh, the sun enters the sign Capricorn or Makar. From this day till the arrival of the sun at the N. point of the Zodiac the period is called Uttaráyana, and from that time till he returns to Makar is Dakṣhiṇáyana, the former period being lucky and the latter unlucky. At the festival of Makar Sankrántí the Hindús bathe, accompanied by a Bráhman, and rub themselves with sesamum seed. They also invite Bráhmans and give them pots full of sesamum seed and other things. They wear new clothes with ornaments, and distribute sesamum seed mixed with sugar.

Vasant Panchamí is on the 5th day of the light half of Mágh, and is a festival in honour of Spring, which is personified under the name of Vasanta or Spring.

Rathsaptamí.—From Ratha, a car, and Saptami, seventh, when a new sun mounts his chariot.

Shivarát, the night of Shiva, held on the 14th of the dark half of the month Mágha, when Shiva is worshipped with flowers during the whole night.

Holí. A festival in honour of Kṛishna, held fifteen days before the moon is at its full, in the month Phálgun, celebrated with swinging and squirting red powder over everyone. All sorts of licence are indulged in.

Guḍhí Páḍavá, on the 1st of Chaitra. The leaves of the *Melia Azadirachta* are eaten. On this day the New Year commences, and the Almanac for that year is worshipped.

Rámanavamí, held on the 9th of Chaitra, in honour of Rámáchandra, who was born on this day at Ayodhya. A small image of Rámá is put into a cradle and worshipped, and red powder called gulál is thrown about.

Vaḍa Savitṛi, held on the 15th of Jyeshth, when women worship the Indian fig-tree.

Aṣhádhi Ekádashí, the 11th of the month Ashádh, sacred to Viṣhṇu, when that deity reposes for 4 months.

Nág Panchamí, held on the 5th of Shrávan, when the serpent Kálí is said to have been killed by Kṛishna. Ceremonies are performed to avert the bite of snakes.

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Nárali Purnima, held on the 15th of Shrávan. The stormy season is then considered over, and offerings of cocoa nuts are thrown into the sea.

Gokul Ashṭamí, held on the 8th of the dark half of Shrávan, when Kṛishṇa is said to have been born at Gokul. Rice may not be eaten on this day, but fruits and other grains. At night Hindús bathe and worship an image of Kṛishṇa, adorning it with the *Ocymum sanctum*. The chief votary of the temple of Kánhobá dances in an ecstatic fashion, and is worshipped and receives large presents. He afterwards scourges the spectators.

Pitṛi Amávásya, held on the 30th of Shrávan, when Hindús go to Valkeshwar in Bombay and bathe in the tank called the Banganga, which is said to have been produced by Rámá, who pierced the ground with an arrow and brought up the water. Shraddas or ceremonies in honour of departed ancestors are performed on the side of the tank.

Gaṇesh Chaturthí, held on the 4th of Bhádrapad, in honour of Gaṇesh, a clay image of whom is worshipped and Bráhmans are entertained. The Hindús are prohibited from looking at the moon on this day, and if by accident they should see it, they get themselves abused by their neighbours in the hope that this will remove the curse.

Ṛishi Panchamí, held on the day following Gaṇesh Chaturthí, in honour of the 7 Ṛishis.

Gaurí Vahan, held on the 7th of Bhádrapad, in honour of Shiva's wife, called Gauri or the Fair. Cakes in the shape of pebbles are eaten by women.

Wáman Dwádashí, on the 12th of Bhádrapad, in honour of the 5th incarnation of Viṣhṇu, who assumed the shape of a dwarf to destroy Bali.

Anant Chaturdashí, held on the 14th of Bhádrapad, in honour of Ananta, the endless serpent.

Pitṛi Pakṣh, held on the last day of Bhádrapad, in honour of the Pitras or Ancestors, when offerings of fire and water are made to them.

Dasara, held on the 10th of Ashwin, in honour of Durgá, who on this day slew the buffalo-headed demon Maheshásur. On this day Rámá marched against Rávaṇa, and for this reason the Maráṭhas chose it for their expeditions. Branches of the *Butea frondosa* are offered at the temples. This is an auspicious day for sending children to school. The 9 preceding days are called Navarátra, when Bráhmans are paid to recite hymns to Durgá.

Díwálí, "feast of lamps," from Díwá, "a lamp," and Ali, "a row," held on the new moon of Kártik, in honour of Kálí or Bhawáni, and more particularly of Lakṣhmí, when merchants and bankers count their wealth and worship it. It is said that Viṣhṇu killed a giant on that day, and the women went to meet him with lighted lamps. In memory of this lighted lamps are set afloat in rivers and in the sea, and auguries are drawn from them according as they shine on or are extinguished.

Bali Pratipada is held on the 1st day of Kártik, when Hindús fill a basket with rubbish, put a lighted lamp on it, and throw it away

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outside the house, saying, "Let troubles go and the kingdom of Bali come."

Kártik Ekádashí, held on the 11th of Kártik, in honour of Vishṇu, who is said then to rise from a slumber of 4 months.

Kártik Purnima, held on the full moon of Kártik, in honour of Shiva, who destroyed on that day the demon Tripurásura. On this day a great fair is held in Bombay at Valkeshwar, where Hindús worship Shiva and buy sweetmeats and toys for their children.

MUḤAMMADAN FESTIVALS.

Baḳarí 'Íd or *'Íd-i-Kurbán*, held on the 10th of Ẕu 'l hijjah in memory of Abraham's offering Ism'áíl or Ishmael. See Sale's "Koran," page 337. This festival is also called 'Ídu 'ẕ Ẕuḥá or the festival of lunch, when camels, cows, sheep, goats, kids, or lambs, are sacrificed.

Muḥarram, a fast in remembrance of the death of Ḥasan and Ḥusain, the sons of 'Alí and Fáṭimah the daughter of Muḥammad. Ḥasan was poisoned by Yezíd in A.H. 49, and Ḥusain was murdered at Karbalá on the 10th of Muḥarram, A.H. 61 = 9th October, A.D. 680. The fast begins on the 1st of Muḥarram and lasts 10 days. Muslims of the Shi'ah persuasion assemble in the T'aziyah Khánah, house of mourning. On the night of the 7th an image of Buráḳ, the animal on which Muḥammad ascended to heaven, is carried in procession, and on the 10th a Tábút or bier. The Tábúts are thrown into the sea. The mourners move in a circle, beating their breasts with cries of "Alas! Ḥasan, Alas! Ḥusain." At this time the fanatical spirit is at its height, and serious disturbances often take place.

A'khirí Chahár Shambah, held on the last Wednesday of Ṣafar, when Muḥammad recovered a little in his last illness and bathed for the last time. It is proper to write out 7 blessings, wash off the ink and drink it, as also to bathe and repeat prayers.

Barí Wafát, held on the 13th of Rabí'u 'l avval in memory of Muḥammad's death, A.H. 11.

Pír-i-Dastgír, held on the 10th of Rabí'u 'l ákhir in honour of Saiyid 'Abdu'l Ḳádir Gíláni, called Pír Pírán or Saint of Saints, who taught and died at Baghdád. During epidemics a green flag is carried in his name.

Chirágh-án-i-Zindah Sháh Madár, held on the 17th of Jumáda 'l avval in honour of a saint who lived at Makkhanpur and who is thought to be still alive, whence he is called Zindah, "living."

'Urs-i-Ḳádir Walí, held on the 11th of Jumáda 'l ákhir, in honour of Khwájah Mu'ínu 'd dín Chishtí, who was buried at Ajmír in A.H. 628.

Muraj-i-Muḥammad, held on the 25th of Rajab, when the Prophet ascended to heaven.

Shab-i-barát, night of record, held on the 16th of Sh'abán, when they say men's actions for next year are recorded. The Ḳur'án ought to be read all night, and the next day a fast should be observed.

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Ramazán, the month long fast of the Muhammadans. The night of the 27th is called Lailatu 'l-Ḳadr, "night of power," because the Ḳur'án came down from heaven on that night.

'Ídu 'l-fiṭr, the festival when the fast of the Ramazán is broken. The evening is spent in rejoicing and in exhibitions of the Nách girls.

Chirágḫán-i-Bandah Nawáz, held on the 16th of Ẕú 'l Ḳ'adah in honour of a saint of the Chishtí family, who is buried at Kalbarga and is also called Gísú Daráz, "long ringlets."

THE PÁRSÍ FESTIVALS.

Patati, New Year's day. The 1st of Farvardín. The Pársis rise earlier than usual, put on new clothes, and pray at the Fire Temples. They then visit friends and join hands, distribute alms and give clothes to servants and others. This day is celebrated in honour of the accession of Yezdajird to the throne of Persia, A.D. 632.

Khurdád-sál, the birthday of Zoroaster, who is said to have been born 1200 B.C. at the city of Rai or Rhages near Tehrán.

Farvardín-Jasan, on the 19th of Farvardín, on which ceremonies are performed in honor of the dead called Frohars or "protectors." There are 11 other Jasans in honour of various angels.

Jamshídí Nauroz, held on the 21st of March. It dates from the time of Jamshíd, and the Pársis ought to commence their New Year from it.

Zartashte Diso, held on the 11th of Deh in remembrance of the death of Zartasht or Zoroaster.

Muktád, held on the 25th of Aspendád. A clean place in the house is adorned with fruits and flowers, and silver or brass vessels filled with water are placed there. Ceremonies are performed in honour of the souls of the dead.

According to the *Kiṣṣah-i-Sanján*, translated by E. B. Eastwick in the Journal of the Bombay Asiatic Society for 1842, the ancient books of the fire-worshippers were destroyed by Alexander the Great, and for 3 centuries the sect was persecuted, but Ardeshír Bábegán, 229–243 A.D., restored fire worship. After the defeat of Yezdajird in 640 A.D., the Fire-Worshippers migrated to Hurmaz (the island of Ormuz), where they remained 15 years, and being warned by their ancient prophecies, then fled thence to Hindústán. They anchored at Deb or Diva, an island a little to the S.W. of the peninsula of Káthiawád. There they disembarked, and resided 19 years and then migrated to Sanján, 24 m. S. of Damán and 5 m. inland. Damán is 101 m. N. of Bombay and about 30 m. S. from Surat. The neighbouring chief was Ráná Jádi or Jayadeva, a feudatory of the Rájpút King of Champanír, who granted an asylum to the fugitives on condition that they explained their faith, adopted the language of Hind in place of that of Persia, assimilated the dress of their women to that of India, laid aside their arms and armour, and agreed that their marriage processions should be at night. They told the Rájá that they worshipped Yazdán, and revered the moon and the sun, the cow and water and fire, that they wore as a sacred cincture a belt of 72 threads (called the Kustí); that their women at certain periods

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forbore to look on the sun, the moon, and water, and kept at a distance from water and fire; and that they had various other observances, which will be found in Dr. Wilson's "The Doctrine of Jehovah addressed to the Pársis." They then took up their abode in the Rájá's territory and called their place of residence Sanján. Three hundred years passed away, and though the Fire-Worshippers held their head-quarters at Sanján, many of them were dispersed through Gujarát. Some went to Nausárí, some to Bánkanír, some to Bharúch, others to Anklisar, and others again to Khambáyat. Five hundred years after the settlement at Sanján had been founded, the Muslims conquered Champanír, and Maḥmúd Sháh Begaḍa began to reign there, and sent Alif Khán to conquer Sanján. This leader was defeated by the Hindú Rájá chiefly through the aid of the Fire-Worshippers under their chief, Ardashír. In a second action Maḥmúd Sháh's army was victorious, and Ardashír and the Rájá were slain. For 12 years after this the settlement of Sanján lay waste, and the Fire-Worshippers then moved to Bánsda, or Bánsadah; and not many years after to Nausárí, whence they migrated to Bombay and other places.

§ *f*. CHRONOLOGICAL TABLES.

Hindú Chronology before the Christian Era.

		B.C.
Arrangement of first nine Books of the Rig Veda	(about)	1400
Composition of parts of the tenth Book	(about)	1100
Yajur } Sáma } Veda	(about)	1000–802
Sútras Vaidik, comprising laws		1000
Sútras of Philosophical system	(about)	1200–800
Atharva Veda		800
Sakya Muni, birth		638
Death and Æra		543
First Buddhist Convocation at Rájagriha		543
Voyage of Skylax down the Indus by order of Dareius Hystaspes.		490
Second Buddhist Convocation at Vesali		443
Alexander crossed the Indus, April		327
Chandragupta or Sandrakottus		315
Mission of Megasthenes to the Court of Sankradottus		302
Rámáyaṇa		300
Ashoka		270
Third Buddhist Convocation		249
Mahábhárata		240
Laws of Manu		200
Menander		126
Ceylon Buddhistical Books		104–76
Æra of Vikramáditya and of the Shakuntalá		57
		A.D.
Cave temples at Salsette		50–100
Æra of Sháliváhan		78
Sáh dynasty of Gujarát		100
Travels of Fa-Hian		399
Mahawanso		459–477
Travels of Hiuan Tsang		629–645
Puráṇas		800–1400

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Governors of Bombay and the Dates of their Accession.

	DATES.
Mr. Gerald Aungier	1667
„ Thomas Rolt	1667
Sir John Child, Bart.	1680
Mr. John Vaux	1690
„ Bartholomew Harris	1690
„ Samuel Annesley	1692
Sir John Gayer	1698
Sir Nicolas Waite	1702
Sir H. Oxenden, Bart.	1707
Mr. William Aislabie	1709
„ Charles Boone	1724
„ William Phipps	1731
„ Robert Cowan	1734
„ John Horne	1734
„ Stephen Law	1739
„ William Wake	1742
„ John Geekie	1742
„ Richard Bouchier	1750
„ Charles Crommelin	1760
„ Thomas Hodges	1767
„ William Hornby	1776
„ Rawson Horr Bodham	1784
„ Andrew Ramsay	1788
Sir W. Medows, K.B.	1790
Sir Robert Abercrombie, K.B.	1790
Mr. George Dick	1794
„ John Griffiths	1795
„ Jonathan Duncan	1795
„ George Brown	1811
Sir Evan Nepean, Bart.	1812
The Hon. Mountstuart Elphinstone	1815
Sir John Malcolm, K.C.B.	1817
Sir T. S. Beckwith, K.C.B.	1830
Mr. John Romer	1831
Earl of Clare	1831
Sir Robert Grant, Bart.	1835
Mr. James Farish	1838
Sir James Rivett-Carnac, Bart.	1839
Sir W. H. Macnaghten, Bart.	1841
The Hon. G. W. Anderson	1841
Sir George Arthur, Bart.	1842
The Hon. L. R. Reid	1846
Sir George Russell Clerk	1847
Viscount Falkland	1848
Right Hon. Jn. Lord Elphinstone, G.C.H.	1853
Sir George Russell Clerk, K.C.B.	1860
Sir Bartle Frere	1862
Sir Seymour Fitzgerald	1867
Sir Philip Wodehouse	1872
Sir Richard Temple, Bart.	1877
Sir James Fergusson, Bart.	1880

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Maráṭha Dynasties.

	DATES.
Sháhjí Bhoṅslé, born at the village of Verol, near the caves of Elúra	1594
Enters the service of the Emperor Sháh Jahán as the chief of 5000 horse	1629
Dies at Baswapatan near Bednúr . . . . January,	1664
Shivají, founder of the Maráṭha empire, born at Junnar, 50 miles N. of Puná . . . . May,	1627
Murders Afzal Khán, the Bíjápur General at Pratápgarh	1659
Assumes the title of Rájá	1664
Repairs to Dilli *	1666
Ascends the throne	1674
Dies, and is succeeded by his son Shambují	1680
Shambují executed by Aurangzíb	1689
Rájá Rám, son of Shivají, by his second wife	1690
Sháo or Sáhu Rájá, or Shivají II., son of Shambují	1708
Dies, and the Peshwás get possession of the whole power 27th December,	1749
Rám Rájá, son of Shivají II.	1778
Sáhu II., adopted son of Rám Rájá . . . . 4th May,	1808
Prataṕ Singh, eldest son of Sáhu II., enthroned by the English	1818
Deposed by the English and sent prisoner to Banáras	1839
Apá Ṣáḥib, brother of Prataṕ Singh	1839
Dies, and his territories are annexed by the English	1848

Peshwás.

Shámráj Paṅt (*See* Grant Duff, vol. i. page 150)	1656
Deposed by Shivají, and his office given to Moro Trimmal Pinglé	1659
Nílu Paṅt Moreshwar	1690
Bhairu Pant Pinglé	1708
Bálájí Wishwanáth	1714
Bájí Ráo Balál, son of Bálájí	1720
Bálájí Bájí Ráo, eldest son of Bájí Ráo Balál	1740
Mhádu Ráo, second son of Bálájí	1761
Died November 18th	1772
Náráyaṇ Ráo, brother of Mhádu Ráo	1772
Raghunáth Ráo usurps	1773
Mhádu Ráo Náráyaṇ, son of Náráyaṇ Ráo	1774
Kills himself	1795
Bájí Ráo Raghunáth	1796
Chimnají . . . . . 26th of May	1796
Bájí Ráo publicly proclaimed . . . 4th of December,	1796
Surrenders to the English, and his dominions annexed ... 3rd June	1818

Bhoṅslé Rájás of Nágpúr.

Kánhojí Bhoṅslé Sená Ṣáḥib Subá.	
Raghují Bhoṅslé	1734
Receives the province of Bírár from the Peshwá	1750
Dies, and is succeeded by Jánují	1753
Rághují, eldest son of Mádhují	1772
Sabají, killed in battle by Mudají (Apá Ṣáḥib)	1774
Passají, son of Raghují	1816
Deposed	1817—1818

* The name of this city is spelled in 2 ways in Urdú, Dilli and Dihli. Both are right, but in this book the form Dilli has been adopted.

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	DATES.
Gujar, grandson of Raghují, and assumes his name	1818
Apá Ṣáḥíb dies at Jodhpúr	1840
Raghují dies . . . . . 11th of December,	1853
Territory of Nágpúr annexed to British India	1854

Sindhia Dynasty.

Ránují Sindhia of Kanerkher near Sátárá	1724
Jyapa, eldest son of Ránují (Grant Duff, vol. ii. page 40)	1750
Murdered by two assassins sent by Bijya Singh of Jodhpúr. (Grant Duff, vol. ii. page 144)	1759
Mahádájí, third son of Ránují	1759
Defeated near Dillí by Aḥmad Sháh, when Datají Sindhia and two-thirds of the Maráṭha army were killed	1769
Mahádájí dies	1794
Daulat Ráo, grand-nephew of Mahádájí . . . . 1794 to	1803
Daulat Ráo defeated at Assye . . . . . Sept. 23rd,	1803
Baiza Bái, Daulat Ráo's widow, regent	1825
Jankojí	1833
Jyají succeeds	1843
His army defeated by Sir Hugh Gough . . 29th December,	1843
Gwáliár fort permanently occupied by the English	1844

The Holkar Dynasty.

Malhár Ráo Holkar. A Dhangar and famous general of horse. (Grant Duff, vol. i. page 479)	1724
Obtains the larger half of Málwa with a revenue of £750,000 a year	1750
Retires from the Battle of Pánipat. (Grant Duff, vol. ii. p. 153) 6th January,	1761
Malhár Ráo dies	1767
Málí Ráo, grandson of Malhár, succeeds under Regency of Ahalya Bái, who makes Tukojí Holkar, no relation of Malhár Ráo, general	1767
Tukojí dies . . . . . 15th Aug.,	1797
Tukojí's eldest son Khaṅḍé Ráo nominally succeeds, but is confined at Puná	1797
Rise of Jeswant Ráo, illegitimate brother of Khaṅḍé	1800
Jeswant defeats Sindhia's army at Puná, and takes his guns and baggage . . . . . 25th October,	1802
Routs General Monson's army near Biána . . 28th August,	1804
Jeswant dies . . . . . 20th October,	1811
Tulsí Bái, mistress of Jeswant, adopts his illegitimate son Malhár Ráo	1811
Malhár's army defeated by the English at Mehidpúr . 21st Dec.	1818
Martand Ráo, son of Bápu Holkar	1833
Harí Ráo	1833
Khaṅḍé Ráo	1833
Malkarjí under the Regency of the Máí Ṣáḥibah until his majority in . . . . . February,	1852
H.H. Mahárájá Tukojí Ráo	1852

The Gáckwáḍ Dynasty.

Dámájí appointed by Sáhu Rájá second in command to Khaṅḍé Ráo Dhábáḍé with the title of Shamshír Bahádur	1720

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		DATES.
Pilájí, son of Jankojí Gáekwáḍ		1721
Pilájí defeated and wounded at the battle of Dabhoí	1st April,	1731
Obtains the title of Sená Khás Khail		1731
Pilájí is assassinated at Dákúr by an emissary of Abhai Singh		1732
Dámájí, eldest son of Pilájí		1732
Dámájí II. imprisoned at Puná by the Peshwá		1751
Kedárjí is named Gáekwáḍ		1751
Dámájí is restored		1753
He returns from Pánipat		1761
Makes Patan his capital		1763
His eldest son Govind Ráo is defeated and taken prisoner by Mádhu Ráo Peshwá, and Dámájí is severely mulcted for his rebellion		1768
Dámájí II. dies		1768
Govind Ráo attains the succession by paying five millions and fifty thousand rupees		1768
Sayájí Ráo		1771
Fath Singh	February 17th,	1778
Fath Singh dies and is succeeded by Mánájí as regent for Sayájí,	December 21st,	1789
Mánájí dies	August 1st,	1793
Govind Ráo restored	December 19th,	1793
Govind Ráo dies	September 19th,	1800
Succeeded by Ánand Ráo		1800
Fath Singh, younger brother of Ánand Ráo, regent	April 3rd,	1816
Fath Singh dies	June 23rd,	1818
Succeeded by his younger brother Sayájí		1818
Dies	December 28th,	1847
Succeeded by his eldest son Gaṇpat Ráo		1847
Gaṇpat Ráo dies	November 19th,	1856
Succeeded by Khaṅḍé Ráo		1856
Khaṅḍé Ráo dies	November 28th,	1870
Malhár Ráo, brother of Khaṅḍé Ráo	December 1st,	1870
Deposed and deported to Madras	April 22nd	1875
Sayájí Ráo adopted by Jamná Báí and declared Gáekwáḍ	May 27th,	1875

Anhalwáḍá Dynasty of Gujarát.

Saila-deva, living in retirement at Ujjain, found and educated	696
Banarája, son of Samanta Sinh (Chohán), who founded Anhalpúr, (Nerwáleh or Patan,) called after Anala Chohán	745
Jogarája	806
Bhíma Rájá	841
Bheur	866
Behirsinh	895
Reshadat	920
Samduta	935

Solankhí Dynasty.

Mula Rájá usurped the throne	910
Chamund, invaded by Sulṭán Maḥmúd	1025
Vallabba (Beyser or Bisela) ancient line rest	1038
Durlabba usurped the throne	1039

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	DATES.
Bhíma rájá.	
Káladeva, Karna-rájendra, or Visaladeva, who became Paramount Sovereign of Dillí	1050
Siddha, or Jayasinh, an usurper	1094
Kumárapála poisoned	1094
Ajayapála, son of Jayasinha	1094

The Bhágela Dynasty.

Bhíma Deva or Bhala Bhíma Deva	1209
Arjun deva	1250
Saranga deva	1260
Karan	1281
Gujarát was annexed to Dillí by 'Aláu'd-dín Muḥammad Sháh	1309

Farrukhí Dynasty of Khándesh.

Malik Rájá Farrukhí receives the jágír of Tálnír from Fíroz	1370
Malik Nasír or Nasír Khán Farrukhí builds Burhánpúr	1399
Mírán 'Ádil Khán Farrukhí expels Dakhanís from Khándesh	1437
Mírán Mubárik Khán Farrukhí; peaceful reign	1441
Mírán Ghaní, or A'dil Khán Farrukhí I.; tributary to Gujarát	1457
Dáúd Khán Farrukhí, tributary to Málwa	1503
'A'zim Humáyún, or 'A'dil Khán Farrukhí II.	1510
Mírán Muḥammad Khán Farrukhí; succeeds to Gujarát throne	1520
Mírán Mubárik Khán Farrukhí, brother; war with Mughuls	1535
Mírán Muḥammad Khán Farrukhí; attack from Dakhan	1566
Rájá A'lí Khán Farrukhi; acknowledges Akbar's supremacy	1576
Bahádur Khán Farrukhí; defies Akbar, imprisoned at Gwáliár	1596

Kings of Gujarát.

Muẓaffar Sháh I.; appointed Viceroy by Firoz Tughlak, 1391, A.H. 793; assumes independence in A.H. 799 . . . A.D.	1396
Aḥmad Sháh I., grandson, builds Aḥmadábád and Aḥmadnagar	1411
Muḥammad Sháh, surnamed Karím, the merciful	1443
Kuṭb Sháh; opposes Málwa King, and Chitor rájá Kombha	1451
Dáúd Sháh, his uncle deposed in favour of	1459
Maḥmúd Sháh I. Begaḍá; two expeditions to Dakhan	1459
Muẓaffar Sháh II.; war with Rána Sanga	1511
Sikandar Sháh assassinated	1526
Nasir Khán, or Maḥmúd Sháh II. displaced by	1526
Bahádur Sháh, invades Málwa, murdered by Portuguese	1526
Mírán Muḥammad Sháh Farrukhi, nephew of Málwa	1536
Maḥmúd Sháh, son of Laṭíf Khán; released from prison	1538
Aḥmad Sháh II., a spurious heir set up by minister	1553
Muẓaffar Sháh III. Habbú, a supposititious son of Maḥmúd	1561
Muẓaffar Sháh submits to Akbar, and in 1583 Gujarát finally becomes a province of Akbar's empire	1572

'A'dil Sháhi Dynasty of Bíjápúr.

Abú'l Muẓaffar Yúsuf 'A'dil Sháh, son of Aghá Murád or Amurath II. of Anatolia	1489

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	DATES.
Ismá'íl 'Ádil Sháh	1511
Malú 'Ádil Sháh	1534
Ibrahím 'Ádil Sháh I.	1535
'Alí 'Ádil Sháh	1557
Ibrahím 'Ádil Sháh II.	1579
Muḥammad 'Ádil Sháh	1626
Sulṭán Sikandar (or 'Alí 'Ádil Sháh II.)	1660

Niẓám Sháhí Dynasty of Aḥmadnagar.

Aḥmad Niẓám Sháh	1490
Burhán Niẓám Sháh I.	1508
Ḥusain Niẓám Sháh	1553
Murtaẓá Niẓám Sháh I.	1565
Mírán Ḥusáin Niẓám Sháh	1588
Ismá'íl Niẓám Sháh	1589
Burhán Niẓám Sháh II.	1590
Ibrahím Niẓám Sháh	1594
Aḥmad ibn Sháh Táhir	1594
Bahádur Niẓám Sháh	1595
Murtaẓá Niẓám Sháh II.	1598
Malik Ambar	1607

Governors and Viceroys of Goa.

1. Dom Francisco de Almeida (1st Viceroy), March 25th; murdered on return at Cape of Good Hope	1505
2. Affonso de Albuquerque, October, 1509; died in Harbour of Goa, December 16th	1515
3. Lopo Soares de Albergaria, September 8th, 1515; went to Portugal, January 20th	1519
4. Diogo Lopes de Siqueira, September 8th	1518
5. Dom Duarte de Menezes, January, 1522; left for Portugal, December	1524
6. Dom Vasco da Gama, Count of Vidigueira (2nd Viceroy) September, 1524; died at Cochin, December 24th	1524
7. Dom Henrique de Menezes, January 17th, 1525; died, February 21st	1526
8. Lopo Vaz de Sampaio, February 21st, 1526; sent in chains to Portugal, November 18th	1529
9. Nuno da Cunha, November 18th, 1529—September 14th	1538
10. Dom Garcia de Noronha (3rd Viceroy), September 14th, 1538; died April 3rd	1540
11. Dom Estevão da Gama, son of Vasco da Gama, April 3rd, 1540; returned to Portugal, May 6th	1542
12. Martim Affonso de Souza, 7th May, 1542, to September 10th	1545
13. Dom João de Castro, Governor, September 10th, 1545 (4th Viceroy), 1547; died, June 6th	1548
14. Garcia de Sá, June 6th, 1548; died, June 13th	1549
15. Jorge Caberal, June 13th, 1549, to November	1550
16. Dom Affonso da Noronha (5th Viceroy), November, 1550, to September 23rd	1554
17. Dom Pedro Mascarenhas (6th Viceroy), September 23rd, 1554; died, June 16th	1555

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DATES.

18. Francisco Barreto, June 16th, 1555, to September 8th . . 1558
19. Dom Constantino da Bragança (7th Viceroy), September 8th, 1558, to September 7th 1561
20. Dom Francisco Coutinho, Count of Redondo (8th Viceroy), September 7th, 1561 ; died, February 19th 1564
21. João de Mendonça, February 19th, 1564, to September 3rd . 1564
22. Dom Antão de Noronha (9th Viceroy), September 3rd, 1564, to September 10th 1568
23. Dom Luis de Athaide (10th Viceroy), September, 1568, to September 6th 1571
24. Dom Antonio de Noronha (11th Viceroy), September 6th, 1571, to December 9th 1573
25. Antonio Moniz Barreto, December 9th, 1573, to September . 1576
26. Dom Diogo de Menezes, September, 1576, to August 31st . 1578
27. Dom Luis de Athaide (12th Viceroy), August 31st, 1578 ; died, March 10th 1581
28. Fernão Telles de Menezes, March 13th, 1581, to September 17th 1581
29. Dom Francisco Mascarenhas, Count of Villa de Horta (13th Viceroy), September 16th, 1581, to November . . . 1584
30. Dom Duarte de Menezes, Count of Tarouca (14th Viceroy), October 25th, 1584 ; died, May 4th 1588
31. Manoel de Souza Coutinho, May 4th, 1588, to May 15th . . 1591
32. Mathias de Albuquerque (15th Viceroy), May 15th, 1591 ; returned to Portugal, May 25th 1597
33. Dom Francisco da Gama, Count of Vidigueira, grandson of Vasco da Gama (16th Viceroy), May 25th, 1597, to December 25th 1600
34. Aires de Saldanha (17th Viceroy), December 25th, 1600, to January 15th 1605
35. Martim Affonso de Castro (18th Viceroy), January, 1605 ; died at Malacca, June 3rd 1607
36. Dom Fr. Aleixo de Menezes, Archbishop of Goa, June 3rd, 1607, to May 27th 1609
37. André Furtado de Mendonça, May 27th, 1609; recalled to Portugal, September 5th 1609
38. Ruy Lourenço de Tavora (19th Viceroy), September 5th, 1609, to December 15th 1612
39. Dom Jeronimo de Azevedo (20th Viceroy), December 15th, 1612, to November 18th 1617
40. Dom João Coutinho, Count of Redondo (21st Viceroy), November 18th, 1617 ; died, November 10th 1619
41. Fernão de Albuquerque, November 11th, 1619, to December 19th 1622
42. Dom Francisco da Gama, Count of Vidigueira (22nd Viceroy), November 19th, 1622, to January 31st 1627
43. Dom Francisco Luis de Brito, January, 1627 ; died, July 29th 1628
44. Dom Miguel de Noronha, Count of Linhares (23rd Viceroy), December 21st, 1629, to December 8th 1635
45. Pero da Silva (24th Viceroy), December 8th, 1635, to June 24th 1639
46. Antonio Telles de Menezes, October 4th, 1639, to September 21st 1640
47. João da Silva Tello de Menezes, Count of Aveiras (25th Viceroy), 21st September, 1640, to 30th December . . . 1646

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48. Dom Felippe Mascarenhas (25th Viceroy), December 30th, 1646, to May 31st 1651
49. Dom Vasco Mascarenhas, Count of Obidos (27th Viceroy), September 6th, 1652; deposed by Dom Braz de Castro, October 22nd 1653
50. Dom Rodrigo Lobo da Silveira, Count of Sarzedas (28th Viceroy), August 19th, 1655; died, January 3rd 1656
51. Antonio de Mello e Castro (29th Viceroy), January 3rd, 1656, to 1666
52. João Nunes da Cunha, Count of St. Vincent (30th Viceroy) 17th October, 1666; died, November 6th 1668
53. Luis de Mendonça Furtado D'Albuquerque, Count of Lavradio (31st Viceroy), May 22nd, 1671, to October 30th . . 1677
54. Dom Pedro de Almeida, Count of Assumar (32nd Viceroy), October 30th, 1677; died at Mozambique, March . . . 1678
55. Francisco de Tavora, Count of Alvor (33rd Viceroy), September 12th, 1681, to 3rd December 1686
56. Dom Rodrigo da Costa, 26th March, 1686, to 23rd June . . 1690
57. Dom Miguel de Almeida, June, 1690; died 9th January . . 1691
58. Dom Pedro Antonio de Noronha, Count of Villa Verde (34th Viceroy), May 28th, 1693, to September 20th . . . 1698
59. Antonio Luiz Gonçalves da Camara Coutinho (35th Viceroy), September 20th, 1693, to September 17th 1701
60. Caetano de Mello de Castro (36th Viceroy), October 2nd, 1702; returned to Portugal, October 29th 1707
61. Dom Rodrigo da Castro (37th Viceroy), 28th October, 1707, to September 21st 1712
62. Vasco Fernandez Cesar de Menezes (38th Viceroy), September 21st, 1712, to January 13th 1717
63. Dom Sebastião d'Andrade Passanha, Archbishop of Goa, January 13th, 1717, to October 16th 1717
64. Dom Luiz de Menezes, Count of Ericeira (39th Viceroy), October 16th, 1717, to September 14th 1720
65. Francisco José de Sampaio e Castro (40th Viceroy), September 14th, 1720; died, July 13th 1723
66. Dom Christovão de Mello, July 13th, 1723, to September 3rd . 1723
67. João de Saldanha da Gama (41st Viceroy), October 28th, 1725, to January 23rd 1732
68. Dom Pedro Mascarenhas, Count of Sandomil (42nd Viceroy), 7th October, 1732, to May 18th 1741
69. Dom Luiz de Menezes, Count of Ericeira (43rd Viceroy), May 18th, 1741; died, June 12th 1742
70. Dom Pedro Miguel de Almeida e Portugal, Count of Assumar (44th Viceroy), September 24th, 1744, to September 27th . 1750
71. Francisco D'Assis, Marquis of Tavora (45th Viceroy), September 27th, 1750, to September 18th 1754
72. Dom Luiz Mascarenhas, Count of Alva (46th Viceroy), September 20th, 1754; killed by the Maráṭhas, June 28th . 1756
73. Manoel de Saldanha D'Albuquerque, Count of Ega (47th Viceroy), September 23rd, 1756, to 19th October . . . 1765
74. Dom João José de Mello, 14th April, 1767; died, January 10th 1774
75. Filippe de Valladores Souto Maior, January 13th, 1774, to September 24th 1774
76. Dom José Pedro da Camara, September 24th, 1774, to May 26th 1779

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77. Dom Frederico Guilherme de Souza, May 26th, 1779, to November 3rd 1786
78. Francisco da Cunha e Menezes, November 3rd, 1786, to May 22nd 1794
79. Francisco Antonio da Veiga Cabral, 22nd May, 1794, to May 30th 1807
80. Bernardo José de Lorena, Count of Sarzedas (48th Viceroy), May 30th, 1807, to November 29th 1816
81. Dom Diogo de Souza, Count of Rio Pardo (49th Viceroy), November, 1816; deposed in the rebellion, September 16th 1821
82. Dom Manoel da Camara (50th Viceroy), November 18th, 1822; died November 16th 1825
83. Dom Manoel de Portugal e Castro (51st and last Viceroy), October 9th, 1827, to January 14th 1835
84. Bernardo Peres de Silva, native of Goa, Prefect, January 14th, 1835; deposed in February 1835
85. Simão Infante de Lucerda, Baron of Sabroso, November 23rd, 1837; died, October 14th 1838
86. José Antonio Vieira da Fonseca, March 5th, 1839, to November 14th 1839
87. Manoel José Mendes, Baron de Candal, November 15th, 1839; died, April 18th 1840
88. José Joaquim Lopes de Lima, September 24th, 1840; April 27th 1842
89. Francisco Xavier da Silva Pereira, Count of Antas, September 19th, 1842, to April 25th 1843
90. Joaquim Mourão Garcez Palha, April 25th, 1843, to May 20th. 1844
91. José Ferreira Pestana, May 20th, 1844, to January 15th . . 1851
92. José Joaquim Januario Lapa, Vt. of Villa Nova d'Ourem, January 15th, 1851, to May 6th 1855
93. Antonio Cesar de Vasconcellos Correa, Viscount of Torres Novas, November 3rd, 1855, to December 18th 1864
94. José Ferreira Pestana, December 25th, 1864, to May 7th . 1870
95. Januario Corrua de Almeida, Vt. of St. Januario, May 7th, 1870, to December 12th 1871
96. Joaquim José Macedo e Conto, December 12th, 1871, to May 10th 1875
97. João Tavares de Almeida, May 10th, 1875, to July 24th . . 1877
98. Antonio Serges de Souza, November 12th, 1877; died, May 3rd 1878
99. Caetano Alexandre de Almeida e Albuquerque, May 9th, 1878, present Governor.

Archbishops of Goa.

1. Dom Fr. João de Albuquerque . . . . . 1538—1553
2. Dom Gaspar de Leão Pereira, 1st Archbishop 1560; resigned 1567
3. Dom Fr. Jorge Themudo, Bishop of Cochin 1567 to April 29th, 1571
4. Dom Gaspar de Leão Pereira, 2nd time; died 15th August . 1576
5. Dom Fr. Henrique de Tavora, Bp. of Cochin . . . 1578—1580
6. Dom Fr. Vicente da Fonseca . . . . . 1580—1586
7. Dom Fr. Matheus de Medina, transferred from Cochin 1588; resigned 1592
8. Dom Fr. André de Santa Maria, Bp. of Cochin . . 1593—1595
9. Dom Fr. Aleixo de Menezes, 1st Primate of the East . 1595—1610
   Went then to Portugal.
10. Dom Fr. Christovão de Sá e Lisboa, 1616; died 31st March . 1622
11. Dom Fr. Sebastião de S. Pedro, 1625; died 7th November . 1629

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DATES.

12. Dom Fr. Miguel Rongel, succeeded Dom Manoel Telles de Brito, who died on the passage out from Portugal . . 1634
13. Dom Fr. Francisco dos Martyres, 21st Oct. 1636 ; died 25th November 1652
The See was now vacant 22 years.
14. Dom Fr. Antonio de Brandão, 24th Sept., 1675 ; died 6th July 1678
15. Dom Manoel de Souza e Menezes, 20th Sept., 1681—31st Jan. 1684
16. Dom Alberto de Silva, 24th Sept., 1687—18th April . . 1688
17. Dom Fr. Pedro de Silva, 1689—15th March 1691
18. Dom Fr. Agostinho de Annunciação, 1691—6th July . . 1713
19. Dom Sebastião de Andrade Pessanha, 24th Sept., 1716—25th Jan. 1721
20. Dom Ignacio de Santa Thereza, 1721—1739 ; translated to Bishopric of Algarve in Portugal.
21. Dom Clemento José . . . . . 1739—1742
22. Dom Francisco Vasconcelles, 20th December, 1742 ; died March 30th 1743
23. Dom Fr. Lourenço de Santa Maria . . . . . 1744—1750
24. Dom Antonio Taveira da Neiva Brun da Silveira, September 23rd, 1750, to March 4th 1775
25. Dom Francisco de Assumpção e Brito, March, 1775, to Feb. 5th 1780
26. Dom Fr. Manoel de S. Catharina, February 1780—February . 1812
27. Dom Fr. Manoel de São Galdino, Feb. 18th, 1812 to July 15th 1831
28. Dom José Maria de Silva Torres, March 7th, 1844, to 26th March, 1849, when he returned to Portugal.
29. Dom João Chrysostomo d'Amorin e Pessoa, 3rd of January . 1863
Returned to Portugal, February 5th, 1869 ; resigned . . 1874
30. Dom Ayres de Ornebas e Vasconcellos, arrived December 27th 1875

Remarkable Events connecting India with Europe.

Odoricus, an Italian Friar, visits Thánà 1300
Vasco da Gama reaches Kálíkod (Calicut) by sea 1498
Albuquerque, the Portuguese admiral, burns Kálíkod, but is at last driven off 1510
Goa captured by the Portuguese ; retaken by the natives ; ceded to the Portuguese 1510
The Zamorin permits the Portuguese to build a fort at Kálíkod . 1513
Bombay occupied by the Portuguese 1532
Bassín, Salsette, and Bombay ceded to the Portuguese by Sulṭán Bahádur, King of Gujarát 1534
The Venetian merchant, Cæsar Frederick, reaches Aḥmadábád . 1563
Thomas Stephens, of New College, Oxford, reaches Goa in October, and Sir Francis Drake lands at Ternate, and subsequently at Java 1579
A land expedition, organized by the Levant Company, reaches India 1589
Petition presented by 101 merchants and others to Elizabeth for a charter to trade with India 1599
John Mildenhall sent as Ambassador to Agra, which he reaches in 1603
Charter for 15 years to "The Governor and Company of Merchants of London trading to the East Indies" 1600
A fleet from Torbay reaches Acheen in Sumatra, and Bantam in Java, establishing factories in each place 1601

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DATES.

Second Charter, by which the East India Company is made a corporate body, with the retention of a power to dissolve them at three years' notice. Captain Hawkins of the *Hector* reaches Agra with a letter to Jahángír. The Dutch occupy Palikat . 1609

The Mughul Emperor issues a *farmán*, permitting the English to establish factories at Surat, Aḥmadábád, Khambáyat, and Gogo 1611

Captain Best, with the *Dragon* and *Hosiander*, defeats the Portuguese squadron at Surat, and receives a *farmán*, authorising an English Envoy to reside at Agra, and the English to trade with Surat 1612

Sir Thomas Roe, Ambassador to Jahángír, reaches India . . 1615

The Danish settlement of Tallangambádi (Tranquebar) founded . 1617

The Dutch and English Companies contend for the exclusive trade with the Spice Islands 1618

The Dutch assign to the English a share of the pepper trade with Java and with Palikat 1619

Sir Robert Shirley courteously received by Jahángír at Agra . 1619

The East India Company receive permission to exercise martial law in India 1624

The English open trade with Durgarázápaṭṇam 1625

Treaty with Portugal, by which the English are allowed to trade with Portuguese ports in India 1635

Gabriel Boughton, surgeon of the Company's ship *Hopewell*, cures the daughter of Sháh Jahán and the favourite mistress of the Núwáb of Bengal, and so obtains for the Company the right to trade throughout the dominions of the Great Mughul . . . 1636

The English remove from Durgarázápaṭṇam to Madras . . . 1639

Fort St. George built at Madras 1641

Fort St. George constituted a Presidency 1654

New Charter for seven years 1657

Forts on Malabar coasts placed under Surat, Bengal under Madras 1658

The Dutch take Nágapaṭṇam from the Portuguese, and make it their capital on that coast 1660

Bombay ceded to England by the Portuguese as part of the Infanta Catherina's dower on her marriage with Charles II., the XIth Article of which states "ceded for better improvement of English interest and commerce in the East Indies," June 23rd . 1661

A New Charter confirms former privileges, with the right to make peace and war, to exercise civil and criminal jurisdiction, and send unlicensed persons to England 1661

Marriage of Charles II. with Catherine of Braganza, May 21st . 1662

Earl of Marlborough and Sir Abraham Shipman with 5 men-of-war and 500 soldiers arrive at Bombay, to occupy the island in fulfilment of the Treaty, September 1662

Sir Abraham Shipman having died with most of his men at Anjadeva, his secretary Cooke makes a convention with the Portuguese, which Charles II. refuses to ratify. Sir Gervase Lucas succeeds Cooke, and estimates the population of Bombay at 10,000, and the revenue at £6,490 17*s.* 4*d.* 1663

French East India Company established. Defence of Surat by the English against Shivají, for which they are rewarded with fresh privileges by Aurangzíb 1664

Island of Bombay granted by Charles II. to the East India Company 1668

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	DATES.
The natives destroy the English factory at Honáwar, and murder every Englishman	1670
St. Helena granted by Royal Charter to the Company	1673
Dr. John Fryer visits Bombay, and reckons population at 60,000	1675
Bombay revolts under Captain Keigwin	1683
Admiral Sir Thomas Grantham arrives in Bombay, and Keigwin submits to his authority	1684
Bombay made a Regency, with sway over all the Company's establishments. Puducheri (Pondicherry) colonized by the French. English driven from Hugli, and allowed to return	1687
Fort St. David built. Y'aḳúb Khán Sídí, the Imperial Admiral, lands in Bombay with 25,000 men, and takes Mazagáoṅ	1689
Chaplain Ovington's visit to Bombay described in "Voyage to Surat"	1689
Charter forfeited for non-payment of 5 per cent. levied on all Joint Stock Companies, but on October 1st a new charter granted by the King	1693
New Company incorporated under the name of "The English Company." The old Company, called "The London Company," ordered to cease trading in three years. Calcutta purchased by the old Company, and Fort William built	1698
The old Company obtain an Act authorizing them to trade under the charter of the new Company	1700
Lord Godolphin's Award, by which the two Companies are united under the title of "The United Company of Merchants of England trading to the East Indies." Three Presidencies established, and a Governor, with the title of General, and a Council appointed for Bombay, 29th of Sept.	1708
An Act passed (9 Anne, c. 7) that no person shall be a Director of the East India Company and a Director of the Bank of England at the same time	1711
July. Deputies from the Company arrive at Dillí, and on the 6th of January, 1717, obtain a *farmán* exempting their trade from duties, and allowing them to possess land round their factories	1715
Ostend East India Company formed	1717
The Emperor of Germany grants a charter to the Ostend Company, under which they carry on a successful trade	1723
Charter renewed till Lady-day, 1769. The Company accept 4 per cent. interest for £3,200,000 lent to Government, and pay a premium of £200,000	1730
Swedish India Company formed	1731
Malhár Ráo Holkar takes Tháná from the Portuguese, his loss being 5,000 men and that of the Portuguese 800. May 16th	1739
The Company lend £1,000,000 to Government, and obtain an extension of privileges to 1783. Commencement of the contest between England and France in India	1744
War declared between England and France. A French fleet anchors 12 miles S. of Madras, and lands a force under Labourdonnais. Madras capitulates after a bombardment of five days. Labourdonnais signs a treaty to restore the town on a ransom being paid. This treaty violated by Dupleix, Governor of Puducheri	1746
December 19th. Dupleix fails in an attack on Fort St. David	1747

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DATES.

The English lay siege to Puducheri, but without success. Treaty of Aix-la-Chapelle, by which Madras is restored to the English 1748

Sáhují Rájá of Tanjúr, dethroned by his cousin, calls in the aid of the English, who, after one repulse, take Devíkoṭa, which was to be the guerdon of their assistance. They then desert their ally, and conclude a treaty with Prataṕ Sing. Clive leads the storming party at Devikoṭa. The war in the Karnátak begins . 1749

Puná made capital of the Maráṭhas 1750

Muḥammad 'Álí, claimant of the Núwábship of the Karnátak, whose cause is espoused by the English, takes refuge in Trichinápalli, which is besieged by the French, under M. Lally and Chanda Ṣáḥib. The siege ends in their utter discomfiture. Clive takes Arcot, and defends it against overwhelming odds . 1751

Dupleix superseded. December 26th. Treaty of peace signed at Puducheri—the French and English withdraw from interference in the affairs of the Native Princes 1754

Commodore James takes Suwarndurg and Bankoṭ from Angria, the Maráṭha piratical chief 1756

February 11th. Angria taken prisoner, and his forts destroyed, by Admiral Watson and Colonel Clive, assisted by the troops of the Peshwá. June 18th. Calcutta attacked by Sirájú'd-daulah. The tragedy of the Black Hole 1756

January 2nd. Calcutta retaken. June 23rd. Battle of Plassy. Mír J'afar made Ṣúbaḥdár of Bengal in room of Sirájú'd-daulah. War renewed in the Karnátak. English take Madura . . 1757

April 28th. Count de Lally arrives at Fort St. David with a French fleet, and an indecisive action is fought next day. June 1st. Lally takes Fort St. David, and razes the fortifications. June 11th. A commission arrives in Bengal from the Directors, appointing a Council of ten, with a Governor for each three months. All invite Clive to assume the Government. October 4th. Lally takes Arcot; and on December 11th lays siege to Madras 1758

February 19th. Lally retires from before Madras. April 6th. The English take Machhlípaṭnam. The Niẓám engages not to permit the French to settle in his dominions. November 9th. Wandewash taken 1759

February 9th. Arcot taken by the English. July. Vansittart succeeds Clive as Governor of Bengal. Clive sails for England in February. Mír Ḳásim succeeds Mír J'afar as Ṣúbaḥdár of Bengal. Sept. 27th. Revenues of Vardhawán (Burdwán), Midnapúr, and Chittagáoṅ ceded to the English by Mír Ḳásim . . . 1760

January 7th. Battle of Pánipat. 14th. Puducheri taken by the English. Fall of the French power in the Dakhan. Sháh 'Álam II. defeated at Patna by Major Carnac. Treaty with Sháh 'Álam, who acknowledges Mír Ḳásim on payment of £240,000 per annum 1761

February 10. Puducheri and other forts restored to the French by the treaty of Paris. June 25th. Mr. Ellis, with a body of troops, attacked and made prisoners by Mír Ḳásim at Patna. July. The English agree to restore Mír J'afar. Nov. 6th. Patna taken by the English: Mír Ḳásim seeks shelter with the Núwáb of Áwadh (Oude) 1763

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Mr. Ellis, chief of the Factory at Patna, and 200 English, murdered at Patna by Sumroo, an officer in the service of Mír Ḳásim, October 1763

October 23rd. Battle of Buxar 1764

Death of Mír J'afar at Calcutta. His son, Najmu'd-daulah, succeeds him. May 3rd. Lord Clive arrives at Calcutta as Governor-General. August 12th. The Díwání, or Revenue of Bengal, Bahár, and Orissa granted to the Company by Sháh 'Álam II. 1765

May 8th. Najmu'd-daulah dies, and is succeeded by his brother, Ṣaifu'd-daulah. The Niẓám (Niẓám 'Alí) cedes the N. Sarkárs to the English for 5 lákhs per annum 1766

January. Lord Clive sails for England. September. The troops of the Niẓám and Ḥaidar 'Alí attack the English 1767

Treaty with the Niẓám, who cedes the Karnátak, Bálághát, and reduces the tribute for the Sarkárs. The English attack Ḥaidar 'Alí 1768

April 4th. Ḥaidar, at the gates of Madras, forces the English to conclude a peace 1769

March 10th. Ṣaifu'd-daulah dies, and is succeeded by his brother, Mubáraku'd-daulah 1770

War between Ḥaidar and the Maráṭhas. Sháh 'Álam II. enters Dillí with the Maráṭhas 1771

July. Maráṭhas make peace with Ḥaidar 1772

Alláhábád and Korah sold to the Núwáb of Áwadh (Oude) for 50 lákhs; the Núwáb agrees with Warren Hastings to pay 40 lákhs for the reduction of Rohilkhand. Tanjúr taken by the English on the 16th of Sept., at the instigation of the Núwáb of the Karnátak, and the Rájá handed over to the Núwáb. The Dutch expelled by the English from Nágapaṭṇam. June. Act to lend the Company £1,400,000 at 4 per cent. Act to regulate the votes of Proprietors of East India Stock, giving one vote to holders from £500 to £1000, two votes from £1000 to £3000, three from £3000 to £6000, four from £6000 to £10,000. Six Directors to go out by rotation. The other Presidencies subordinated to Bengal. Supreme Court established at Calcutta . 1773

April 23rd. The Rohillas defeated by the English. Dec. 28th. Salsette and Bassín taken by the Bombay troops 1774

March 6th. Treaty between the Bombay Government and Raghubá, the deposed Peshwá, who cedes Salsette and Bassín, and the revenues of Bharúch. May. The Bombay army march to the aid of Raghubá, and gain several successes. The Supreme Government disapprove of the proceedings of the Bombay Government, who are compelled to withdraw their troops, whereupon Raghubá retreats to Surat. Áṣafu'd-daulah, Núwáb of Áwadh, cedes Banáras to the Company, who guarantee to him by treaty Alláhábád and Korah. December 11th. Lord Pigot succeeds to the Government of Madras 1775

April 11th. Rájá of Tanjúr restored. August 5th. Nand Kumár hanged for forgery. Lord Pigot (August 24th) arrested by two suspended members of Council and their faction, and imprisoned 1776

July. Chandranagar (Chandernagore), Machhlípaṭṇam, and Karikal taken from the French. August 10th. The French fleet

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DATES.

defeated off Puducheri, and driven from the coast by the English. October. Puducheri surrenders. Hastings tenders his resignation to the Court of Directors, who accept it, but he subsequently disowns it 1777

January 4th. Expedition to Puná to support Raghubá. It fails, however, and the English are compelled to sign a treaty, by which they give up Raghubá and all their acquisitions since 1756. January 30th. General Goddard's celebrated march across India. He reaches Burhánpúr in the Nizám's country, leaves it on the 6th of February, and reaches Surat on the 26th 1779

January 15th. Convention of Wargáon, by which everything taken from the Maráṭhas since 1773 was restored to them January 15th 1779

January 2nd. General Goddard crosses the Taptí, and takes Dabhoi (Jan. 20th), and Aḥmadábád (Feb. 15th), and April 5th he defeats Sindhia. August 25th. Sir Hector Munro arrives from Madras to oppose Ḥaidar. September 10th. Baillie's defeat and surrender. 11th. The English retreat, and reach Madras on the 13th. October 31st. Ḥaidar takes Arcot. November 5th. Sir Eyre Coote arrives at Madras with reinforcements . . . 1780

January 17th. Advance of Sir E. Coote. July 1st. He defeats Ḥaidar near Porto Novo, and returns to Madras in November. June 22nd. Lord Macartney arrives at Madras as Governor. Sadras, Palikat, and Nágapaṭnam taken from the Dutch. October 24th. Judgeship of Ṣadr Díwání given by W. Hastings to Sir Elijah Impey, already Chief Judge of the Supreme Court. The Commons recall Impey in May following. The Company's Charter renewed by 21 Geo. III., c. 65, till March, 1794; the Company to pay £400,000, and to be allowed a dividend of 8 per cent. 1781

General Goddard retreats from Kampulí to Panwell with the loss of 438 rank and file, and 18 European officers killed and wounded, pursued by the Maráṭhas under Hari Pañt and Parshurám Bháo and Tukojí Holkar, April 23rd . . . 1781

February 18th. Colonel Brathwaite, with 100 Europeans, 300 cavalry, and 1,500 Sipáhís, after a gallant defence of two days, overpowered by Típú, and his whole force cut to pieces or made prisoners. The battle took place about 40 miles from Tanjúr, on the Kolerún river. 19th. The French land 2000 men to aid Típú. April 12th. Indecisive action between the fleets of Admiral Hughes and the French Admiral Suffrein. August 31st. The French take Trinkomalí. September 8th. Action between the fleets, in which the English have the advantage. Dec. 7th, Death of Ḥaidar 'Alí 1782

General Matthews takes Bednúr. March. M. Bussy lands at Gudalúr (Cuddalore). General Stuart, who had succeeded Sir Eyre Coote, being ordered to march on Gudalúr, refuses, but sets out on the 21st of April at the rate of 2½ miles a day. He attacks Gudalúr on the 13th of June, and is repulsed with the loss of 62 officers and 920 men, nearly all Europeans, killed or mortally wounded. Indecisive action between Hughes and Suffrein. General Stuart's army saved by the peace between the English and the French: he is arrested and sent to England. The French possessions in India restored in pursuance of the treaty of Versailles. Trinkomalí restored to the Dutch. Típú

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retakes Bednúr, where Colonel Macleod had superseded General Matthews. The English army made prisoners, and treated with great cruelty by Típú 1783

January 24th. The English garrison of Mangalúr, which had been besieged by Típú since May 23rd, 1783, capitulates, and marches out with all the honours of war. March 11th. Peace with Típú; conquests on both sides restored. August 13th. Mr. Pitt's Bill, 24 Geo. III., c. 25, establishes Board of Control . . 1784

Pulo Penang, or Prince of Wales' Island, purchased by the Company, and occupied July 6th. 26 Geo. III., c. 16, empowers Governor-General to act in opposition to his Council; c. 25 grants the power of recall of the Governor-General to the Crown 1786

February 13th. Trial of Warren Hastings began. Defence began June 2nd, 1791; acquitted April 23rd, 1795. The Court grant him an annuity of £4,000 for 28½ years from the 24th of June, 1785. September. Guntúr ceded by the Niẓám 1788

Decennial land settlement in Bengal began; the same in Bahár next year: the whole completed in 1793, when it was declared perpetual. This is the permanent settlement of Lord Cornwallis, by which the Zamíndárs were declared landowners, they having been only the revenue agents of the Mughul Government. December 24th. Típú attacks the lines of Travankor . . . 1789

May 7th. Típú ravages part of Travankor. June. Alliance between the English, Maráṭhas, and the Niẓám against him: signed by the Maráṭhas on the 1st of June, by the Niẓám on the 4th of July. June 13th. General Meadows opens the campaign 1790

February 5th. Lord Cornwallis marches to Vélúr. March 21st. Takes Bengalúr. May 26th. The English, on their retreat owing to disease, are joined by the Maráṭhas. July. The allies reach Bengalúr 1791

February 6th. The allies storm the redoubts at Shrírangpaṭṇam (Seringapatam). March 9th. Típú signs treaty, by which he agrees to pay £3,300,900, and to give his two eldest sons as hostages 1792

Ẓila or District Courts for Civil Causes established in Bengal; Courts of Appeal at Calcutta, Patna, Dháka (Dacca) and Murshidábád; Ṣadr Díwáni 'Adálat (Final Civil Appeal) at Calcutta, and Ṣadr Niẓámat 'Adalat (Final Criminal Appeal). Puducheri and other French settlements taken for the third time. New Charter for 20 years; salaries of Commissioners of Board of Control to be paid by the Company; the Commissioners not necessarily to be Privy Councillors. Company to provide 300 tons of shipping for private traders 1793

Sons of Típú restored to him 1794

The Maráṭhas defeat the Niẓám and compel him to cede territory. The Dutch settlements in Ceylon, at Banda, Amboyna, Malacca, and the Cape taken. Cochin surrenders after a gallant defence 1795

September 1st. Treaty with the Niẓám, by which he agrees to disband his French Contingent and receive four battalions of English 1798

May 4th. Seringapatam stormed, and Típú slain. Partition Treaty of Maisúr between the Niẓám and the English. October 25th. Treaty with the Rájá of Tanjúr, "by which he surrenders his power to the English, receiving a lákh of pagodas as pension,

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and one-fifth of the net revenue." December 29th. Sir J. Malcolm sails from Bombay as Ambassador to Persia 1799

May 13th. The Núwáb of Surat compelled to sign away his government for a pension of £10,000 per annum. October 12th. Subsidiary Treaty with the Nizám, who gives up his share of Maisúr in consideration of English protection 1800

July 16th. On the death of the Núwáb of the Karnátak the English demand that his heir, 'Alí Ḥusain, shall sign away his power, and on his refusal raise 'Azimu'd-daulah, his nephew, to the throne on that condition. October 14th. Jeswant Ráo Holkar defeated at the battle of Indúr (Indore) by Daulat Ráo Sindhia. November 14th. The Núwáb of A'wadh compelled to cede Rohilkhand and the Doáb to the company. Puducheri restored to the French in pursuance of the treaty of Amiens 1801

June 4th. The Núwáb of Farrukhábád compelled to cede his territory to the English for a pension of 108,000 rupees per annum. October 25th. Jeswant Ráo Holkar defeats Sindhia near Puná, whereupon the Peshwá flies to Bassín, leaving with the English Resident an engagement to subsidize a body of English troops. The Governor-General ratifies the engagement, and agrees to restore the Peshwá. December 31st. Treaty of Bassín, by which the Peshwá agreed not to hold intercourse with any State except in concert with the English Government, and to cede territory for the support of the contingent furnished by the Company . 1802

March. The Madras army, under General Wellesley, march on Puná, which they reach on the 20th of April. May 13th. The Peshwá is escorted back to Puná by British troops. August 12th. General Wellesley takes Aḥmadnagar; September 23rd, gains the victory of Assaye over Sindhia and the Rájá of Nágpur; takes Burhánpúr October 13th, and Asírgaṛh October 21st; defeats Sindhia at Argaum November 28th, and takes Gávelgaṛh December 15th. General Lake takes 'Alígaṛh on the 30th of August, defeats the Maráṭhas near Dillí, September 12th, and enters Dillí, where he captures the Emperor and his family; enters A'gra October 17th, and gains the victory of Laswádí November 1st. December 17th. The Rájá of Nágpúr cedes Katak (Cuttack) and agrees to admit no Europeans but the English into his dominions. December 29th. Sindhia cedes Aḥmadnagar, Bharúch, and his forts in the Doáb, with a like clause about the exclusion of Europeans. Puducheri taken again 1803

February 27th. Treaty of Burhánpúr with Sindhia, who agrees to receive and support a British contingent. April 16th. War declared against Holkar. August 24th. Colonel Murray takes Indúr. October 8th. Holkar attacks Dillí, but after a nine days' siege is repulsed by Lieut.-Colonels Burn and Ochterlony. November 13th. General Frazer defeats Holkar at the battle of Díg (Deeg) and takes 87 guns. December 4th. The Fort of Díg taken 1804

January 3rd. Siege of Bhartpúr (Bhurtpore) began, and lasted till the 22nd of February, when Lord Lake determined to retreat, having lost 2334 men in killed and wounded before the place. April 10th. The Bharatpúr Rájá signs a treaty, by which he agrees to pay 20 lákhs, cede certain districts, and deliver his

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eldest son as hostage. October 5th. Marquis Cornwallis dies. November 23rd. Treaty with Sindhia. December 24th. Treaty with Holkar, who renounces all territory N. of the Chambal and in Bandalkhand, and agrees to exclude all Europeans but English from his dominions 1805

July 10th. The mutiny of Vélúr, in which Colonel Fancourt and 13 other officers and 99 Europeans were massacred . . . 1806

War with the Rájá of Travankor 1807

Colonel Hamilton defeats the Travankor army at Anjuricha, December 3rd 1808

January 15th. Travankor army again defeated. February 10th. The lines stormed and entirely in possession of the English on February 21st, which ends the war. August 6th. The Madras troops at Chitradurg (Chittledroog) mutiny and seize the treasure, and march to join other mutineers at Seringapatam, but are routed by Colonel Gibbs. August 23rd. The mutineers at Seringapatam surrender at discretion 1809

February 17th. Island of Amboyna taken by the English. July 9th. Isle of Bourbon taken. August 9th. Banda; 29th, Ternate; December 9th, Mauritius taken 1810

July 21st. Charter renewed, but trade with India thrown open by 53rd Geo. III., c. 155 1813

May 29th. The Nipálese attack the Police Station at Bhutwal. November 1st. War declared against Nipál 1814

April 27th. Nipál cedes Kumáoṅ by the convention of Almora . . 1815

June 13th. Bájí Ráo cedes Aḥmadnagar and other places. October 18th. The Governor-General takes the field against the Piṇḍáris. November 6th. The Gáekwáḍ cedes Aḥmadábád. November 5th. Battle of Khirkí, in which Bájí Ráo Peshwá is defeated by Col. Burr, the Maráṭhas being 12 to 1. November 26th. Battle of Sitábaldí, in which Colonel Hopeton Scott defeats the Rájá of Nágpúr, the Maráṭhas being twelve times more numerous than the English. December 28th. Sir T. Hislop gains the battle of Mehidpúr against Holkar 1817

January 6th. Holkar makes peace. May. Piṇḍárí war ended by the destruction of the principal hordes and their chiefs. June 3rd. Bájí Ráo, the last of the Peshwás, surrenders, and is sent to Banáras 1818

The Núwáb of A'wadh (Oude) at the suggestion of Lord Hastings, Governor-General, assumes the title of king, and renounces his nominal fealty to the Emperor of Dillí 1819

Malacca ceded to the British by the Dutch. Singapúr purchased. War with Barmah. April 12th, 17th. The Bengal army embark for Rangún, which is taken May 11th. August. Mergui, Tavoy, and Tenasserim surrendered. October. Martaban and Yeh taken. November 1st. Mutiny at Barrackpúr of the 47th Bengal Native Infantry, with part of the 26th and 62nd Native Infantry. The 47th erased from the army list, and many Sipáhís of that corps killed 1824

February 13th. A rebellion at Bhartpúr on the death of the Rájá Baldev Sing. A strong faction support Durjan Sál, his brother; the English declare in favour of Baldev Sing, infant son of the late Rájá. December 9th. British troops march for A'va . . 1825

January 18th. English, under Lord Combermere, take Bhartpúr,

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with the loss of 578 men killed and wounded. February 24th. Treaty of Yandabu, by which the Barmese cede Assam, Arakan, Tavoy, Mergui, and Tenasserim, and pay £1,000,000 . . . 1826

February. Europeans allowed to hold lands in India in their own names on lease for 60 years. December. The abolition of Satí, or "widow burning," decreed 1829

June 18th. By 2 Wm. IV., c. 117, natives of India allowed to sit as jurymen and justices of the peace 1832

August 18th. Royal assent given to 3 & 4 Wm. IV., c. 85, by which the Charter is renewed till April 30th, 1854, the property of the Company being held in trust for the Crown for the service of India. From April 22nd, 1834, the China trade of the Company to cease, and all their commercial transactions to close. St. Helena to revert to the Crown 1833

April 6th. Markára, capital of Kurg, taken. 10th. Rájá deposed, and Kurg annexed 1834

October 1st. The Simla Proclamation. Lord Auckland declares war against Dost Muḥammad 1838

February 20th. Bengal army begins to march towards Afghánistán from Fírúzpúr. March 6th. Enters the Bolán Pass. April 12th. The Bombay army enters the Bolán; and May 4th, joins the Bengal army at Kandahár. July 22nd. Fall of Ghazní. August 7th. Sháh Shuj'a enters Kábul. Aden taken . . . 1839

November 3rd. Dost Muḥammad gives himself up to Sir W. Macnaghten 1840

November 2nd. Sir A. Burnes, Lieut C. Burnes, and Lieut. Broadfoot, murdered at Kábul. The Afghans rise *en masse* against the English and Sháh Shuj'a. December 23rd. Sir W. Macnaghten shot by Akbar Khán. December 26th. The English army at Kábul capitulate 1841

January 6th. Retreat of the English fram Kábul commences. January 13th. The massacre of the British forces consummated at Gandamak. 18th. Akbar besieges Jalálábád. March 6th. Colonel Palmer surrenders at Ghazní. September 6th. General Nott retakes Ghazní. 15th. General Pollock enters Kábul. 17th. Rescue of Lady Sale and the Kábul prisoners. October 12th. The army begins to return to India 1842

February 17th. Sir C. Napier gains the battle of Miání; and March 24th, the battle of Dabba or Ḥaidarábád. December 29th. Sir H. Gough gains the victory of Mahárájpúr (15 miles N.W. of Gwáliár) over the Gwáliár army, in the interest of the widow of Jankojí Ráo Sindhia; and on the same day, General Grey wins the battle of Paniár (a place 12 miles S.W. of Gwáliár) over another division of the same army . . . 1843

December 18th. Battle of Múdkí, in which Sir H. Hardinge and Sir H. Gough capture 17 guns from the Sikhs. 21st, 22nd. Battle of Fírúzshahr; the Sikhs lose 74 guns, the English killed and wounded amount to 2,415 1845

January 28th. Battle of Aliwal. Sir H. Smith takes 48 guns from the Sikhs. British killed and wounded, 589. February 18th. Battle of Sobráon; the Sikhs lose 13,000 men and 67 guns, the English 2,383 killed and wounded. March 9th. Treaty of Láhúr; the Jalandar Doáb annexed, the Sikhs to pay £1,500,000, and Dhalíp Singh placed on the throne of Láhúr under the

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protection of the British. March 16th. Kashmír given to Guláb Sing by the treaty of Amritsar. Guláb Sing pays £1,000,000 of the Sikh fine 1846

April 20th. Murder of Mr. Vans Agnew and Lieut. Anderson by Mulráj, the Governor of Multán. July. Lieut. Edwardes and the Núwáb of Bháwalpúr's army, under Fatḥ Muḥammad Ghorí, the former Vazír of Mír Rustam of Sindh, lay siege to Multán. August 18th. Gen. Whish arrives, and batteries open on the 12th of September; on the 22nd of which month General Whish is obliged to raise the siege in consequence of the desertion of Shír Singh with 5000 Sikhs. December 27th. Siege of Multán renewed 1848

January 2nd. Multán taken by storm; 13th. Battle of Chilianwálá. Lord Gough's army repulsed by the Sikhs, with the loss of 2,357 killed and wounded; 22nd. Mulráj surrenders. February 21st. Victory of Gujarát over the Sikhs, who lose 53 guns and all their stores. The British killed and wounded amount to 807. March 14th. The Sikh army, 16,000 strong, lay down their arms; 29th. The Panjáb annexed. May 6th. Sir C. Napier arrives in Calcutta as Commander-in-Chief. September. Mulráj sentenced to be transported for life 1849

February 27th. Sir C. Napier disbands the 66th Bengal Native Infantry for mutiny. May 25th. Jang Bahádur, the Nipálese Ambassador, arrives in England. July 2nd. Sir C. Napier resigns. October 31st. The first sod of the Bombay Railway turned 1850

January 28th. Death of the ex-Peshwá Bájí Ráo at Bithúr, near Kánhpúr (Cawnpore). September 21st. Prince of Wales's Island, Singapúr, and Malacca formed into a separate government independent of Bengal. October 29th. British squadron arrives from Rangún to demand redress of injuries 1851

April 14th. Rangún taken by General Goodwin. June 4th. Pegu taken and evacuated; 9th. Prome taken and evacuated. October 9th. Prome retaken. Nov. 21st. Pegu retaken. Dec. 20th. Pegu annexed 1852

June 20th. Proclamation announcing the 2nd Barmese war at an end. Aug. 20. By 16th & 17th Vict., c. 95, Charter renewed, until Parliament shall otherwise provide. After April, 1854, the Directors to be reduced from 24 to 18, the Crown to nominate six. Dec. 11th. Raghují, the Rájá of Nágpúr, having died without issue, his dominions were annexed 1853

February 7th. The King of A'wadh (Oude) deposed and his kingdom annexed 1856

January. Great excitement and discontent apparent among the Bengal Army. 18th. The subject of the greased cartridges discussed amongst them. 24th. The Telegraph Office at Barrackpúr burnt down by the Sipáhís. February 15th. General Hearsey harangues the Barrackpúr Brigade, consisting of the 2nd Grenadiers, the 34th Native Infantry, the 43rd Light Infantry, and the 70th Native Infantry, on the groundlessness of their suspicions. Colonel Birch telegraphs to the Schools of Musketry at Siyálkóṭ and Ambála, in the Panjáb, to prohibit the use of the obnoxious cartridge. February 24th. A detachment of the 34th Native Infantry communicate their grievances

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to the 19th Native Infantry at Burhánpúr (Berhampore). 26th. 1857
The 19th Native Infantry mutiny; but after treaty with Colonel Mitchell give up their arms. 27th. Distribution of *chapátis* from Kánhpúr, being the signal for a general revolt. March 6th. The *Bentinck*, sent to Rangún to bring Her Majesty's 84th Regiment to Calcutta, returns with that corps on the 20th. 29th. Mangal Páṇḍi, of the 34th Native Infantry, wounds Lieut. Baugh, the Adjutant of the regiment. 31st. The 19th Native Infantry disbanded at Barrackpúr. April 3rd. Execution of Mangal Páṇḍi. 21st. Execution of the Jam'adár of the 34th, who commanded the guard on the day that Lieut. Baugh was wounded. May 3rd. Sir H. Lawrence suppresses a mutiny of the 7th A'wadh Irregulars at Lakhnau (Lucknow). 6th. The 34th Native Infantry disbanded at Barrackpúr. 9th. 85 troopers of the 3rd Bengal Cavalry placed in irons for refusing the cartridges. 10th. The 3rd Cavalry and the 11th and 20th Native Infantry rise and set fire to the cantonments at Mírat, set at liberty the prisoners, murder many Europeans, and march for Dillí. 11th. The mutineers reach Dillí, and are joined by the whole garrison, the 38th, the 54th, and 74th Native Infantry, and a battery of Native Artillery. The restoration of the Emperor of Dillí to the throne of his ancestors proclaimed at Dillí. 13th. The 45th and 57th Native Infantry mutiny at Fírúzpur, but the mutiny is quickly quelled; other mutinies at various places; the 16th, 26th, and 49th Native Infantry disarmed at Miyán Mír, the cantonment of Láhúr. 16th. The Sappers and Miners mutiny at Mírat, and kill their commanding officer, Captain Fraser. 22nd. The 24th, 27th, and 51st disarmed at Pesháwar; the 55th Native Infantry dispersed or destroyed at Mardán; General Anson dies of cholera at Karnul, and is succeeded by Sir H. Barnard. 30th. The Mírat Brigade defeat the mutineers of Dillí at Gházíu'd-dín nagar. 31st. The 48th, 71st, and part of the 13th Native Infantry, and two troops of the 7th Cavalry, mutiny at Lakhnau. June 1st. The 44th and 67th Native Infantry disarmed at A'gra. 4th. Mutiny of the 37th Native Infantry, a Sikh Regiment, and Irregular Horse at Banáras, and of the 6th Native Infantry at Alláhábád, with great slaughter of Europeans. 5th. Mutiny of the 12th Native Infantry at Jhánsí and massacre of all the Europeans. 6th. Náná Ṣáḥib attacks Sir H. Wheeler's entrenchments at Kánhpúr; the revolt general throughout the Bengal army. 8th. Sir H. Barnard takes up a position before Dillí, after a sharp action at Badlí Sarái, in which Colonel Chester, the Adjutant-General, is killed. June 27th. Náná Ṣáḥib massacres the Europeans at Kánhpúr. July 1st. General Havelock's victorious advance. 4th. Sir H. Lawrence killed by a shell at Lakhnau. 5th. Sir H. Barnard dies of cholera, and is succeeded by General Reid. 17th. General Havelock retakes Kánhpúr. 22nd. General Reid succeeded by General Wilson. August 2nd. Death of Guláb Sing. 10th. General Nicholson joins the camp at Dillí with a strong column. September 14th–20th. Storm and capture of Dillí, with the loss to the British of 1178 killed and wounded. 25th. General Havelock and Sir J. Outram fight their way to the Residency at Lakhnau, where the British garrison had been

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besieged since the beginning of June. Nov. 3rd. Sir C. Campbell reaches Kánhpúr. 11th. Advances against Lakhnau. 13th. Defeats the enemy and reaches the Canal. 15th. Takes the Dilkushá Palace and the La Martinière. 16th. Storms the Sikandar bágh. 17th. Opens communication with General Outram. 22nd. The garrison of Lakhnau evacuate their position, and the retreat on Kánhpúr commences. 25th. Death of General Havelock. 26th. General Windham defeats the van of the Gwáliár Contingent. 27. He is defeated and driven into his entrenchments by the Gwáliár rebels and Náná Ṣáḥib, who take and plunder Kánhpúr. December 6th. Sir C. Campbell defeats the Gwáliár rebels with great slaughter and the loss of nearly all their guns 1857

January 2nd. Sir C. Campbell takes Farrukhábád. Jang Bahádur, the Nipálese General, advancing with 10,000 Gorkhas to the aid of the British, takes Gorakhpúr. 12th, 16th. General Outram defeats the rebels at 'Álambágh 1858

Kanara assigned to Madras in 1797; restored to Bombay in . . 1862

The walls of the Fort of Bombay pulled down 1863

Elphinstone's Circle built in Bombay 1863

Three British columns enter Afghánistán by the Khaibar, Khurram, and Bolán Passes. . . . . 21st November, 1878

Fort of 'Alí Masjid evacuated; Shír 'Alí leaves Kábul, 22nd November, 1878

Major-General Roberts defeats the Afgháns at the Paiwar Pass, 21st December, 1878

General Roberts announces that the territory he had occupied would not be restored . . . . . 26th December, 1878

Mangals defeated by General Roberts in the Khost Valley, 7th January, 1879

Sir D. Stewart's column reaches Ḳandahár . 8th January, 1879

Sháhzádah Muḥammad Jambar left as Governor at Mátun, 29th January, 1879

He is menaced by the Mangals, relieved by Roberts, and Khost evacuated . . . . . January, 1879

The Governor, Mír Afẓal Khán, father of the mother of 'Abdu'lláh Ján, fled; Walí Muḥammad, son of the Amír Dost Muḥammad, left Kábul and joined the British at Jalálábád . January, 1879

Y'aḳúb Khán writes that he desires peace . 20th February, 1879

Shír 'Alí dies of gangrene at Mazár i Sharíf, 12 m. from Balkh, 21st February, 1879

Cavagnari replies first that the Amír must renounce authority over the Khaibar and Michní Passes, and the tribes near to Khurram and the crest of the Shutur Gardan Pass; Peshín and Síbí must remain under the authority of the British Government . 7th March, 1879

European Residents must, with suitable guards, be placed where deemed necessary by the British, and Kábul's foreign relations must be controlled by the British.

Y'aḳúb agrees to the rest, but protests against cession of territory, 12th March, 1879

Y'aḳúb is informed that the demands cannot be withdrawn, 23rd March, 1879

Y'aḳúb repeats his protest in an able letter, but agrees to receive a British Resident at Kábul . . . . . 29th March, 1879

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The Khaibar column advances to Gandamak, 63 m. from Kábul, March, 1879

The Secretary of State telegraphs that if Y'aḳúb is to have his foreign policy controlled, the British Government will support him with money, troops, and arms against foreign aggression, 13th April, 1879

Y'aḳúb arrives at Gandamak on 8th May, and the Treaty is signed 26th May, 1879

Telegraph to be constructed to Kábul, Amnesty for Afgháns who aided English, Traders to be protected, and an annual subsidy of £60,000 to be paid to the Amír . . . . . May, 1879

Sir Louis Cavagnari, Mr. Jenkyns, C.S., Dr. Kelly, with an escort from the Guides Corps of 25 horse and 50 infantry under Lieut. W. Hamilton, V.C., left the frontier at 'Alí Khel on 18th July and arrived at Kábul . . . . . 24th July, 1879

The Residency stormed, British officers all killed, and nearly all the escort . . . . . 3rd September, 1879

Brigadier-General Massey occupies the Shutur Gardan, 11th September, 1879

Proclamation of Gen. Roberts as to his advance. 16th September, 1879

Y'aḳúb arrives in Brigadier-General Baker's camp at Khushí, 27th September, 1879

Sir Frederick Roberts collects his force at Khushi, 38 m. beyond 'Alí Khel, which is 82 m. from Kábul . . 1st October, 1879

2nd Proclamation of General Roberts . . 3rd October, 1879

He reaches Chárasiáb, 12 m. from Kábul . . 5th October, 1879

The heights carried and 20 guns taken . . . 6th October, 1879

The fortified cantonment of Shírpúr with 76 guns taken, 9th October, 1879

3rd Proclamation of General Roberts . . . 12th October, 1879

Roberts encamps on the heights of Siah Sang, E. of Kábul; enters the Bálá Ḥisár and traverses the city, 12th and 13th October 1879

Shutur Gardan attacked, defended by Colonel Noel Money, who repulses the Afgháns; British garrison advances to Kábul, 14th to 19th October, 1879

M.-General Hills appointed Governor of Kábul, and Commission to investigate cause of the late outbreak; Colonel Macgregor, Dr. Bellew, and Muḥammad Ḥaiát Khán members; Military Commission, Brig.-General Massey, Major Moriarty, and Captain Guinness members, who execute 5 Afgháns . . 20th October, 1879

4th Proclamation of General Roberts, announcing the abdication of Y'aḳúb and assuming the Government of Kábul, 28th October, 1879

Supplementary Proclamation of Roberts ordered by Government of India . . . . . 29th October, 1879

Col. C. Gough reaches Gandamak on the 22nd of October, and junction with Macpherson . . . . . 7th November, 1879

5th Proclamation of General Roberts, granting amnesty to rebels who give up arms and retire to their houses, except those concerned in the murder of Sir L. Cavagnari . 12th November, 1879

General Roberts reports that 28 persons had been executed in accordance with the finding of the Military Commission, 15th November, 1879

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	DATES.
Y'aḳúb sent prisoner to India . . . . . 1st December,	1879
Roberts reviews British force at Kábul, when 4,700 officers and men paraded; total force at Shírpúr, 5,000—6,000 men, 8th December,	1879
Macpherson drives back the Kohistánís at South Kotal, 10th December,	1879
Massey, with 4 H. A. guns, 2 squadrons of 14th Bengal Cavalry, 9th Lancers and 19th, sharply engaged with enemy advancing from Arghandi, who captured his guns, but these are recovered by Col. Macgregor same day; critical state of Shírpúr cantonment; Afgháns occupy the Takht i Sháh heights, 11th December,	1879
Colonel Noel Money is sent to recover Takht i Sháh, but carries only the lower range . . . . . 12th December,	1879
Brig.-General Baker attacks Takht i Sháh from E. and Money from W.; Baker returns to Shírpúr, but Macpherson remains at Dih Mogang; Afgháns threaten Takht i Sháh in great force; Macpherson leaves Dih Mogang . . . 13th December,	1879
Afgháns enter Kábul and Dih Afghán, and occupy Koh Asmai; Baker, with the 72nd, 92nd, Guides, and 5th P. I., attack the Afgháns and carry the heights, but the enemy retake a conical hill and capture 2 mountain guns; Roberts retires into Shírpúr, 14th December,	1879
Afgháns plunder the Hindú and Kizalbásh houses in Kábul, 15th—22nd December,	1879
They attack Shírpúr on the 23rd, but are repulsed; loss of the British force from 10th to 23rd, 110 killed and 252 wounded; force at Khurram remained inactive	1879
6th Proclamation of Roberts, offering amnesty to all but Muḥammad Ján of Wardak, Mír Bachchah Kohistání, Samundar Khán Logarh, Ghulám Ḥaidar of Charkh, and the murderers of Sardár Muḥammad Ḥasan Khán . . 23rd December,	1879

Captains of Bassín.

1.	Garcia de Sá	1535
2.	Rui Vaz Pereira	1536
	Antonio de Silveira	1536
3.	Manuel de Macedo	1537
4.	Rui Lourenço de Tavora	1538
	Garcia de Sá	1538
5.	Dom Francisco de Menezes	1541
6.	Dom Jeronimo de Menezes o Baccethao	1545
7.	Jorge Cabral	1548
8.	Francisco Barreto	1549
9.	Francisco de Sá	1554
10.	Nuno Vas de Castello Branco	1611
11.	Gaspar Pereira	1620—1623
12.	Gaspar de Mello de Miranda	1630
13.	Rui Dias da Cunha	1635
14.	André Salema	1639
15.	Dom Alvaro d'Almeida	1650
16.	Manuel Corte Real Sempail	1653
17.	João de Siguiera de Faria	1661—1664

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		DATES.
18.	Dom Antonio de Souto Maior	1667
19.	Manuel Teixeira Franco	1670
20.	Jeronimo Manuel Albuquerque	1671
21.	Henrique da Silva de Eça	1672
22.	André Pereira dos Reis	1675
23.	Fernando Antonio Souto Maior	1677—1678
24.	Manuel Tavares da Gama	1693
25.	Dom Antonio Vasco de Mello	1712—1717
26.	Francisco Pereira Pinto	1728
27.	João Barbosa Barros	1738
	João Xavier Pereira Pinto	1738
28.	Caetano de Souza Pereira	1739

§ *g*. TABLES OF MONEY, ETC.

The value of a rupee has been assumed till the last few years as equal to 2*s*. It weighs 180 grs. troy = to 1 tolá, and consists of 11 parts silver and one alloy. The gold rupee is of the same weight and standard. The copper coins are the ½ áná, weighing 200 grs.; the ¼ áná, or paisá, 100 grs.; the ½ paisá, 50 grs., and the pie, 33½ grs.

TABLES.

	£	*s*.	*d*.
1 Pie	0	0	0⅛
1 Paisá, or ¼ áná	0	0	0⅜
1 Áná	0	0	1½
1 Rupee	0	2	0
1 Gold Rupee	1	10	0
1 Gold Muhr	1	12	0
1 Lákh	100,000	0	0
1 Karor	10,000,000	0	0

Bombay Local Weights.

4 Dhán, or yav (grain)	=	1 Ratí		2·1267	gr. tr.
8 Ratí	=	1 Máshah		8·5069	,, ,,
4 Máshah	=	1 Ṭánk		68·055	,, ,,
72 Ṭánk, or 30 pais	=	1 Ser	= 4900 gr. tr.		
	=	27 Tolás 4 grains		=	11⅓ oz. av.
40 Sers	=	1 Man		=	28 lb. ,,
20 Mans	=	1 Khaṅḍí		=	560 ,, ,,
21 ,,	=	1 ,,		=	588 ,, ,,
22 ,,	=	1 ,,		=	616 ,, ,,
22 ,, 9 lb.	=	1 ,,		=	625 ,, ,,
28 ,,	=	1 ,,		=	784 ,, ,,
30 ,,	=	1 ,,		=	840 ,, ,,
Surat Khaṅḍí					821¼ ,, ,,
Khaṅḍí for iron					746⅔ ,, ,,

Besides the above, various articles are bought and sold by special weight. The Paká Ser is 1$\frac{13}{15}$ lbs. av., or 72·59 tolás. At Panwel the Ser weighs 72·83 tolás.

Aḥmadnagar and Sholápúr.

At Aḥmadnagar the Palla is 2½ Mans. At Sholápúr 1 manki = 4 tharas = 12 Sers.

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Sátárá.

The Ser varies from 92·75 tolás at Kolah to 115 tolás at Mandapúr. In Sátárá city is 93·25 tolás.

Surat.

The Surat Ser of 35 Surat tolás varies from 36·4583 to 37 tolás. The Khaṅḍi for cotton is 21 Mans, or 7 cwt. 3½ lbs.

Bharúch.

At Bharúch the Ser is 40 tolás.

Native Jewellers' Weight.

		1 Dhán		$\frac{15}{32}$ gr. troy.
4 Dhán	=	1 Ratí		$1\frac{7}{8}$,, ,,
8 Ratí	=	1 Máshah		15 ,, ,,
12 Máshah	=	1 Tolá		180 ,, ,,

A Dhán is 0·46875 gr. troy. 0·0303745 French grammes.

Goldsmiths' Weight.

2 Gunj	=	1 Wal	=	3·8282 gr. troy.
4 Wal	=	1 Máshah	=	15·3128 ,, ,,
12 Máshah	=	1 Tolá	=	183·7536 ,, ,,

Máshas, ratís, dháns are employed in the native valuation of assay of the precious metals ; thus, "10 máshahs fine" signifies 10–12ths pure, or the same as 10 oz. touch.

Measures of Length.

3 Jau	=	1 Ungli		$\frac{3}{4}$ in.
4 Ungli	=	1 Muthi		3 ,,
12 Ungli	=	1 Bilisht		9 ,,
2 Bilisht	=	1 Háth or Cubit		18 ,,
2 Háth	=	1 Gaz or yard		3 ft.
4 Háth	=	1 Danda or Bám		2 yds.
2000 Danda	=	1 Kos		4000 ,,
4 Kos	=	1 Yojan		$9\frac{1}{11}$ m.

Bombay Cloth Measure.

2 Ungli	=	1 Tassú		$1\frac{1}{8}$ in.
24 Tassú	=	1 Gaz		27 ,,

In Puná the Gaz is $34\frac{1}{5}$th in., but English cloth is sold by the yard.

MEASURES OF SURFACE.

Bombay, Puná, etc.

$34\frac{1}{36}$ Square, Háths	=	1 Káthí.
20 Káthi	=	1 Pand, or Vaso.
20 Pand	=	1 Bíghá.
6 Bíghá	=	1 Rukah.
120 Bíghá	=	1 Chahur.

In some places the survey chain of 33 feet is used, and

16 Ánás, or links	=	1 Gaṭṭhá, or chain.
40 Gaṭṭhá	=	1 Acre

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Gujarát.

20 Khunt	=	1 Padtal.
20 Padtal	=	1 Padat.
20 Padat	=	1 Vishwashi.
20 Vishwashi	=	1 Vasá.
20 Vasá	=	1 Vingho, Bíghá or Dori.

Bombay Dry Measure.

36 Tánks	=	1 Tipari	11½ oz. av.
2 Tipari	=	1 Ser	1 lb. 6 oz. av.
4 Sers	=	1 Payale, or Adhale	1 „ 9 „ „
11 Payale	=	1 Phara, or Fara	89 „ 11 „ „
8 Pharas, or Faras	=	1 Khaṅḍí	712 „ 11 „ „
25 Pharas	=	1 Muda	59 qrs. bushel.

A Bombay gallon of water = 5 Sers dry measure, which gives 8·125 lbs. weight. The Ser of oil only contains 30 tolás weight. As a measure of Time it is only necessary to mention Ghaṛí, which = 24 min.

§ *h.* CASTES AND TRIBES IN THE BOMBAY PRESIDENCY.

The most important tribe in the Bombay Presidency is the Maráṭha. According to the Tatwa (part of the Jyotish Shástra) Mahárásḥṭra, the land of the Maráṭhas extends N. to the Chándoḍ Hills in about N. lat. 20° 30′ and W. along those mountains to the Wain Gangá, E. of Nágpúr and S. to about Goa. The Maráṭhas are to be found, to the number of several millions, scattered over this tract. But the part which is more especially Maráṭha is the Koṅkaṇ-Ghát-Máthá, "the top of the Koṅkaṇ Gháṭs," a tract 25 m. broad, divided into the Máwaḷs, the Khorás, and the Murrheṅs. The people of these places were the soldiers of Shivají, who conquered for him a large portion of the Dakhan. It is said by Grant Duff that they are remarkable for their simple, inoffensive demeanour, but are hardy and patient, and have been, and may still be, led to daring enterprises. In many respects they resemble the Rájpúts, but are far more temperate and frugal. The Peshwás were Maráṭha Bráhmans of the Koṅkaṇ, and Koṅkaṇists, hence pretend to superiority in caste. The Bráhmans of this tract are possessed of great intelligence, and a capacity for intrigue not to be surpassed.

The Pársís.—The Pársís, so called from their original country, Párs, Persia. They migrated to India in the 7th century, and are of larger stature than the other peoples of Bombay. They are fire-worshippers, but endeavour to maintain the purity of all the elements, whence their dead bodies are placed in towers to be devoured by vultures and then dissolve into dust. In this way they fancy that none of the elements are polluted. They are easily distinguishable by their hats, which have a square front but sink down towards the back of the head, so as to form a hollow in which they often put flowers. Their numbers do not reach 200,000, of which the greater part reside in or near Bombay. They eat meat and

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drink wine, and many of them wear European clothes. Their women are remarkable for their morality, and, taken as a body, they are the most civilized people in India.

After their arrival in India, the Pársís were governed by Pancháyats = lit. councils of 5, consisting in Bombay of 12 members, and in the districts of such a number as circumstances allowed. Up to about 60 years ago, Surat was looked upon as the head-quarters of the Pársís. There, and generally in the districts, the Pancháyats acted more or less independently of Bombay. About 20 years ago the Bombay Pancháyat began to lose authority, and a movement began outside it for drawing up regulations as to inheritances, marriage, and divorce, and the Pancháyat now acts only as trustee for Pársí charities, and as *custos* of places of worship and of the Towers of Silence. No compulsory contributions are levied, except a small fee for registration of marriages. There is a fund for support of the poor in charge of the Pancháyat, and another managed by Sir Jamshídjí's Pársí Benevolent Institution. Disbursements are made from interest, and capital is untouched. Part of the fund is devoted to educational purposes, both in Bombay and in the districts. There is a *Dharam Sálá* for the Pársí poor at the foot of the Towers of Silence in Chaupatti. No Pársí is ever seen begging. There is also a fund for paying the Jaziyah, or capitation tax levied on the Pársís in Persia. Mánikji Limji Atáriya is still agent for the Pársís in Persia, and resides at Tehrán. In spite of the petition to the Sháh respecting the wrongs inflicted on his Pársí subjects, no redress of grievances has been vouchsafed. There are no statistics as to the increase of numbers of the Pársís, and the census before last is not reliable. The two most prominent conversions to Christianity are those of the Rev. Dhanjíbhái Naurozji, who resides in Bombay, and the Rev. Hormazdjí, who lives at Puná; there are other conversions, but none to Islám. The Pársís would willingly enter the army as officers, and Mánikjí Khurshídjí applied for a commission for his son, but it was refused. The pay of privates is too small to induce Pársís to enlist, but they have no other objection. There is a Pársí in the military service of a Native State. The most learned Pársís at present are Khurshídjí Rustamjí Káma, who knows *Zand* and Pahlaví. Two Dastúrs (the highest rank of Pársí priests) are very learned. One is Peshotanjí Bahramjí Sanjána, who is head of the Zand College, which is located in one of the 3 large fire-temples in Girgáon Road. Another temple is in Chandanwaḍi; and the 3rd in Aggári, into which temples none but Pársís may enter. If illegitimate children are brought up as Pársís, they are received into the community. A Pársí gentleman married an English lady, and after her death married her sister in Switzerland. There is no instance of an Englishman marrying a Pársí woman. Bigamy is not allowed. Widows may marry again, and do so. There are no Pársí women of disreputable character.

Bhíls, or Rámosís.—"These, although their office is the same when employed on the village establishment, are different castes of people, but they resemble each other in many of their habits; both are professed thieves. The Rámosís belong more particularly to Máhá-

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ráshtra. The Bhíls in the Maráṭha country are only found in Khandesh, and along the Sahyádri range N. of Junnar. In villages they generally hold the office of watchman; and when a country is settled, they become useful auxiliaries in the police; but, under a weak government, or when anarchy prevails, they quit their habitations, and become thieves and robbers. The Rámosís use the sword and matchlock, the Bhíls more commonly the bow and arrow; the latter are less domesticated than the former. Bhíls abound to the N. of the Nirbadá and over the greater part of Gujarát. When employed on the village establishment they are in that province called *Burtinneas.*" (Grant Duff, vol. i., p. 34.)

Bohrahs.—"These are a well-to-do class of Muslims who venerate the representative of Ḥasan Sabáh, who died 1124 A.D., the prince of the assassins. His representative, Saiyad Muḥammad Ḥusain, *alias* A'ghá Khán Muhulatí, after a struggle with the Sháh, fled from Kermán to India, and is now residing in Bombay. There are in the Surat Collectorate 4,577 trading Bohrahs, who have their head quarters in the city of Surat, where their chief priest, the Mullá Ṣáḥib, resides. They go great distances to trade and visit, and sometimes settle in China and Siam." (*Bombay Gazetteer*, vol. ii. p. 38.)

After the death of 'Alí's two sons, murdered A.D. 660, the family of 'Alí fell into obscurity. The followers of 'Alí assumed the title of Imámís, regarding the Imám as semi-divine. After the death of Imám J'afir Ṣádiḳ, A.D. 769, the Ism'áílís arose, who traced the Imámí succession through Ism'áíl J'afir's son, who died in his father's lifetime. The other 'Alíites traced it through another son of J'afir to Muḥammad Mahdí, who disappeared, but is supposed to be still living. The Shi'a* doctrines were adopted by the Persians on the foundation of the Safaví dynasty in A.H. 905 = A.D. 1499, and from that period till the present time have prevailed as the national religion and law of Persia, notwithstanding the efforts made by Ashraf and Nádir to substitute the Sunny creed. According to Sir H. Rawlinson, A'ghá Khán, whose real name is Muḥammad Ḥusain, is a lineal descendant of the 6th Imám, and he is the Pír, or Saint of the Khojahs. In a celebrated case, tried at Bombay in June, 1866, a body of the Khojahs, headed by Aḥmad Habíb Bháí, supported by 700 to 800 adult followers, petitioned that A'ghá Khán should be removed from being the head of the sect. They contended that the Khojahs had been Sunnís from the time when they had been converted from Hinduism. This division of the sect began in 1830, and the seceders moved to Chinch Bandar in 1861, and built a Mosque there. The Khojahs do not perform the Hajj or pilgrimage to Mecca, but they go to Kerbela. The Shi'as pray with their hands open, and pray 3 times a day, not 5; the Sunnís pray with their arms folded, the Shi'as with their arms straight down at their sides. A'ghá Khán rebelled in Persia in 1838, and in 1840 fled to Sindh. The Khojahs gave him so much money that he was

* See Morley's "Administration of Justice in India," page 250.

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able to levy and maintain a body of horse, which aided us in 1841–1842, for which he got a pension in 1843. He came to Bombay in 1845. There are 2,810 families of Khojahs in Sindh; in Kaṭhiawád, 5,000; in Bombay, 1,400; in Zanzibar, 450; in Maskat, 400.

Hálís, lit. "ploughmen," are hereditary servants, or serfs, and are of various tribes—Chodhrás, Náikás, Dhondias, and Kolís. They live in groups, forming distinct hamlets. Their dwelling is a hut with a single room, made of cane, plastered with mud, and thatched. A piece of matting to sleep on, and a few earthenware cooking vessels, are all their furniture. The men wear a scanty and coarse cloth called a *dhot*, with one for the head called *fálin*. The women, a sheet called *sálío*. Their master gives them these once a year, or more generally they buy them out of their extra earnings. They are fed in the public room of their master's house on millet, bread, pulse, and a jug of whey. They work from 6 A.M. to sunset. When there is no work in the fields, the *Hálí* cuts faggots and takes them to market. On the price of this he subsists, as he gets no grain from his master at such time. When the serfs of different masters marry, the man continues to work for his master and the woman for hers. The children are divided, or if there is only one son his services are shared. A widow may marry again, but her son by the first marriage is bound to the service of her first husband's master. Treated with kindness, the *Hálís* are contented, and from their extreme ignorance are happier and perhaps better fed than if they depended on themselves.

Depressed Castes.—Hindús consider the touch of these castes pollution. They are Ḍhers, Bhangias, and Mhárs. They are generally employed as sweepers. A few, however, have been educated, and there is one in a government office at Bombay.

Kolís.—These in the Aḥmadábád Collectorate alone number 208,053, and are divided into *Talabda*, numbering 146,517, and Chuvalia, 57,750. Under the Maráṭhas they were in a chronic state of revolt, were treated as outcasts, and called Mehvás, or "faithless." Some of them are now village watchmen, trackers, and labourers, but most are well-to-do husbandmen. They are undoubtedly aborigines, and belong to the dark races.

The Wáraḷís.—The following is the account of this tribe given by Dr. Wilson in the 7th vol. of the "Trans. of the Roy. As. Soc.," p. 14:—

"When Dr. Smyttan and I went out to view the village of Umargaum, we found three or four Wáraḷís, who had come down from the jungles with the view of disposing of bamboos which they had cut. Their hair was black and lank; their bodies were oiled; and altogether they had a very wild appearance. They spoke Maráṭhí, and seemed to be highly amused at having a European to speak with them. On questioning them, we found that they have no connection either with the Bráhman or the Hindú religion, that they have priests of their own, and very few religious rites of any kind, and that these rites principally refer to mar-

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riages and deaths. They move about in the jungles according to their wants, many of their villages being merely temporary. Their condition is well worthy of being inquired into. In an old book of travels, I find their tribe represented as much addicted to thieving. In the Puránas, they are spoken of as the Kálaprajá, in contradistinction to the common Hindús, who are denominated the Subhráprajá. There are other tribes in the jungles whose state is similar to theirs, and should be investigated. The wildness of their country and the difficulties and dangers of moving in it are obstacles in the way of research.

"They were the most ignorant persons I have ever met with. They answered all my questions with the exclamation, 'How is it possible for *us* to know such matters?' and laughed most immoderately at my inquiries, both as to their novelty and the idea of my expecting them to know anything about them. Two days afterwards, at a neighbouring village, I sat down beside a small company with the view of examining them at length respecting their tenets and habits. Amongst other questions, I asked them if they expected to go to God after death. 'How can *we* get to God after death?' said they; '*men* even banish us from their abodes; how will *God* allow us to approach him?'

"After leaving Rakholí, two marches from Dáman, we visited a considerable number of other *hutteries* belonging to the Wáraḷís, and situated in the Company's territories. The principal of them were those of Kudád, Parjí, Dhabárí, Phalsuní, Kinhauli, Thalásarí, and Pimpurí. The boundaries of the country of the Wáraḷís it is difficult to specify. Their principal locations are Nehar, Sanján, Udwach, Báharach, Asharí, Thalásarí, and Gambirgad. They are also found near the coast, but less frequently the farther south. Their total number may be about 10,000.

"The Wáraḷís are more slender in their form than the common agriculturists in the Maráṭha country, and they are somewhat darker in their complexion. They seldom cut either the hair on their heads or beards; and on ordinary occasions they are but slightly clothed. Their huts are sometimes quadrangular and sometimes circular, and on the whole are very convenient, being formed by bamboos and bramble twisted into a framework of wood, and so thickly covered with dried grass as to be impervious both to heat and rain. They do not rear many cattle; but they have a superfluity of domestic fowls. The wood which they fell near the banks of some of the principal streams brings them some profit; and altogether they appear to be in comfortable circumstances. It is probable, from their consciousness of this fact and their desire to preserve themselves from the intrusion of other tribes, that many of them are not unwilling to be esteemed sorcerers. They are immoderately addicted to the use of tobacco, which they purchase on the coast; and almost every man amongst them carries the materials for striking a light for smoking, in a hollow cocoa nut. They are, unfortunately, fond of ardent spirits, and the Pársís have many shops in the wilderness, placed under Hindú servants, for their accommodation. The scarcity of money is no obstacle to their indulgence, as liquor can be procured for grain, grass, wood, or any other article which may be at their disposal.

"There are many *kuls*, or family divisions amongst the Wáraḷís, such as the Rávatiá, Bhángará (that of the chief), Bhávar, Sankar, Pileyaná, Meria, Wángad, Thakariá, Jhadavá, Karbat, Bhandár, Kondáriá, &c. The clans indeed are so numerous, that we are forced to come to the conclusion that they must at one time have been a very powerful people. The population appears to be at present nearly stationary. On account

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of the unhealthiness of the jungles, many of the children are cut off at a very early age. No person marries in his own clan.

"The Wáraḷí villages have not the common officers found in similar places among the Maráṭhas. They have, generally speaking, a head man, who is in some degree responsible to the government for their behaviour. The Wáraḷís are not particularly noted for crime. Unless when calamities overtake them, they are not frequent in their visits to the images of Wághiá, their deity, which, at the best, are only rude forms of a tiger. They have an annual service for the dead, when their *bhagats*, or elders, repeat incantations, kindle lights, and strew flowers at the place where the ashes of the dead have been scattered. They partially observe the two festivals of the *Shimgá* and *Diváḷí*, which are connected with the vernal and autumnal equinoxes, and which, though celebrated by the Hindús in general, are often supposed to be ante-Bráhmanical."

The Kátodís.—The Kátodís receive their name from the occupation on which they are principally dependent for support, the manufacture of the *Kát*, or terra japonica, from the Khair tree, or *Acacia catechu*. They principally inhabit the part of the northern Koṅkaṇ, which lies along the base of the Sahyádri range, and is intermediate between the Náshik and Puná roads. A few of them may be occasionally found on the E. face of the Gháṭs, in the same latitude as the district above mentioned. Major Mackintosh, who has written an interesting notice of the manner in which they prepare the catechu, and of some of their peculiar habits, speaks of them as also inhabiting the jungles of the Aṭhávísí between the Dáman Gangá and Taptí Rivers. "They may be considered as nomades to a certain extent," he says, "for, notwithstanding they always reside in the same country, they frequently change their place of residence. If we are to believe their own account, they have been settled in the Aṭhávísí from time immemorial. They have the tradition among them that they are descendants of the demon Rávaṇa, the tyrant monarch of Lanká, and the same whom the God Ráma vanquished, and whose exploits are related by the distinguished poet Valmíki." They have not settlements of their own, like the Wáraḷís, but they live as outcasts near villages inhabited by other classes of the community. They are held in great abhorrence by the common agriculturists, and particularly by the Bráhmans, and their residences are wretched beyond belief. Among other things, they eat rats, lizards, squirrels, blood-suckers, the black-faced monkey, swine, and serpents. They will not touch the brown-faced monkey, which they say has a human soul. They will pawn the last rags on their bodies for a dram. The natives have a great dread of their magical powers. Their names, like those of the Wáraḷís, are entirely different from those of the Hindús. Of a future state they know nothing. When a death takes place, they give food to crows, and call out *káva! káva!* crow! crow! They say it is an old custom, but do not know the reason. The cost of a wife is fixed at 2 rs. Marriage is performed by placing a chaplet of leaves on the bride's head, and then on the bridegroom's; after which both are smeared with turmeric. When they go to the jungle to prepare *Kát*, they hold their encampments sacred, and will suffer no one of another caste to approach without giving warning. The *Kát* is prepared from the inner portion of the khair tree, by boiling and then inspissating the juice. Before felling a tree, they select one, which they worship by offering to it a cocoa-nut, burning frankincense, and applying a red pigment. Then they pray to it to bless their undertaking.

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SKELETON ROUTES.

1. *Tour to the Principal Caves in the Bombay Presidency.*—Bombay to Elephanta, Tháná, Bhándúp, Kánhari, Kalyán, the Temple of Amarnáth, Náshik, Ahmadnagar, Junnar, Puná, Sholapúr, Tuljápúr, Bíjápúr, Kaladgí, Bádámí, Dhárwád, Belgáon, Gadak and Lakkuṇḍí, Kolhápúr, Panháḷá, Sátárá, Mahábaleshwar, Puná, Bombay.

From	To	Railway or other Carriage, Boat.	Miles.	Time. d.	h.	m.	Expense. rs.	an.
Bombay	Elephanta	Boat	5	0	1	0	3	5
Elephanta	Tháná	Boat	12	0	4	0	10	0
Tháná	Bhándúp	G. I. P. Ry.	4	0	0	12	0	6
Bhándúp	Kánhari	Bullock cart, pony, or palanquin	7	0	2	0	5	0
Kánhari	Kalyán	Cart or palki for 5 m., then 12 m. in G. I. P. Ry.	17	0	3	0	6	8
Kalyán (to and back)	Amarnáth	Cart	9	0	2	0	8	0
Kalyán	Kárlí	G. I. P. Ry.	51	0	3	31	4	13
Kárlí	Náshik	G. I. P. Ry.	32	0	4	14	7	13
Náshik	Ahmadnagar	61 m. to Nandgáon by G. I. P. Ry., 62 m. by tonga	123	0	12	28	G. I. P. Ry. 5	11
							Tonga 23	0
							=28	11
Ahmadnagar	Junnar	Tonga	60	0	8	0	22	0
Junnar	Puná	Tonga	60	0	8	0	22	0
Puná	Sholápúr	G. I. P. Ry.	144	0	8	25	26	0
Sholápúr	Bíjápúr	Tonga	60	0	9	0	22	0
Sholápúr (to and back)	Tuljápúr	Tonga	50	0	8	0	20	0
Bíjápúr	Kaladgí	Tonga	54¾	0	9	0	20	0
Kaladgí	Bádámí	Tonga	26	0	5	0	10	0
Bádámí	Gadak	Tonga	36	0	7	0	18	5
Gadak (to and back)	Lakkuṇḍí	Tonga	12	0	3	0	9	0
Gadak	Dhárwáḍ	Tonga	47	0	7	0	30	0
Dhárwáḍ	Belgáon	Tonga	48	0	7	0	30	0
Belgáon (to and back)	Yelamma	Tonga	70	0	10	0	35	0
Belgáon	Gotúr and Mahábaleshwar	Tonga	213½	5	0	0	68	0
Gotúr	Gokak (to and back)	Tonga	36	0	7	30	27	0
Mahábaleshwar	Puná	Tonga	77	0	9	30	30	0
Puná	Bombay	G. I. P. Ry.	119	0	7	0	11	3

The charge for Tongas varies very considerably in different localities. As soon as the traveller gets off the Mail Road, he may have to pay a rupee a mile, or even more. In fact he is entirely at the mercy of the proprietors of the Tongas, and it is very much to their credit that they seldom or never attempt to charge more than what is reasonable. The charges of course do not include food and potables, which the traveller must provide for himself at large stations, and carry with him in a tiffin basket. Wherever there is a mess-man he will be able to get curry and rice always, and sometimes fowl and soda-water.

2. *To visit the Temples and Mosques in Káthiawád.*—Bombay to Surat, Bhaunagar, Wallah, Songadh, Pálitáná, Shatrunjay, Rájkoṭ, Nowanagar, Dwárka, Beṭ, Viráwal, Somnáth, Júnágádh and

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Girnár, Jaitpúr, Gondal, Rájkoṭ, Wadhwán, Aḥmadábád, Bharúch, Bombay.

From	To	Railway or other Carriage, Boat.	Miles.	Time. d.	h.	m.	Expense. rs.	án.
Bombay	Surat	B. B. and C. I. Ry.	164	0	11	45	12	13
Surat	Bhaunagar	Steamer	90	0	12	0	6	0
Bháunagar	Wallah	Tonga	22	0	3	0	14	0
Wallah	Songaḍh	Tonga	12	0	2	3	7	0
Songaḍh	Pálitáná	Tonga	14	0	2	0	8	0
Pálitáná	Shatrunjay and back to Songaḍh	Tonga and cart	20	0	4	0	8	14
Songaḍh	Rájkoṭ	Cart or tonga	78	1	2	0	15	0
Rájkoṭ	Nowánagar	Cart	58	0	20	0	10	8
Nowanagar	Dwárka	Steamer	90	0	12	0	20	0
Dwárka	Béṭ and back	Cart and boat	40	0	4	15	20	0
Dwárka	Viráwal	Steamer	138	0	18	0	25	0
Viráwal	Somnáth and back, and stay 1 day	Cart	4	2	0	0	5	0
Viráwal	Júnágaḍh	Cart	53	3	0	0	9	15
Júnágaḍh	Girnár and back	Chair	10	1	0	0	8	0
Júnágaḍh	Rájkoṭ	Cart	60	3	0	0	11	4
Rájkoṭ	Wadhwán	Cart	72	1	0	0	14	8
Wadhwán	Aḥmadabád	B. B. and C. I. Ry.	80	0	6	0	6	4
Aḥmadábád	Bharúch	B. B. and C. I. Ry.	105	0	3	40	8	3
Bharúch	Bombay	B. B. and C. I. Ry.	203	0	10	0	15	13

§ *i*. LANGUAGES OF THE BOMBAY PRESIDENCY.

Amongst the Bhíls and Kolis and other wild tribes there are many dialects, but the 3 principal languages are Hindústání, Maráṭhí, and Gujaráti, as given in the vocabulary and dialogues. The Hindústání spoken in the Bombay Presidency is far from being as pure as that in use at Dillí and Lakhnau, and is mixed with Maráṭhí and Portuguese words. Nevertheless, in the families of high-class Muḥammadans, such as those of the descendants of the Núwáb of Surat, of Luṭfullah, and of the Núwáb of Náshik, the true Urdú will be heard.

The Maráṭhí language has two distinct lingual elements, the Scythian or Turanian and the Sanskṛit. Almost all the words with initial cerebral letters, and those with the double letter *jh*, are Scythian. But the proportion of Sanskṛit words in Maráṭhí is much larger, and may amount perhaps to almost $\frac{9}{10}$ths of all the words in the language. The earliest mention of the Maráṭha country is in the Máhávanso, where it is said that Ashoka, in the 17th year of his reign, A.C. 246, deputed the patriarch Máhá Dhammarakkito to Máháratta, which is the Pálí form of Mahárashṭra. From that time, if not earlier, Sanskṛit words began to be introduced into Maráṭhí. But it must be remembered that though these words were more or less assimilated to the Scythian element, they are used by the Maráṭhí people in a purer form than that which they have retained in any of the other provincial languages in India. Even the grammar of Maráṭhí is much influenced by Sanskṛit, and the declension of the nouns is effected by Sanskṛit words used as post-positions. The Maráṭha numerals and pronouns are borrowed from the Sanskṛit, from which also come all the technical words in theology, literature, and science. The ancient inscriptions in the Cave Temples of Mahárashṭra are in Sans-

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kṛit and Pálí. The oldest specimen of Maráṭhí is an inscription on a stone found near Government House at Parell, which relates to a grant of land, and is of the date of 1181 A.D. The literature of Maráṭhí consists of poems, founded on the Sanskṛit epics and *Puráṇas*, and of love songs and *Bakhars* or Memoirs of Native Princes.

The Gujarátí is a more unformed language than the Maráṭhí, and its literature is more scanty. Authors in Gujarátí are now beginning to appear, such as Bahrámjí Merwanjí Malabárí and Ardasir Dosabhái and others.

A few words may be required as to the system of transliteration adopted in this book. It is the same as that of Prof. D. Forbes, author of the "Urdú Dictionary," and was used in the former edition of the Handbooks in 1859. The vowels are the same as the Italian, *a*, *á*, *i*, *í*, *u*, *ú*. The diphthongs are *e* compounded of *a* and *i*; *ai*, compounded of *á* and *i*; *o*, compounded of *a* and *u*; and *au* compounded of *á* and *u*.

Taking the consonants as they stand in the English alphabet, *c* is not used at all, *k* being used for it.

D may be either dental or cerebral. In the latter case it is marked by four dots over it in Hindústání, which is represented by *ḍ* here.

H has two forms in Arabic, Persian, and Hindústání, the strong aspirate is represented by *ḥ*.

K has two forms in Hindústání taken from the Arabic, the guttural *k* is here *ḳ*.

L has two forms in Maráṭhí and Gujarátí, the second and peculiar form is here *ḷ*.

N has in Maráṭhí a peculiarly nasal and also a cerebral sound as well as the common sound. The former is represented here by *ñ*, and the latter by *ṇ*.

R, besides the common sound, has a cerebral one in Hindústání, which is here *ṛ*.

S has three forms in Hindústání. The two derived from the Arabic are denoted here by *ṣ* and *s̤*.

T has two other forms in Hindústání besides the common, denoted here by *ṭ* and *t̤*.

Z has four forms in Hindústání, the three borrowed from Arabic are denoted here by *z̤*, *ẓ*, and *z̤*.

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VOCABULARY AND DIALOGUES.

ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
One	Ek	Ek	Ek
Two	Do	Don	Be
Three	Tín	Tín	Traṇ
Four	Chár	Chár	Chár
Five	Pánch	Páṅch	Páṅch
Six	Chhah	Sáhá	Chha
Seven	Sát	Sát	Sát
Eight	Áṭh	Áṭh	Áṭh
Nine	Nau	Naw, Nau	Naw
Ten	Das	Dáhá	Das
Eleven	Igárah	Akrá	Agiár
Twelve	Bárah	Bárá	Bár
Thirteen	Terah	Terá	Ter
Fourteen	Chaudah	Chawadá	Chaud
Fifteen	Pandrah	Paṅdhárá	Paṅdar
Sixteen	Solah	Solá	Sol
Seventeen	Satrah	Satrá	Sattar
Eighteen	Aṭhárah	Aṭhrá	Arádh
Nineteen	Unís	Ekuṇís	Ogaṇís
Twenty	Bís	Vís	Wís
Twenty-one	Ikís	Ekvís	Ekwís
Twenty-two	Bá'is	Báwis, Bewis	Báwis
Twenty-three	Te'ís	Tewis	Tewis *or* Trewis
Twenty-four	Chaubis	Chowís	Chowís
Twenty-five	Pachís	Paṅchwís	Pachchís
Twenty-six	Chhabbis	Tavvís	Chhawwis
Twenty-seven	Satá'is	Sattávís	Sattáwís
Twenty-eight	Aṭhá'is	Aṭhṭhávis	Aṭhṭháwis
Twenty-nine	Untís	Ekuṇtís	Ogaṇtis
Thirty	Tís	Tís	Trís
Thirty-one	Iktís	Ektís	Ektris
Thirty-two	Battis	Battis	Batris
Thirty-three	Tetís	Tehtís	Tetris
Thirty-four	Chautís	Chautís	Chotris
Thirty-five	Paintís	Pastis	Páṅtris
Thirty-six	Chhattís	Chhattís	Chhatris
Thirty-seven	Saintís	Sadtís	Sádtris
Thirty-eight	Aṭhtís	Aṭhtís	Aḍtris
Thirty-nine	Unchálís	Ekúṇchálís	Ogaṇcháḷis
Forty	Chálís	Chálís	Chálís
Forty-one	Iktálís	Ektálís	Ekatálís
Forty-two	Be'álís	Betáḷís	Behetálís
Forty-three	Tetálís	Tretáḷís	Teheṭálís
Forty-four	Chau'álís	Chavvetálís	Chumálís *or* Chau-álís
Forty-five	Paintálís	Paṅchetáḷis	Pístáḷis
Forty-six	Chhiyálís	Shetáḷis	Chheṅtáḷis
Forty-seven	Saintálís	Sattetáḷís	Sudtálís *or* Sadtál
Forty-eight	Aṭhtálís	Aththetáḷís	Aḍtálís *or* Uḍtálís
Forty-nine	Unchás	Ekuṇpaṅnás	Ogaṇpachás

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Fifty	Pachás	Paṅnás	Pachás
Fifty-one	Ikáwan	Ekáwan	Ekáwan
Fifty-two	Báwan	Báwan	Báwan
Fifty-three	Tirpan	Trepan	Trepan
Fifty-four	Chauwan	Chaupan	Choppan
Fifty-five	Pachpan	Paṅcháwan	Paṅcháwan
Fifty-six	Chhapan	Chhappan	Chhappan
Fifty-seven	Satáwan	Sattáwan	Sattáwan
Fifty-eight	Aṭháwan	Aṭhṭháwan	Aṭhṭháwan
Fifty-nine	Unsaṭh	Ekuṇsáṭh	Ogaṇsáṭh
Sixty	Sáṭh	Sáṭh	Sáṭh
Sixty-one	Iksaṭh	Eksaṣhṭ	Eksaṭ
Sixty-two	Básaṭh	Básaṣhṭ	Básaṭ
Sixty-three	Tírsaṭh	Tresaṣhṭ	Tresaṭ
Sixty-four	Chausaṭh	Chausaṣhṭ	Chosaṭ
Sixty-five	Painsáṭh	Paṅsaṣhṭ	Páṅsaṭ
Sixty-six	Chhiyásaṭh	Táhásáṣhṭ	Chhásaṭ
Sixty-seven	Satsaṭh	Satsaṣhṭ	Sadsaṭ
Sixty-eight	Aṭhsaṭh	Adsaṣhṭ	Aḍsáṭ
Sixty-nine	Unhattar	Ekuṇhattar	Agaṇoter
Seventy	Sattar	Sattar	Sitter
Seventy-one	Ikhattar	Ekáhattar	Ekoter
Seventy-two	Bahattar	Báháttar	Bohoter
Seventy-three	Tihattar	Tryáháttar	Tohoter
Seventy-four	Chauhattar	Chauryáhattar	Chumoter
Seventy-five	Pachyattar	Paṅchyáháttar	Paṅchoter
Seventy-six	Chhíhattar	Sháháttar	Chhoter
Seventy-seven	Sathattar	Satyáhattar	Sittoter
Seventy-eight	Aṭhhattar	Aṭhthyáháttar	Iṭhṭhoter *or* Athṭhoṭer
Seventy-nine	Unásí	Ekuṇaishíṅ	Ogaṇyáhesí
Eighty	Assí	Aishíṅ	Heṅsí
Eighty-one	Ikásí	Ekáṅyshín	Ekyásí
Eighty-two	Be'ásí	Byáṅysyhíṅ	Byásí
Eighty-three	Tirásí	Tryáṅyshín	Tryásí
Eighty-four	Chaurásí	Cháuryáṅyshíṅ	Chorásí
Eighty-five	Panchásí	Paṅcháyshíṅ	Paṅchásí
Eighty-six	Chhíásí	Sháṅyshíṅ	Chhásí
Eighty-seven	Satásí	Satyáṅyshíṅ	Satyásí
Eighty-eight	Aṭhásí	Aṭhṭhyáṅyshíṅ	Aṭhyásí
Eighty-nine	Nauásí	Ekunnavvad *or* Navyáṅyshín	Nevyásí
Ninety	Nauwe, Nawad	Navvád	Newuṅ
Ninety-one	Ikánawe	Ekyáṇṇav	Ekáṇṅuṅ
Ninety-two	Bánawe	Byáṇṇav	Báṅnuṅ
Ninety-three	Tiránawe	Traáṇṇav	Tráṅṅuṅ
Ninety-four	Chauránawe	Chauryáṇṇav	Choráṅṇuṅ
Ninety-five	Pachánawe	Paṅcháṇṇav	Paṅcháṅṇuṅ
Ninety-six	Chiyáṅawe	Shaṇṇav	Chháṅṇuṅ *or* Chhanewu, Chhannuṅ
Ninety-seven	Satánawe	Satyáṇṇav	Sattáṇuṅ
Ninety-eight	Aṭhanawe	Athyaṇṇav	Aṭhṭháṇuṅ
Ninety-nine	Ninánawe	Navyaṇṇav	Nuwáṅṇuṅ
A hundred	Sau	Shambhar	So

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Two hundred	Do sau	Don sheṅ	Baso *or* Baseṅ
Three hundred	Tín sau	Tíṅ sheṅ	Tran seṅ
Four hundred	Chár sau	Chár sheṅ	Chár seṅ
Five hundred	Pánch sau	Paṅch sheṅ	Páṅch seṅ
Six hundred	Chhah sau	Sáhá sheṅ	Chha seṅ
Seven hundred	Sát sau	Sát sheṅ	Sát seṅ
Eight hundred	A'ṭh sau	Ath sheṅ	Aṭh seṅ
Nine hundred	Nau sau	Naw sheṅ	Naw seṅ
A thousand	Hazár	Hajár	Ek hajár
Ten thousand	Das hazár	Daháhajár	Das hajár
A hundred thousand	Lákh	Laksh	Ek lákh
A million	Das lákh	Dáhá lakṣh	Das lákh
Ten millions	Kroṛ	Kot	Karod

Fractions.		*Apúrṇáṅk.*	*Apurṇaṇk.*
A quarter	Páo	Páw	Pá
A half	A'dhá	Ardhá	Ardho
Three-quarters	Pauná, Paun	Páwúṇ	Poṇo
One-and-a-quarter	Sawá	Sawá	Sawá
One-and-a-half	Ḍeṛh	Díṛ	Doḍ
One-and-three-quarters	Páune do	Páwṇe don	Poṇá be
Two-and-a-quarter	Sawá do	Sawá don	Sawá be
Two-and-a-half	Aṛháí	Aḍíts	Aḍí
Two-and-three-quarters	Páune tín	Pawṇe tín	Poṇá traṇ
Three-and-a-quarter	Sawá tín	Sawá tín	Sawá traṇ
Three-and-a-half	Sáṛe *or* sáṛhe tín	Sáḍe tíṇ	Sáḍá traṇ
Three-and-three-quarters	Páune chár	Pawṇe chár	Poṇá chár
Four-and-a quarter	Sawá chár	Sawá chár	Sáwá chár
Four-and-a-half	Sáṛe chár	Sáḍe chár	Sáḍá chár
Four-and-three-quarters	Páune pánch	Pawṇe páṅch	Poṇáṅ páṅch
A third	Tísrá ḥiṣṣah	Ek tṛitíyáṅs	Ek tritiyáṅsh
Two-thirds	Do tísrá ḥiṣṣah	Don tṛitíyáns	Be tritiyáṅsh
A fourth	Chauthá ḥiṣṣah	Chautho bhág	Chotho hisso
A fifth	Pánchwán ḥiṣṣah	Ek paṅchumáṅsh	Ek paṅchamáṅsh
A sixth	Chhaṭha ḥiṣṣah	Ek Ṣhaṣhṭha-máṅsh	Ek saṣhtáṅsh
A seventh	Sátwán ḥiṣṣah	Ek Saptámáṅsh	Ek saptamáṅsh
An eighth	'Aṭhwán ḥiṣṣah	Ek aṣhṭamáṅsh	Ek aṣhtamáṅsh
A tenth	Daswán ḥiṣṣah	Ek dasháṅsh	Ek dasáṅsh

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Months.	*Mahine.*	*Mahine.*	*Mahinna.*
January	Muḥarram	Pauṣh	Poṣh
February	Ṣafar	Mágh	Mágh *or* Máhá
March	Rab'íu 'l awwal	Phálgun	Fágaṇ
April	Rab'íu 'l ákhir	Chaitr	Chaitr
May	Jamadạ 'l awwal	Vaishákh	Vaishákh *or* Vaisákh
June	Jamádạ 'l ákhir	Jyeṣhṭh	Jeṭh
July	Rajab	Aṣhádh	Ashád *or* Asád
August	Sh'abán	Shráwan	Shráwan
September	Ramazán	Bhádrapad	Bhadarwo
October	Shawwál	A'shwin	A'shwan *or* A'sho *or* A'shwin
November	Zí K'adah	Kártik	Kártak *or* Kártik
December	Zí 'l ḥajj	Márgashirṣh	Mágashar *or* Márgashirṣh
Days.	*Wár.*	*Wár.*	*Wár.*
Sunday	Itwár	Raviwár, A'ditwár	Rawiwár *or* A'ditwár (*in writing*) Raweu
Monday	Pír	Somwár	Somwár (*in writing*) Somé
Tuesday	Mangal	Mangalwár	Mangalwár (*in writing*) Bhomé
Wednesday	Budh	Budhwár	Budhwár (*in writing*) Budhé
Thursday	Jum'a rát	Guruwar, Bṛihaspatwár	Bṛihaspatwár *or* Guruwár (*in writing*) Gureu
Friday	Jum'aah	Shukrwár	Shukarwar (*in writing*) Shukré
Saturday	Saníchar	Shaniwár, Mandwár	Shaniwár (*in writing*) Saneu
East	Mashriḳ	Purv	Purv, Ugaman
West	Maghrab	Pashchim	Paschim, A'thaman
North	Shimál	Uttar	Uttar, Ottar
South	Janúb	Dakshin	Dakshan, Dakhkhan
Spring	Bahár	Vasant ṛitu	Vasant ṛitu
Summer	Garmá	Unhálá, Gríshm ritu	Unálo, Hunálo
Autumn	Khizán	Sharad ṛitu	Sard ṛitu
Winter	Sarmá	Hinwálá, Hemant ritu	Shiálo
Abyss	Pátál	Doh, Agádh jal	Doh, Dahro, Pátál
Air	Hawá	Hawá, Váyu	Hawá, Váyu
Atom	Zarah	Parmánú, Kan	Parmánnen, Kan, Raj
Ashes	Ṛákh	Rákh	Rákh

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Bank of river	Nadí ká kinárah	Nadítsá kánth, Nadíchentír	Nadino Kánthoor Tír
Bay	Kol, Khárí	Koḷ	Akhát
Beach	Kinárah	Samudr Kinárá	Samudr káṅṭho
Bridge	Pul	Púl	Pul
Bubble	Papoṭh	Budbudá	Parpoṭo
Burning	Sozish	Jalne	Baḷwuṅ
Chalk	Kharí	Khadú, Sita dhátu	Chák, Khaḍí
Channel	Nahar, Khárí	Kháḍí	Khádí, Samudrdhuní
Clay	Matí	Chikaṇa mátí	Chikṇí máṭi
Cloud	Abr, Bádal	Abhr, Ḍhag	Wádal
Charcoal	Koilah	Koḷsá	Koelo
Cold	Thanḍ	Shítal, Thanḍ	Táháḍ, Táháḍun
Continent	Khand, Iḳlím	Mahá dwíp	Khaṅḍ, Mahádwíp
Darkness	Andherá, Ẓulmát	Andhár Andhakár Káḷokh	Timir
Deluge	Ṭúfán i núḥ	Jal pralay	Jal pralay
Depth	'Amaḳ, Onḍen	Ondí	Undáí
Dew	Shabnam, Os	Daṅw	Jhákal
Drop	Ḳaṭráh	Thipká, Thenb	Chháṅṭo
Dust	Dhúl	Dhúḷ, Raj	Dhúḷ
Earth	Zamín, Dunyá, Miṭṭí	Prithwí	Mátí, Jamín, Prithwí
Earthquake	Zilzilah	Bhúkamp	Dhartí kamp, Kamparo, Bhu kamp, Dharṇi kamp
Ebb-tide	Oṭ	Ohaṭ, Ohṭí	Oṭ
Ferry	Horí	Tar	Tar
Flame	Sh'ulah	Jwálá, Jáḷ	Jháḷ, Baltun bhaḍko Jot
Flash	Jhalak, Ujálá	Tsamak, Jhalak	Chamkáro, Ajwáḷuṅ
Fire	Ag, Atash	Agní, Ag	Dewtá, Ág, Agní
Flood-tide	Bhartí	Bhartí	Bhartí
Fog	Dhuán	Dhuken	Dhúwar
Ford	Utár	Utár	Pár
Fountain	Chashmah	Jhará	Jharo
Frost	Him, Pálá	Him	Híṅm
Fuel	Jaláne kí chíz	Sarpaṇ, Pháṅṭiṅ	Sarpaṇ
Gravel	Kankar, Retí	Reṅr, Kankar	Kákrá retí, Jáḍí retí
Hail	Zhálah, Olá	Gárá	Olá
Heat	Garmí	Garmí, Uṣhṇatá	Garmí
Highway	Sháh ráh, Sarak	Rájmárg	Rájmárg, Dhori rasto, Mhoto ráhá
Hillock	Ṭekrí	Teṅk	Dungrí, Tekrí
Ice	Barf	Barph, Thidzalelen páṇí	Baraf, Thíjelun páṇí
Island	Jazírah, Tápú	Beṭ, Tápú	Tápu, Beṭ
Inundation	Rel	Jal pralay	Rel, Púr
Lake	Táláb, Sarowar	Sarowar	Sarowar
Lightning	Bijlí	Víj	Bijlí
Marsh	Daldal	Pánṭhaḷ dzágá	Anjan
Mountain	Pahár	Parvat, Dongar	Parwat, Dungar
Ocean	Samundar, Ságar	Ságar, Sindhu	Mahá samudr, Ságar

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Path	Rastah	Márg, Wát	Rasto, Wát, Márg
Plain	Maidán	Maidán, Páṭá	Medán
Pond	Táláb	Taleṅ	Taḷáw
Promontory	Rás	Bhúíṅechí ṭoṅk	Bhúshír
Quicksand	Chorbálú	Rutaṇ	Garkíjáy tewí retí
Rain	Bárish, Barsát	Páús	Warsát
River	Nadí	Nadí, Sáritá	Nadí
Sand	Ret	Retí, Wálú	Retí
Sea	Daryá	Samudr	Dariyo, Dario
Shower	Jhaṛí	Pawasáchí sar	Warsátnuṇ jháptun
Smoke	Dhúáṅ	Dhúr	Dhunmáḍo *or* Dhunwáḍo
Snow	Pálá barf	Barph, Him	Baraf
Spark	Chingí	Thiṇgli, Ṭhiṇgí	Changí, Kájlí
Soot	Kájal	Kájal, Mas	Dhoṅs, Mes
Stone	Patthar	Dhoṇḍá dagaḍ	Paththar
Stream	Jhará	Oḍhá, Jhará	Jharo
Tempest	Ṭúfán	Wádal, Tuphán	Topán
Thunder	Garaj	Gájṇeṅ, Megh garjná	Gaḍgaḍáṭ, Megh garjná
Valley	Khál	Khoreṅ, Dará	Orún, Dungroṅ wachchemun medán, Khín
Water	Páni	Páṇí	Páṇí, Jaḷ
Well	Kúán	Vihír	Kuwo
Whirlpool	Bhanwar	Bhonwrá, Jala bhram	Wamaḷ
Whirlwind	Bagúlá	Wawatal, Tsakra wát	Waṭoḷiyo wá
Wave	Mauj	Lahar, Láṭ	Moje, Dariání lahar

Kinship.	*Sagái.*	*Sambandh.*	*Sagpan, Sambandh.*
Ancestors	Ajdád	Púrvaj, Wadíl	Púrwaj, Wadáwa, Wadílo, Bápdádá
Aunt	Phuphí, Khálah, Chachání, Mamání	Kákí (paternal), Mámí (wife of maternal uncle), Aṭ (father's sister), Máwasí (mother's sister)	Kákí, Mámí, Másí
Boy	Chhokrá, Laṛká	Mulgá	Chhokro
Bride	Dulhan	Nawarí	Kanyá, Wahu
Bridegroom	Dúlah	War, Nawaradev nawará	War rájá
Brother	Bhái, Birádar	Bháú, Bandhu	Bhái
Bachelor	Kú'árá, Mujarrad	Kumár, Brahmachárí, Lagna na ghálelá	Kunmáro, Kunwáro
Childhood	Bachpan	Bálakpan, Porpaṇ	Bálpan
Children	Bachche	Muleṅ, Lekreṅ	Chhokrán

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Cousin	Chicherá, Suserá, Mamará, Khalera, Bháí	Tsulat bháú (son of paternal uncle), Máme bháú (maternal uncle's son), Áte bháú (paternal aunt's son), Máús bháú (maternal aunt's son)	Pitráí, Molái bháí
Daughter	Laṛkí	Mulgí, Lek, Kanyá	Díkrí
Dower	Jahíz	A'ṅdaṅ, Strí dhan	Strí dhan
Dwarf	Bilishtí ádmí	Ṭhengná, Khujá manushya, Wáman	Wámanjí, Ṭhíṅgṇun mánas
Father	Báp	Báp	Báp, Pitá
Father-in-law	Susará	Sásrá	Sasaro
Female	'Aurat	Strí, Báyako máṇús	Strí, Báyadí, Bái mánas
Girl	Chhokrí	Mulgí	Chhokrí
Grandfather	Dádá	A'dzá	Dádo, Bapáwo, Mamáwo
Grandmother	Dádí	A'jí	A'jí, Dádí
Heir	Wáriṣ	Wárís	Wáras
Husband	Kháwind, Khaṣam, Shanhar	Nawará, Gharkarí patí, Dádlá	War, Pati
Infant	Bachchá dúdh pítá	Tánheṅ múl	Dháwamun chhokarun
Inheritance	Wars	Wárasá	Wáraso
Kinsman	Sagá	Bháúband	Kutumbí, Gotrí
Male	Mard	Purush	Purush
Man	Ádmí	Manushya, Máṇús	Mánas
Manhood	Ádmípaná	Máṇuspaṇ, Praudhpaṇá	Mánasáí
Marriage	Shádí	Lagn, Wiwáh	Lagn [shrí
Mother	Máṅ	A'i, Mátá	Má, Mátá, Mátá
Mother-in-law	Sáṅs	Sású	Sásu
Mortal	Mareaisá, Mautí (deadly), Kátil	Martya, Maranádhin	Mṛitiyu tulya
Nephew	Bhatíjá, Bhánjá	Putanyá (brother's son), Bháchá (sister's son)	Bhatrijo, Bháṇéj
Niece	Bhatíjí, Bhánjí	Putaní, Bháchí	Bhatrijí, Bháṇjí Bhánejí
Nurse	Dáí, Dúdh, Pilání	Dáí	Dháw
Old Age	Buṛhápá	Mhátárpaṇ, Vṛiddhatwa	Ghaḍpaṇ, Wṛidháwasthá
Old Man	Buḍhá, Záif	Mhátára, Vridhdh manushya	Ḍoso

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Old Woman	Budhí, Záífah	Mhátárí	Dosí
Orphan	Yatím	Porká	Wagarmá bápun, Na bápun na máyun, *or* Na máelun chhokrun
Posterity	Nasl, Aulád	Wańsh, Santati	Wansh, Santati
Sister	Bahín	Bahín	Behen
Son	Beṭá	Mulgá, Putr, Lek	Díkro
Step-mother	Sautelí-máí	Sávatr áí	Sáwakí má
Twins	Towám	Juḷá	Joḷ
Uncle	Chachá, Káká, Phupherá (paternal), Mámú, Khálú (maternal)	Kaká, Máma,	(Paternal) Káká, (maternal) Máso, Mámo, Kno
Widow	Bewá, Ránḍ	Widhwá, Ránḍ	Widhwá, Rándiránḍ
Wife	Jorú	Strí, Báyako	Báirí, Wahn dhaniyánní bayadí
Woman	'Aurat	Strí, Báyako mánús	Strí, Báí máṇas
Young Man	Jawán ádmí	Taruṇá manushya, Jawán manushya	Jawán, Juwán máṇas
Youth	Jawání, Shabáb	Jwání, Táruṇya	Juwání, Joban

Parts of the Body.	*Badan ke 'azú.*	*Shariráche bhág.*	*Sharirná bhág*, or, *avayara.*
Ankle	Ṭakhná, Ghúṭí, K'ab	Ghotá	Ghuntí
Arm	Bázú	Báhu, Bhuj	Báhu, Bhuj paṅkhaḍuṅ
Back	Píṭh	Páṭh	Wánso, Pith
Back-bone	Ríṛh	Kaṇá, Kánṭá	Wánsání wachchenuṅ háḍ
Bile	Pit, Ṣafrá	Pitt	Pitt
Blood	Lohú, Khún	Rakt	Lohí, Rakt
Beard	Dáṛhí	Dáṛhí	Dáhaḍí
Body	Badan	Sharír, Áṅg	Sharír
Bone	Haḍḍí	Háḍ	Háḍ
Brain	Maghz	Magaj	Bhejuṅ
Breast	Chhátí	Chhátí, Ur	Chhátí
Breath	Dam	Dam, Shwás	Dam, Swás
Cheek	Gál	Gál	Gál
Chin	Ṭhuḍḍí	Hanawaṭí	Ṭhuḍí
Ear	Kán	Kán	Kán, Karn
Elbow	Kuhní	Kopar	Kopriyuṅ
Eye	A'nkh	Ḍoḷá, Netr, Lochan	Áṅkh, Netr
Eye-brow	Bhauṅ, Abrú	Bhrú, Bhuṅwái	Bhawuṅ
Eye-lash	Palak	Pápaṇitsá Kesh	A'nkhní pámpaṇ
Face	Chihrah, Muṅh	Toṅd, Mukh	Chehero
Fat	Moṭá, Farbih (adj.), Charbí (subs.)	Pushṭ, Tsarbí	Jádo (adj.), Charbí (subs.)

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Finger	Unglí, Angusht	Boṭ	Áṅglí
Fist	Múth	Múṭh	Muṭh
Flesh	Gosht	Más	Máṅs
Foot	Pánw	Páy	Pag
Forehead	Peshani	Kapál	Kapál, Leláṭ
Gland	Gilṭí	Pinḍ, Máṅs graṅthi	Pinḍ, Más graṅthí
Gum	Gond	Of the teeth) Hiraḍí, (exudation from a tree) Ḍík, Goṅd	Dáṅtánu thaḍ
Hair	Bál	Kesh	Bál, Wál, Mowála, Kes
Hand	Háth	Hát, Kar	Hath
Head	Sar	Shir, Dokeṅ	Máthuṅ
Heart	Dil	Hṛid, Hṛidya	Hṛid, Haiyun, Dil
Heel	Eṛí	Táṅch, Khoṅṭ	Eḍí
Hip	Chutar	Kamaretsá khawáṭá	Jhángno thápo
Jaw	Jabṛá	Jabḍá	Jaḍbuṅ
Joint	Sándhá	Sándhá	Sándho
Kidney	Gurdí	Mútra piṅḍ, Gurd	Mutra pind, Gurdí
Knee	Zánú, Ghoṭaṇ	Guḍghá, Ḍophá	Ghútaṇ
Knuckle	Girih	Perén, Sáṅdh	Beḍkuṅ, Periyuṅ, Per
Leg	Táng	Táṅgaḍí	Táṅg
Lip	Honṭh, Lab	Oṅṭh	Oṭ, Oṭh, Ohoṭ
Liver	Kalejá *or* Kalejah	Kálij	Kalejuṅ
Loin	Kamar	Kamar	Kamar, Keḍ
Lungs	Shush	Phupphús	Féfasun, Fufus
Marrow	Godá	Asthisár, Háḍántalá meṅdú	Asthi sár, Háḍkánmanheno medo
Moustaches	Múchheṅ	Mishí	Muchh
Mouth	Muṅh	Toṅḍ, Mukh	Mukh
Nail	Nákhun	Nakh	Nakh
Neck	Gardan	Mán, Griwá	Gardan, Bochí
Nose	Nák	Nák	Nákh
Palate	Tálú	Tálú	Táḷwuṅ
Pulse	Nabẓ	Nádícheṅ uḍṇeṅ	Náḍ, Náḍí
Ribs	Phánslí	Phásḷí	Pánslí
Side	Bázú	Kús	Kuksh
Skin	Chamṛá	Kátaḍí, Tsarm, Tsámdeṅ	Twachá, Chámḍl
Sinew	Paṭṭhá	Snáyu	Snáyu
Skull	Khoprí	Mastakáchi kaṅwaṅchi	Khoprí
Shoulder	Khándá	Khándá Skaṅdh	Khándo
Spittle	Thúk	Thuṅkí	Thuk
Sweat	Pasíná	Ghám	Parsevo
Stomach	Peṭ	Poṭ, Jaṭhar	Jathragni, Peṭ
Tear	Aṅsu	A'súṅ, Ashru	Ashru
Temples	Kanpaṭí, Shakíkah	Kánpaṭṭí	Áṅkhní bájún
Thigh	Rán, Jángh	Máṅḍí, Jángh	Jáṅg, Rán
Throat	Galá	Galá	Gaḷuṅ

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Thumb	Angúṭhá	A'ngaṭhá, Angushṭh	Háthno angoṭho
Toe	Páṅu ká anguṭha	Páyácheṅ boṭ	Pagnun ángluṅ
Tongue	Zabán, Jíbh	Jíbh	Jíbh
Tooth	Dáṅt	Dánt	Dáṅt
Waist	Kamar	Kamar, Kaṭi	Keḍ
Windpipe	Nalí	Naraḍen, Naḷí	Galání naḷí, Narḍí
Wrist	Pahunchá	Maṇgaṭ	Poṅcho, Káṅdáṅ
Vein	Rag, Nas	Shír, Nas	Nes, *or* Nas
Beauty	Khúbsúratí	Sauṅdarya, Sundarpaṇá	Swarúp, Rúp

Diseases.	*Amráẓ.*	*Rog.*	*Rog.*
Ague	Tap-i-naubat	Antaryátáp, Jwar	Táhádíyo táw
Bald	Ganjá	Takalyá, (baldness) Takkal	Tálkuṅ upar kesh nahíṅ te
Blind	Andhá, Nábíná	A'ndhlá	Aṅdhlo
Bruise	Choṭ, Kuchláí	Ṭheṅtsá, Khoṅtsá	Chhuṅdáurin, Kachrawaurin
Cholera	Wabá, Haiẓah, Hag ok	Dzarí marí, Paṭkí	Aghok, Wákho, Kogliyo
Cold	Sardí, Zukám (catarrh)	Hiṅw, Tháṅdí, Sardí	Thaṅḍí
Cough	Kháṅs	Khoklá, Khánsí	Káswás, Kháṅsí, Khoklo, Udharas
Consumption	Kshay	Kshay	Kshay, Khaí
Deaf	Bahrá	Bahirá	Bihiro
Death	Maut	Mrityu, Maran	Mot, Maraṇ
Digestion	Haẓm	Jirne, Páchan	Páchan, Jarwuṅ
Dream	Khwáb	Swapn	Swapn, Sapnuṅ
Drowsiness	Nínd	Guṅgí, Sustí	Ghen, Sustí
Dumb	Gúngá	Muká, Moná	Gungo, Muṅgo
Fainting	Ghash	Murchchhá	Murchhá, Behosh
Fever	Tap	Táp	Táw, Jwar
Fracture	Ṭúṭ	Asthí bhang	Hastí bhang, Háḍkuṅ bháge chhe te
Gout	Nikris	Wáta róga	Najlo
Hunger	Bhúk	Bhúk, Kshudhá	Bhúkh, Kshudá
Indigestion	Bad haẓmí	Apachan, Ajírn	Ajiraṇ, Apacho
Inflammation	Sozish	Rakta dosha Santápan	Lohí wikár
Jaundice	Kaṅwal	Kámalá	Kamaḷo
Lame	Langrá	Langḍá	Laṅgḍo
Madness	Díwánagí	Weḍ, Khúḷ	Gándopaṇuṅ
Measles	Pansá, Gowarí	Gowar	Gowar
Numbness	Sunsatá, Ṭhiṭhur	Mehrí, Sunepaṇá	Behermárí jawun
Ophthalmia	A'nkh dukhná	Dole yeṇe, Netr róg	A'nkh dukhwá áwawí
Pain	Dukh, Dard	Píḍá	Shúḷ, Píḍá

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Rash	Ubhár, Garmí dánah	Ghámoleṅ, Puraḷ	Arái
Rheumatism	Bái	Sandhi wáyu	Sandhi wáyu, Wát
Sickness	Bímárí	Rog	Maṅdagí, Jíw chuṅo thay chhe te chunthádo
Sleep	Nínd	Níj, Nidrá	Úṅgh, Nidrá
Smallpox	Sítalá	Deví	Selí, Sítla deví
Spasm	Khinch	Petká waḷ	Táṇ, Khench
Sore	(adj.) Dukhtá húá, (s.) Paklá, Gháo	Khat, Kshat, Bhag	Chádu, Ojhdo, Oghwádo
Squint-eyed	Tirchhá dekhne wálá, Ṭeṛá	Tirpá páhṇe	Undhí pultíno
Stammering	Laṛhaṛ	Totaren bolṇe	Bokduṅ, *or*, Toladuṅ bolwuṅ
Swelling	Súja	Súj	Sojo
Symptoms	Nishánen	Chinb, Lakshan	Chiṅh, Lakshaṇ
Thirst	Piyás	Táhán	Taras
Voice	Áwáz	Swar, Awáj	Swar, Awaj
Watching	Jágná	Jágtá	Pohoro bharwo, Jágwan. (protecting) Rákhwuṅ
Weakness	Z'aífí	Ashaktatá	Nabaláí
Wound	Zakhm	Gháy, Khat	Ghá, Jaklun
Wrinkle	Chín, Kalchaṛ	Surakuti, Chirmí	Kachlí, Karchlí kackluṅ

Quadrupeds.	*Chár pá'e.*	*Chatushpád.*	*Chopagan janáwar.*
Alligator	Magar, Ghaṛiyál	Magar, Susar	Magar, Susar
Animal	Jánwar, Ḥaiwán	Jíw, Práṇí, Janáwar	Jánwar, Práṇí
Antelope	Chítal, Haran	Haran, Mṛig	Haraṇ
Ass	Gadá	Gádhav	Gadheḍun
Bat	Chamgídar	Wágúl	Wágḷuṅ *or* Wágol
Bear	Ríchh	Aswal, Bhálú	Ríchh
Beast	Ḥaiwán	Chatushpad, Pashu	Pashu
Boar	Janglí súr	Rán ḍukar	Suwar, Ráni ḍukar
Brute	Haíwán	Haiwán, Pashu	Hewán
Buck	Harná	Káḷwíṭ	Harno
Buffalo	Bhaíṅs	Mhais	Bheṅs, Pádo
Bull	Nargáo	Poḷ, Sáṅd	Sáṅd
Calf	Bacheṛa	Wáṅsarúṅ	Wáchharḍuṅ
Camel	Úṇṭ	Úṅṭ	Úṅṭ
Chameleon	Girgit	Saraḍá	Sarado
Cat	Billí	Máṅjár, Billí	Biláḍí
Cattle	Mawáshí, Dawáh, Dhor	Gureṅ	Ḍhor
Colt	Bacheṛá	Shingaruṅ	Wachher
Cow	Gáe	Gáy	Gáy, Gaí
Deer	Haran	Haraṇ	Haraṇ
Doe	Hiruí	Harṇí	Haraṇí

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Dog	Kuttá	Kutrá, Shwán, Kukkur	Kutro
Elephant	Háthí	Hattí, Gaj	Háthí
Elk	Sámbar	Sámbar	Sámbar
Ermine	Káḳum	Siṅjyáb, Kákum	Siṅjyáb, Kákumú
Ewe	Bheṛí	Mendhí	Mendhí, Gheṭí
Foal	Bachherí	Shiṅgarúṅ, Bachhero	Wachheruṅ
Flock	Gallah	Kaḷap, Jhuṅḍ	Jhuṅḍ
Fox	Lomṛí	Khoṅkad, Koṅkaḍ	Lomḍí
Frog	Menḍak	Bedúk	Deḍko
Goat	Bakṛá	Bakrá, Bokaḍ	Bakruṅ
Hare	Khargosh	Sasá	Saso, Saslo
Horse	Ghoṛa	Ghoḍa, Wárú	Ghoḍo
Hound	Shikár ká kuttá	Páradhítsá kutrá	Shíkári kutro
Hyena	Tars, Kaftar	Taras	Dípḍuṅ
Jackal	Siyál	Kolhá	Shiyáḷ
Kid	Ḥalwán, Bakrí ká bachchá	Bakruṅ, Karaḍúṅ	Bakrínuṅ bachchuṅ
Lamb	Menḍhe ká bachá	Koṅkrúṅ	Gheṭínnuṅ bachchuṅ
Leopard	Chitá, Tendúá	Chittá	Dipḍo
Lion	Sher, Sinh	Siṅh	Siṅh, Sahín, Sáwaj
Lizard	Chhipkalí	Pál	Pál
Mare	Ghoṛí	Ghoḍí	Ghoḍí
Monkey	Bándar, Langúr	Wánar, Mákaḍ	Wánar
Mouse	Chuhí	Uṅdír, Múṣhak	Úṅdar
Mule	Khachar	Kheṅchar	Khachar
Muskdeer	Mushk haran	Kastúritsa mṛig	Kastúrí mṛig
Muskrat	Chichuṅdari	Chichuṅdari	Chachuṅdra
Otter	Ud-bílás	Páṇ máṅjár	Dariái kutrúṅ
Ox	Bail	Bail	Balad
Panther	Chítá, Tendúá	Bibaḷá	Chitto
Pig	Súr	Ḍukar	Ḍukar
Porcupine	Sáhí, Shalya	Sáḷú	Sábuḍí
Rabbit	Khargosh	Sasá	Sasalo, Saso
Ram	Menḍhá	Menḍhá	Meṅḍho
Rat	Chúhá	Ghus, Múshak	Múṣh, Ghús
Rhinoceros	Gainḍá	Geṅḍa	Geṅḍo
Sable	Samúr	Samúr	Samúr
Sheep	Bheṛ	Meṅḍhá	Gheṭuṅ, Meṅḍhuṅ
Squirrel	Gilahrí	Khár	Khalerí, Khiskolí
Tiger	Bágh	Wágh	Wágh
Wolf	Bheṛiyá	Láṅḍgá	Waru
Birds.	*Parindah.*	*Pakshí.*	*Pakshí.*
Adjutant	Khages	Khagendra	Baglo
Brood	Poṭe, Bachche	Wíṇ, Wet	Murghí wageré, Pakshínán bachchuṅ
Chicken	Murghí ká bachah	Koṅbadícheṅ piḷúṅ	Murghi wageré pakshínán bachchuṅ

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Cock	Murgh, Khurús	Kombaḍá, Kukkuṭ	Margho
Crane	Baglá	Karkochá, Sáras	Baglo
Crow	Kauwá	Káwaḷá	Kágdo, Kág
Dove	Fákhtah	Párwá (Columba Œnas), Kabutar	Khabutar párewuṅ
Duck	Baṭak	Badak	Batak
Eagle	Humá, 'Uḳáb	Garuḍ	Garuḍ pakshí
Falcon	Sháhín	Sasáṇá	Báj, Sakro
Fowl	Murgh	Kombaḍeṅ	Marguṅ
Game	Shikár	Páradh, Shikár	Shikár
Goose	Haṅs	Haṅs	Haṅs
Hawk	Báz	Bahirí, Sasáṇá	Báj, Sakro
Hen	Murghí	Kombaḍí	Marghí
Heron	Baglá	Krauṅch	Baglo
Hoopoe	Hudhud	Hudhud	Hudhud
Jungle fowl	Janglí murgh	Rán koṁbaḍeṅ	Ráni kukdo
Kite	Chíl	Ghár	Chíl
Nightingale	Bulbul	Bulbúl	Bulbul
Ostrich	Shutur murgh	Sháhá mṛig	Sháhámṛig
Owl	Ulú, Chughd	Ghubaḍ	Ghuwaḍ
Parrot	Ṭúṭí	Popaṭ	Popaṭ, Kiroṭo
Partridge	Títar	Titar, Kawaḍá	Titar
Peacock	Mor, Ṭáús	Mor, Mayúr	Mor
Peahen	Morní	Láṅdor, Mayúrí	Dhel, Morní mádá
Pheasant	Tadarw	Kukke kombaḍa, Kukkuḍ kumbhá	Kukkut kumbḍo
Pigeon	Kabútar	Kabutar	Khabutar
Quail	Lawá	Láwá	Láwrí
Sparrow	Chiryá	Chimaṇí, Chiḍí	Challí
Spur-fowl	Janglí murgh	Rán kombaḍá	Ráni kukḍo
Wagtail	Dhobí chiriyá, Mamolá	Khaṅjan, Khanjríṭ	Dhobi chiryo, Mamoló

Fishes.	*Machhliyán.*	*Máse.*	*Máchhlío.*
Bombelo	Bobilá	Boṅbíl	Boṅbilo
Crab	Kenkrá	Kheṅkaḍeṅ	Karchaluṅ
Eel	Bám	Niwaṭá, Bám	Bám
Hilsa (the *Clupea alosa*)	Hilsá	Hilsá	Hilsá
Mahasir	Másír	Mahásir	Mahásir
Mango-fish	Ámb machhlí	Tapshí	Bhiṅg
Oyster	Kálú	Kálav	Kálu
Pomfret	Chhammá	Sarangá, Halwá	Chhamanuṅ
Porpoise	Sús, Páur machhlí	Gádá	Daríaí ḍukar
Sepia, *or*, cuttle fish	Suphen	Mhákúḷ	Gádo
Carp, *or*, *Cyprinus denticulatus*	Rohí, Rohú	Rohí	Roh
Shark	Magar machhlí, Nihang	Gráh, Mushí	Mushí

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Shrimp	Chingrí	Koḷaṁbí, Jhinga	Koḷabhí, Koḷaní
Skate	Lákad	Bhákas	Lákad
Sole	Jhípí	Jhipatí, Leph	Jhipdí
Turtle	Kachhwá	Kásava	Kachchhap
Whale	Wal machhlí, Ḥút.	Timi	Magarmachh
Insects.	*Ḥasharátu'l-arẓ, Kiṛe.*	*Kiṭak* or *Kiḍe.*	*Kiṭako.*
Ant	Mungi, Cheúntí, (white) Dímak	Muṅgí	Kiḍí
Bee	Shahd kí makhí	Madhu máshi	Madh mákh, Bhamro
Beetle	Gubrauta (copris)	Mogar (a mallet)	
Bug	Khaṭmal	Dheṅkún	Mákaṇ
Butterfly	Titrí	Pataṅg, Pákoḷí	Pataṅgiyuṅ
Caterpillar	Jhánjhá	Surwanṭ, Kusarúḍ, Kusarín	Kaṅmlo, Káṅmliyo Kíḍo
Centipede	Kankhajurá	Ghoṇ, Shatpadí	Kánsalo
Cochineal worm	Kirm kíṛá	Kirmijáche kiḍen	Kirmajno jíwaḍo
Fire-fly	Shabtáb	Kádzawá	A'giyo
Fly	Makkhí	Máshí	Mákh
Gnat	Dáṅs	Machchhar, dáṅs	Machchhar, Dáns
Grasshopper	Ṭídí	Ṭoḷ, Gawatya ṭoḷ	Ṭiḍ
Leech	Jonkh	Dzáḷú	Jáḷo *or* Jaro
Locust	Tiddí, Malakh	Ṭoḷ	Ṭíḍ
Louse	Jú	U'	Jú
Maggot	Kirm	Kiḍá, Aḷí	Kíḍo
Millepede	Kankhájúra	Kanakhájúrá	Kankhajuro
Moth	Párwanah	Patag, Tasar	Túo
Scorpion	Bichhú	Wiṅchú	Wichhú
Silk-worm	Resham ká kiṛá	Reshmátsá Kíḍá	Reshamno Kíḍo
Snail	Ghonghá	Gogal gáy	Gokalgáy
Snake	Sámp	Sáp, sarp	Sáp, sarp
Spider	Makṛí, 'Ankabút	Sutera, Koḷí	Karoḷiyo
Swarm	Jhand (of bees)	Ghoṅgaṭ (of bees) mohaḷ	Mákhno ḍhaglo *or* Sanmdáy
Tick	Chamúkan	Gochíḍ, Gochaḍí	Chúno, Chímodi
Vermin	Kíṛe makoṛe	Kiḍe, Kiḍ, Mungí	Kíḍí makoḍí
Wasp	Bar, Zambúr	Gáṅdhíl másí, Kuṁbhárín	Díiún pádúari makh
White ant	Ḍimak	Wálwí, Udaí	Udhaí
Stones, etc.	*Pattharwaghaira.*	*Dagaḍ wagaire.*	*Patharo wagere.*
Agate	Aḳík	Akík	Akík
Alum	Phiṭkarí	Turṭí, Phaṭkí	Fatkí, Faṭaḳdi
Amethyst	Marṭis	Yákút	Yákut
Antimony (Collyrium of)	Surmah Kuḥal	Surmyáchí dhátú Surmá	Surmo
Brass	Pítal	Pitaḷ	Piṭaḷ
Cat's-eye	'Ainu 'l-hirrah	Lasaṇí	Lasanío
Crystal	Billaur	Bilor, Káṅts	Kách, Bilor

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Copper	Támbá	Táṁbeṅ	Trámbuṅ, Tarámbuṅ Táṁbuṅ
Coral	Murján	Powaḷeṅ, Prawál	Parwáḷuṅ
Carnelian	'Aḳiḳ	Támbrá, *or* Pándhrá Akík	Lál, Dhoḷo Akík
Diamon l	Almás, Hírá	Hírá	Híro
Dross	Mail, Kít	Maḷ, Kíṭ	Mel, Kíṭ
Emerald	Zamarrud	Páts, Markat	Pánuṅ
Flint	Abrak	Chakhmakh	Chakmak
Gold	Soná	Soneṅ	Sonuṅ, Sunuṅ
Iron	Lohá	Lokhaṅḍ, Loh	Lohoḍuṅ, Loḍhuṅ
Jet	Sang-i-músá	Kár	Sange mushá
Jewel	Jauhar	Ratn	Ratn
Lapis lazuli	Lájaward	Lájaward	Lájaward
Lead	Sísá, Surb	Síseṅ	Sísuṅ
Loadstone	Sang-i-maḳnátís, Áhanrubá	Loh chumbak	Loh chumbak
Marble	Sangí marmar	Sang marmar	A'raspáháṇ
Metal	Dhát	Dhátu	Dhátu
Mine	Kháṇ	Dhátuchí kháṇ	Dhátuní kháṇ
Mineral	M'adaní	Khanij	Khanij (*i.e.*, what comes out of a mine, Khándmánthi je nikle te), Dhátu
Pearl	Motí	Motíṅ, Muktá	Motí
Quicksilver	Símáb, Párá	Párá	Páro
Ruby	Yáḳút	Máník, Lál	Máṇek, Lál
Sapphire	Nílam	Shani, Níl	Níl
Silver	Chándí	Rupeṅ	Rupuṅ, Chá
Steel	Paulád	Tikheṅ	Tíkhuṅ
Sulphur	Gandhak	Gaṅdhak	Gaṅdhak
Talc	Abrak	Abhrak	Abarak
Tin	Ḳalaí	Kathíl	Kalaí
Topaz	Pukhráj, Zabarjad	Pushkaráj	Pokhráj
Touchstone	Kasauṭí	Kasoṭí	Kasoṭí
Turquoise	Fírozah	Perodzá	Píroj
Apparel.	*Posháḳ, Líbás.*	*Posháḳ.*	*Posháḳ.*
Boot	Jútí, Mozah	Charmí payamojá	Joḍo
Bracelets	Pahunchí	Chuḍá, Kar bhúṣhan	Pohoṅchí, Chuḍí
Brocade	Kimkhwáb	Kinkháb	Kinkháb
Button	Ghunḍí	Guṅḍí	Boríyuṅ
Cap	Kutáh	Topí	Topí
Chain	Zaṅjír, Lubádah	Sáṅkhḷí	Sáṅklí, Sánkal
Cloak	Jubbah, Angarkhá	Ghoṅgaḍí, Motá ḍaglá	Ghughaḍí, Mhoṭo ḍaglo
Clothing	Líbás	Wastren, Panghruṇeṅ	Lugdán, Wastre
Coat (of an European)	Ḍaglá	Ḍagleṅ	Aṅgrakho, Ḍaglo
(of an Indian)	Kurtí, Ḳabá	Angarkhá	

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Cotton	Rúí, Ḳapás	Kápús	Rú
Drawers	Páijamah	Ijár, Páyjámá	Ijár, Leńgo, Payjámo
Ear-rings	Jhumká, Kundal, Awezah	Kuńḍal, Karṇ-bhúṣhaṇ	Chokduń, Kunḍal, Kaḍi
Embroidery	Chikan-dozi, Gulkárí	Kashídá, Buṭí	Bharat, Chíkan
Fan	Pankhá	Pankhá, Vijhuṇá	Pankho, Winjṇo
Girdle	Kamarband	Paṭṭá, Kamar-band	Kamarbandh
Glove	Dastánah	Hátátsá mojá	Hathnuń mojun, Dastáná
Gown	Peshwáz	Gaun, Dzhagá, Peshwáj	Gawan, Jámo, Peshwáj
Handkerchief	Rúmál	Rumál	Romál
Linen	San	Tágácheń *or* Saṇ-áchen kápaḍ	Shaṇnuń kápaḍ
Lining	Astar	Astar	Astar
Loop	Phánsá	Mudan, Phásá	Fáńdo, Fáńso
Necklace	Hár, Kanṭhí	Máḷ, Hár, Galú paṭṭá	Galiyuń Kańṭhí. Hár, Gop-málá
Needle	Súí	Sui, Sú	Soí, Soy
Pocket	Khísá	Khisá	Gajwuń, Khisuń
Pin	Tánchní	Ṭántsṇí	Ṭáńchní
Ribbon	Paṭṭí, Kor. Fít	Phít	Páṭo, Fít
Ring	Angushtarí, (for nose) Nath, (for toes) Bichwá	Angaṭhí, Mudrá, Mudí, Kaḍéń, Mańḍal	Winṭí
Seam	Dokht, Joṛ	Shiwaṇ, Dúṇ	Shiwan
Shirt	Kamís	Kamíj	Khamís
Shoe	Jutí, (horn) Nál	Joḍá, Páyposh, Motsá	Joḍo, Páposh
Silk	Ríshm	Reshím	Resham
Skirt	Dáman	Gher, Ghoḷ	Gher
Sleeve	Ástín	Báhí, Astaní	Báńhi
Stocking	Mozah	Páymodzá	Pagnuń moju
Thimble	Angusht panáh	Aṅgustán, Boṭ	Angusthní, Aṅgoṭhí, Angoṭhaḍí
Thread	Dorí, Dhágó	Sút, Dorá	Doro
Turban	Pagrí	Págoteń, Muńḍá-seń	Pághḍí
Veil	Burḳ'a	Burkha, Oṛhní Ghuńgaṭ	Burkho, Ghuńghaṭ
Velvet	Makhmal	Makhmal	Makhmal
Woollen	Ún ká kapṛá	Lonkaríchen	Únnuń kápaḍ
Food.	*Khúrák, Anáj, Ṭa'ám.*	*Ann.*	*Bhojan.*
Asparagus	Nágdaun	A'sparagas	Nágdan
Appetite	Bhúkh, Ishtihá	Bhúk, Kṣhudhá	Ruchi, Bhukh, Kṣhudhá
Barley	Jau	Jau	Jav
Boiled	Ubalá húá	Ukaḍlelá, Ráńdhelá	Pakáweluń, Ráńdhe-luń

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Beef	Gáe ká Gosht	Go máṅs	Go más
Bean	Báḳlá, Lobá	Ghewḍá, Wárwá	Walor
Bread	Roṭí	Bhákar, Poḷí, Páṅw	Rotli, Poḷí, Páṅuṅ
Breakfast	Náshtah	Nyahárí	Hájarí, Náshto
Brinjal (or egg-plant)	Baingan	Wáṅgeṅ	Weṅgaṇ
Bottle	Shíshah	Shisá, Kupá	Shishí
Broth	Shorbá	Másáchí kaṛhí, Rasá	Sherwo
Butter	Máskah	Loṇí	Mánkhaṇ
Cabbage	Kobí	Kobí	Kobí
Cauliflower	Phúl karam	Phúlkobí	Phúlkobí
Cheese	Panír	Panír	Panír
Cork	Búj, Ḍaṭṭá	Búj	Búch
Cream	Maláí	Malaí, Sáí	Malaí
Curds	Dahí	Dahíṅ, Chakká, Dadhí	Dahí
Dainty	Laẓíẓ	Pakwánn, Goḍ	Miṣhtán, Pakwán, Swádiṣhṭh ann, Lejatdár
Dinner	Kháná	Jewaṇ, Bhojan	Jamaṇ, Bhojaṇ
Drink	Shurb, Píne ká chíz	Pey, Páníy, Pinyátsá padárth	Píṇúṅ, Píwáno padárth
Feast	Ẓiyáfat	Jewaṇáwaḷ, Saṇ, Mejwáni	Ujáṇí, Mehmání
Flesh	Gosht	Más	Máṅs, Gost
Flour	Áṭá	Piṭh, Kaṇik	Loṭ, Medo, Áṭo
Fried	Bhunnelá húá	Taḷaleleṅ	Taleluṅ
Glass	Kách	Káṅts, Kánchecheṅ	Kách, Káchnuṅ
Gravy	Áb-gosht	Máṅs ras	Maṅsno ras
Greens	Tarkárí	Bhájí	Tarkárí, Shák bháji, Shák tarkárí
Guest	Mihmán	Pahuṇá	Paroṇa
Host	Mezbán	Yajmáṅ, Ghardhaní	Ghar dhaní, Yajmán
Jam	Murabbá	Muraṁbá, Murabbá	Murabbo
Jelly	Rubb	Jélí, Phalpák	Chikṇuṅ
Knife	(pen) Cháḳú, Chhurí	Tsáḳú, Surí, Chhúriká	Cháku
Milk	Dúdh	Dúdh, Kṣhír	Dúdh
Millet	Bájrí	Barag	Bájrí
Minced	Koftah	Chhiṅdleleṅ	Khimo karwo
Mustard	Ráí	Ráyí, Mohrí	Ráí
Mutton	Bheṛ ká gosht	Menḍhráchí ságutí	Gheṭannu, *or* Bheḍnu máṅs
Napkin	Dastmál	Pusṇeṅ	Mhoḍuṅ, Luchhwáno rumál
Oil	Tel	Tel	Tel
Pickle	Achár	Loṇcheṅ	Athánu
Pepper	Mirch	Káliṅ mireṅ	Marí

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ENGLISH.	HINDŮSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Plate	Básan	(silver or gold) Rupyáchen sámán, (a plate) Básan	(silver) Ruperí sáman, (a plate) Rikabí, Thaḷí
Roast	Bhúná	Bhájaṇ	Kabáb
Rice	Cháwal,(boiled) Bhát, Dhán	Táṅdúḷ, Bhát	Bhát, Chokhá
Salt	Nimak	Miṭh, Loṇ, Lavaṇ	Míṭhuṅ, Lúṇ
Sauce	Chaṭní	Olavaṇ	Chaṭṇí
Spoon	Chamchah	Chamchá	Chamchó
Stewed	Dampukht kiyá	Maṅd agnítá pák	Dhíme, dhíme tápe ráṅdhelu
Sugar	Shakar, Miṣrí	Sákar, Chíní	Khánd
Supper	'Ashá, Rát húá kháná	Rátricheṅ bhojan	Sandhyá káḷnuṅ bhojan
Sweetmeats	Míṭhái	Míṭhái	Míṭhái, Halwo
Tablecloth	Dastar Khwán	Medzáchí Chádar	Páṅtharaṇ
Tray	Thálí	Tabak	Thálí, Khumcho
Veal	Bachhre ká gosht	Wàṅsaráchí ságutí	Wachchhno más
Vinegar	Sirkáh	Sirká	Sharko
Wheat	Gehúṅ	Gahúṅ	Gahúṅ
Wine	Sharáb	Drakṣháchí dárú	Darákhno dáru
House, Furniture, &c.	*Ghar Sámán*	*Ghar Gharáṅtaleṅ sámán, wagaire*	*Ghar ane gharno sáman ityádi.*
Arch	Kamán	Kamáṇ, Mehráb	Kamán, Mehráb
Bag	Thailí	Pishwí, Thailí	Kothlí, Thelí
Basket	Ṭokrá, Piṭárá	Ṭoplí, Páṅṭí, Peṭhárá, Karaṅḍ	Ṭoplí, Ṭoplo
Barber	Ḥajjám	Hajám, Nháwí,	Hajám, Wáḷaṅd
Bearer	Ḥammál	A'ṇnárá, *or* Váhṇárá (of pálkí) Bhoíṅ, Kahár	Bhoí, Aṇnár, Láwnár
Bath	Ḥammám	Hamám kháná, Nháṇíchí dzágá, Snán	Náhawání *or* snánkarwání jagá, Hamám
Bed-room	Khwáb gáh	Nidzáwyáchí kholí	Suwáno ordo
Beam	Sháhtír	Bahál, Tuḷaí	Bhárwaṭiyo
Bench	Chaukí	Báṅk	Bájaṭ
Bell	Ghanṭá	Ghaṅṭá	Ghaṅṭ
Bedstead	Palang	Kháṭ, Palaṅg	Khátlo, Palaṅg, Palaṅgdi
Bedding	Bichháná	Bichháná, Shej	Goddun, Pathárí, Bichhánuṅ
Box	Ṣandúḳ, Peṭí	Peṭí, Ḍabbí	Peṭí, Dábḍí
Board	Takhtah	Phaḷí, Takhtá	Páṭíyuṅ
Bolt	Hurká, Belná	Khíḷ, Aḍkaṇ	Aṭkaṇ, Aḍgro
Brick	I'nṭ	I'ṭ, Wíṭ	I'ṅṭ
Bucket	Ḍol	Dol, Pohrá, Báldí	Ḍol, Báldí
Building	'Imárat	Imárat, Baṅdist	Imárat
Candle	Mom battí	Meṇ battí	Meṇ *or* Míṇ battí

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Carriage	Gárí	Wáḍan, Gáḍí	Gáḍí, Wáhan
Carpet	Shatranjí	Satrañjí, Gálitsá bichháyat	Setrañjí, Galícho
Casket	Ḍibbá	Ḍabbá	Dábḍo
Cellar	Bhauñrá	Ṭalghar, Bhuyár	Bhoñyruñ
Chink	Chhed, Chír	Phaṭ, Chír	Fáṭ, Chír, Chíro
Chamber	Koṭhrí	Kholí, Koṭhaḍí	Orḍí, Koṭhaḍí
Chimney	Dúddán	Dhurádeñ	Dhumáḍiyuñ
Chair	Kursí	Khursí	Kursí
Chest	Peṭí	Peṭí, Haḍpá	Peṭí
Cistern	Ḥauẓ	Tákí, Kuṇḍ	Táñkí, Kuñḍ, Hoj
Cook	Báwarchí	(A Bráhman cook) A'tsárí, Swayaṁpáki, Babarchí	Rasoiyo
Corner	Koná	Kon, Koprá	Koṇ
Counting-house	Daftar-khánah	Peḍhí (of Indian bankers)	Peḍhí, Dukán
Comb	Kanghí	Phaṇí, Vincharṇí	Káñskí
Cover	Ghiláf, Ḍhákná	Dzháñkaṇ	Ḍhañknuñ, Paḍbiḍuñ
Coverlet	Palang posh, Raẓáí	Palang posh, Pásoḍá, Chádar	Chádar
Cup	Piyálah	Pyálá, Kaṭorá	Pyáluñ
Cupola	Gumbaz	Ghumaṭ	Ghuñmaṭ
Cradle	Pálná	Páḷṇá, Ṭárleñ	Pálṇuṇ, Ghoḍíúñ, Jhoḍí
Curtains	Parde (musquito) machchhardání	Paḍdá	Paḍdo
Discharge	Rizá, Rukhsat Barṭarafí	Nirop, Rajá (dismissal)	Rajá (dismissal), (of a gun) Bár
Door	Darwázah	Darwádzá	Bár, Kamáḍ
Drain	Morí	Naḷ, Nálá, (of a house) Morí	Morí, Nal
Expenses	Kharch, Akhraját	Kharts	Kharach
Floor	Zamín	Dzamín, Bhuí	Jamín, Bhoy
Footman	Paidal, Piyádah	Pádátsá manuṣbya, Pyádá	Pyádo
Foundation	Páyáh	Páyá	Páyo
Furniture	Sámán	Sámán, Sarañjám	Sáman, Sarañjám
Gardener	Bághbán, Málí	Máḷí	Máḷí
Groom	Ghoṛewálá, Sáis	Ghoḍewálá, Motaddár	Ghoḍawálo, Charwádár
Hall	Díwán khánah	Diwán kháná	Ewán
Handle	Dastah	Dastá, Múṭh, Dáñḍá	Hátho, Dasto
Hire	Kiráyah	Hel, Bháḍen	Bháduñ, Majurí
Hole	Súrákh, Chhed	Bhonkú, Bil, Kholgá	Bil, Chhidr
Jar	Ghaṛá, Khum	Baraṇí, Ghaḍí, Maḍkeñ	Ghaḍo
Kettle	Baṭúá	Ḍeg, Hañdí	Ḍeg, Tapíluñ

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Key	Chábí	Tsáwi, Killí	Kuṅchí
Kitchen	Báwarchí Khánah	Swayampák ghar, Babarchi kháná, Mutbakh kháná	Rasoḍuṅ, Babarchi khánuṅ
Labourer	Mazdúr	Madzúr	Majúr
Lamp	Chirágh, Díp	Diwá	Diwo, Dípak
Library	Kitáb khánah	Pustakálaya, Pustak kháná	Pustak khánuṅ
Lime	Chúná	Tsuná	Chuno
Lock	Kufl	Tálá, Kulúp	Táluṅ
Looking-glass	'Áinah	A'rsá, Darpaṇ	Darpaṇ, Ársí, Cháṭluṅ
Mat	Chaṭáí	Boryá, Aṅthrí	Hashír, Chatáí
Oven	Tanúr	Bhaṭṭí	Bhaṭhṭhí, Taṅdúr
Pálkí	Pálkí	Pálkí, Myáná	Pálkhí
Pillar	Sutún, Thamb	Kháṁb, Staṁbh	Thámbhlo, Sthaṁbh
Pillow	Takiyah	Ushí, Takyá, Girdí	Takyo, Osísuṅ
Porch	Dewṛhí	Dewṛhí	Dewḍí, Osarí
Porter	Mazdúr, (at the door of a house) Darbán	Helkarí	Helkarí
Plaster	Lep (med.) malham and Marham	Kaphlád, giláwá, Lep (med.)	Lep
Pot	Deg	Bháṅdeṅ	Tapilí, Haṅḍí
Roof	Chhappar	Chhappar	Chháprun
Scissors	Kainchí	Kátar, Kaiṅchí	Kátar
Servant	Naukar	Tsákar, Dás, Sewak	Chákar
Sheet	Chádar	Chádar, (of paper) Táu	Chádar, Pichhoḍí, (of paper) Táw
Slave	Ghulám	Gulám, Dás	Gulám, Chelo
Snuffers	Gul-tarásh	Diwyáchí kátar	Gul Kátar
Soot	Kájal	Mas	Kájal, Mes
Stair	Darjah, Síṛhí	Jiná, Shiḍí, Dáḍar	Dádar, Nísarṇí
Step	Payah	Páyrí	Pagthiyuṅ
Storey	Manzil	Majlá	Máḷ, Meḍo, Majlo
Sweeper	Jháṛú kash (low caste servant), Mihtar, Bhangí, Halálkhor	Dzháḍṇárá	Jháḍu karnár
Table	Mej	Mej	Mej
Tailor	Darjí, Khiyáṭ	Shimpí	Darjí
Terrace	Agásí, Chabútarah	Gachchí, Chauthará	Agásí
Tile	Nariyá	Kaúl, Kháparr	Naḷíyuṅ
Top	(Summit) Sar, Sikhar, (plaything) Laṭṭú	Sheṅḍá, Shikhá, (plaything) Bhaurá	Ṭoṅch, Shikhar
Tongs	Chimṭá	Gáwo	Chípiyo, Chímṭo
Torch	Mash'al	Mashál, Diwaṭí	Masál
Torch-bearer	Mash'alchí	Diwaṭyá, Mashálchí	Masálchí

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Wages	Mawájib, Pagár	Rozmurá, Pagár, Mushahará	Pagár
Wall	Díwár	Bhíṅt, Diwár	Bhíṅt, Díwál
Washerman	Dhobí	Dhobí, Paríṭ	Dhobhí
Water-carrier	Bihishtí	Páṇakyá	Bhistí, Páṇí bharnár, or Láwnár, Pakhálí
Window	Khiṛkí	Khiḍkí, Jharoko	Bárí, Jharoko
Wood	Lakṛí, (fire-wood) Hezam	Láṅkúḍ, Lakḍí	Lákḍuṅ, Sarpaṇ
Bit	Lagám	Lagám	Lagám
Bridle	Bág	Lagám	Lagám
Curry-comb	Kharahrah	Kharárá	Kharero
Girth	Tang	Taṅg	Taṅg
Martingale	Zerband	Jerbaṅd	Jer baṅd
Saddle	Zín	Jín, Khogír	Jín, Pálán
Spur	Mahmez	Páyáṅche kánṭe 'Ar,	Káṅṭo
Spectacles	Chashmah	Chashmá, Arasí, Upanetr	Chasmo, Upanetra
Stable	Tawílah	Tabelá, Ghoḍ-sháḷá, Págá	Tabelo, Ghoḍshál *or* Págá
Stirrup	Rikáb	Rikebí	Páwḍuṅ, Ríkáb, *or* Rikáb
A Garden.	*Bágh.*	*Bág, Bagítsá.*	*Wáḍí, Bág.*
Fruit	Mewah	Phaḷ	Mewo, Fal
Husk	Chhilká	Sál	Chhál
Kernel	Maghz, Gúdá	Mokh	Gar
Stone or seed	Bíj, Tukhm	Báṅṭhá, Bí, A'ṅṭhíḷ	Goṭlo, Goṭlí, Bíj
Almond	Bádám	Badám	Badám
Apple	Seb	Seb	Seb
Apricot	Zardálú	Dzhardálú	Jardálu
Cherry	Sháhálú		
Betel nut	Súpiyárí	Supárí, Phophaḷ	Sopárí, Fofal
Cocoa nut	Náryal	Náraḷ	Náriyaḷ, Shrí fal
Citron	Chakotará, Turanj	Toraṅjan, Máhá-luṅg	Turaṅj
Custard-apple	Sítá phal	Sitá phaḷ	Sítáfal
Date	Khajúr	Khajúr	Khárek, Khajur
Fig	Anjír	Aṅjír	Aṅjír
Grapes	Angúr	Drákṣh	Dráksh, Darákh
Guava	Jám	Perú	Jamrukh
Lemon	Límú	Niṁbú	Liṁbu
Lime	Límú	Níṁbú	Kágadí límbu
Mango	A'm	A'mbá	Kerí, A'mbo
Mangosteen (fruit of the *Garcinia purpurea*)	Kokam	Kokamb	Kokamb
Melon	Kharbúzah	Kharbúj, (water melon) Tarbúj, Kálíṅgaḍ	Tarbuch, Tarbuchuṅ, Khaḍbuj, Kaliṅgḍán

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Mulberry	Sháhtút	Tuteṅ	Shetut
Olive	Zaitún	A'lív	Jalpái, Jetun
Orange	Nárangí	Nárangí	Náraṅgí
Peach	Shaftálú	Shaphtálú	Sheftálu
Pear	Náshpátí	Náshpátí	Per
Pine-apple	Anannás	Ananás	Anenásb
Plantain	Kelá	Keḷeṅ	Keḷá, Keḷuṅ
Plum	A'lú bukhárá	Alá bukhár	A'lu, Ámrá
Pomegranate	Anár	Dáḷimb, anár	Dáḍam, *or*, Dáḷam
Quince	Ṣafarjal, Bihí	Shríphal	Safarjal, (seed) Bedáná
Raisins	Kishmish	Manuká, Kismís	Kálí drákh
Sugar-cane	Gandá, Paundá	U'ṅs, Ikshu	Sheraḍi
Tamarind	Tamar i Hindí, Imlí	Chiṅch	A'mlí
Walnut	Akroṭ,*or*Akhroṭ	Akhroṭ, Akhroḍ	Akhroṭ, *or* Akhoḍ
Trees and Flowers.	*Jhár aur Phúl.*	*Dzháḍeṅ áṇi phúleṅ.*	*Jháḍo, Wrikṣho, ne Phúleṅ.*
Anemone	Shaḳáiḳu 'n numán	Gulelála	Gul lálá
Bambú	Báṅs	Bámbú	Wáṅs
Blackwood	Shísham	Shísav(*Dalbergia Sisu*)	Shisam
Coffee	Ḳahwah, (the berry) Bun	Buṅd (the berry) Kawá (the infusion)	Buṅd
Cypress	Sarv	Sarú	Sarowar
Figtree	Darakht i anjír	Aṅjír, Aṅjírácheṅ dzhár	Aṅjíruṅjháḍ
Mallows	Gul khairú	Shakarṭeḷi,Dílpasant	Gole-Kheru, Dilpasand
Myrtle	Wiláyatí Mihdí, Meṅhdí	Maṭlí	Maṭlí, Khoshbodár, Meṅdlú
Pine	Ṣanaubar	Saral	Shanobar
Tamarisk	Jháú, Tágh, Babúl	Kesarí	Chínṇí
Teak	Ság	Ság	Ság, Ságwán
Vine	Angúr ká darakht, Ták	Drákshácḥí wel	Drákh
Anise	Sauṅf	Shepu *or* Badíshep	Suwá
Cabbage	Kobí	Kobí	Kobí
Capsicum	Mughlái mirch	Mirchí, Moglí mirchí	Maṛchuṅ
Caraway	Ajmúd	Ajmodá	Ajmod, Waryáḷí
Cardamom	Iláchí	Eldoḍá, Eḷchícheṅ jhár	Eḷchí
Carrot	Gájar	Gádzar	Gájar
Chamomile	Bábúnah	Bábuná	Bábúneh
Coriander	Dhaniyá	Dhaṇá	Kothmí
Cresses	Hálim	Háḷíṅw, A'hḷíṅw	Hálem
Jasmine	Chambelí	Jáí, Mogrí	Chaṁpelí, Jáí

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Lily (water)	Kamal, Sosan	Bhuí kamal, Nág-champak	Kamal
Nosegay	Guldastah	Turá, Phúláṅtsá guchchh	Fulno daḍo, *or* toro, *or* goṭo
Poppy	Khash khásh Post	Aphíṇcheṅ dzhár	Khaskasnuṅ, *or*, Afíṇnuṅ jháḍ
Rose	Guláb	Guláb	Goláb, *or*, Guláb
Tomato	Wiláyatí bain-gan	Wiláyatí wáṅgí	
Tulip-tree	Lálah	Lálá	Lálá, Gullálá
Violet	Banafshah	Banaphshá	Banafsá
Wreath	Sihrá	Málá, Gajrá, Weṇí	Fúlní málá, *or* Hár
Bark	Chhál	Sál	Chhál
Berry	Dánah	Láhan phaḷ	Dáno
Blossom	Kalí	Mohr, Puṣhp	Phúlní kalí
Branch	Dálí, Shákh	Kháṅdí	Ḍáḷí, Ḍáṅkhrí
Floss	Reshah	(Thread) Tantu, Sútr, (of wood) Hirká, Shirá	Reṣho
Flower	Phúl	Phúl	Fúl, Puṣhp
Gum	Gond	Goṅd, Ḍík	Guṅdar
Leaf	Pattá	Pán	Pán
Plant	Búṭá	Ropá, Auṣhadhí	Ropo, Chhoḍwo
Root	Jaṛ, (origin) Aṣl	Múḷ	Múḷ, Jaḍ
Trunk	Tanah	Khoḍ, Káṅḍ	Jháḍnuṅ thaḍ
Cucumber	Khírá, Kakrí	Kákḍí	Kákaḍí
Fennel	Soá	Waḍíshop	Waryáḷí
Fenugreek	Methí	Methí	Methí
Flax	San	Dzawas, Atsí	Saṇ
Garlic	Lasan	Lasúṇ	Lasaṇ
Gourd	Kadu	Bhompḷá, Ḍáṅgar	Kadu, Dodhí
Hemp	San	Tág, Saṇ	Saṇ
Indigo	Nil	Níḷ (the colour) Káḷíguḷí	Gulí
Ivy	'Ishḳ pechá	Latá, Wel	A'shak pecho
Leek	Kándá	Káṅdá	Káṅdo
Lentil	Masúr	Masúr	Masúr, Masúrní ḍáḷ
Lettuce	Káhú		Káhu
Linseed	Alsí	Aḷshí	Alsí
Mint	Podínah	Pudiná	Fudno
Nettle	Gaznah	Kháj Koltí	Kákchá
Nightshade	Mako, Inabu 's salab	Riṅgṇí	Riṅgṇu
Onion	Piyáz	Káṅdá	Káṅdo
Parsley	Ajmúd	Ajmodá	Ajmud
Peas	Maṭar, Múng, Másh	Wáṭáṇá	Mag, Tuwar
Rue	Ispand, Sudáb	Satáp	Sihcháb
Saffron	Z'afarán	Keshar	Kesar
Sorrel	Chúká, Turshah, Chukr	Tsuká	Chuko, Khaṭum
Spinach	Pálak	Pálak	Pálakh, Choḷání bhájí

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Squill	Iskíl	Káńdá	Káńdo
Turnip	Shalgham	Shalgam	Salgam
Jet-d'eau	Fauwárah, Chashmah	Kárańjeń	Chasmo
Aqueduct	Nal	Naḷ, páṭ	Páńṇíno nal
Arable Land.	*Ḳábil i zirá'at Zamín.*	*Jiráiti dzamín*	*Kheḍwájog bhoí.*
Barley	Jau	Jav	Jav
Barn	Koṭhá	Koṭhár	Koṭhár, Bhańḍár
Bran	Chokar	Końḍá	Thuluń
Cart	Chhakrá, Gárí	Gáḍá	Gáḍuń
Chaff	Bhúsá	Bhús	Bhusuń, Bhuso
Corn	Anáj	Dhánya	Anáj
Farm	Chak	Dhányáne ghetlelí dzamín	Ijáre lídhelí jamín, Ijáro
Farmer	Kisán, Khetdár	Dhárekarí	Ijáradár, Zamíndár, Kheḍut
Field	Khet	Shet	Khetar
Grass	Ghańs	Gawat, Tsár	Ghás, Khaḍ
Harrow	Hengá	Kuḷav, Dáńtaleń	Dáńto
Harvest	Faṣal, Dirau	Hańgám, Kápṇíche divas	Mosam, Kápníno Wakhat, Bharnuń
Hay	Súká ghańs	Wáḷalcleńgawat	Súkuń ghás
Hedge	Bár	Kupaṇ	Wáḍ
Husbandry	Khetí	Shet kám, Krishi karm	Khetíwáḍí
Labourer	Mazdúr	Madzúr, Bigárí	Majúr
Landlord	Zamín ka Málik	Phajindár, Dzamíndár,	Jamíndár
Meadow	Murghzár	Kuraṇ	Medán, Ghásno ugawání bíd
Plough	Hal	Náńgar	Náńgar
Reaper	Dirogar	Kápaṇárá	Khetar karṇárá
Reaping-hook	Dásá	Iḷá	Daráńtí *or* Kátarwánuń hathiyár
Sower	Bonewálá	Perṇárá	Wáwnaro, Ropnáro
Spade	Bel, Kudalí	Daḷí, Khoreń	Páwaḍo
Straw	Parál, Karbí	Káḍ, Peńḍhá	Paráḷ, Peńḍo (rice straw); Kaḍab
Stack	Ṭál, Todah, Gańj	Gańj, Uḍwí, Kumbherí	Ḍhag, Kudhwo
Tenant	Paṭṭádár	(Of a building) Bháḍekarí, Dhárékarí, Sárekarí, Kúḷ	Gaṇotiyo, Kheḍut
Wheat	Gehúń	Gahúń	Godhúm
Wild	(adj.) Jangalí, (subs.) Jangal, Bayábán	(adj.) Ránátsá, (subs.) Jangal, Osáḍ dzágá	Jangal, Paḍtá jamín, Werán
Yoke	Júá	Dzukaḍ, (of oxen) Joḍí	(Of oxen) Jhusrí

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Of Banking and Accounts.	*Sáhúkári aur jam'a kharch.*	*Sáwakári wa dzamá khartz yá prakarṇi.*	*Sáhukári ane jame kharchné hisáb.*
Account	Hisáb	Kháteṅ	Hísáb, Khátuṅ
Acquittance	Farigh Khaṭṭí	Phárakhtí	Fáragatí
Address	Paṭá	Pattá	Kágalnuṅ sharnámuṅ, Patto
Advance	Taḳáwí	Agáú paiká, Tagáí	Aṅg udhár
Advertisement	Ẓáhir khabar, Ishtihár	Dzáhirát	Jáher khabar
Agent	Gumáshtah, Vakíl	Aḍtyá	Áḍtiyo
Agreement	Ḳabúliyat, Ḳarár	Karár, Karár-námá	Kabúlát, Karár
Answer	Jawáb	Dzawáb, Uttar	Jawáb, Jabáp
Apprentice	Shágird	Shágird, Shiṣhya	Shágird
Asset	Maujúdát, Mál milkat	Puṅjí	Awej
Auction	Harráj	Lilaṅw, Nilám	Lilám, Haráj
Balance	Báḳí	Bákí	Báḳí
Banker	Sáhúkár, Ṣarráf	Sáwakár	Saráf
Bankrupt	Dewáliyá	Diwáḷiyá	Díwáliyo
Bill	Hunḍí, Chiṭhí	Huṅḍí, Chiṭhṭhí	Huṅḍí, Áṅkḍo
Bond	Dastáwez	Khat	Khat, Khátuṅ, Lekh
Broker	Dallál	Dalál	Dalál, Gumásto
Business	Kám, Dhandhá	Kám, Udyog	Wepár
Buyer	Kharídár	Wíkat gheṇárá	Kharíd dár
Capital	Púnjí	Bháṅḍwal, Puṅjí	Bhaṅḍol, Puṅji
Charges	Kharch	Kharts	Kharach
Commerce	Saudá, Baipár	Vyápár	Wepár
Constituent	Munib	Aḍatyá	Áḍtío
Contract	Ijárah, Ṭhíká	Maktá	Ijáro
Credit	Jam'a	Pat, Dzamá	Jamá, Jame
Creditor	Ḳarẓ khwáh	Rinkarí	Máṅgnár
Custom-house	Ṣáir	Máṅḍwí	Furjá, Máṅḍawí
Date	Táríkh	Táríkh	Taríkh, Mití
Day-book	Roznámchah, Daftar	Rodzkharḍá, Rodznámá	Rojmel, Rojnámuṅ, Nodh
Debit	Udhár	Udhár	(to) Udhárwuṅ
Debt	Ḳarẓ	Riṇ	Karaj
Debtor	Ḳarẓdár	Riṇí	Karajdár, Deṇdár
Delay	Muhlat	Ushír	Dhíl, Wilaṁb, Wár
Demand	Khwáhish	Mágṇeṅ	Tagádo
Evasion	Ṭálá	Ṭálṇo	Áṅákání
Excuse	Bahánah	Nimítya, Báháná, Sabab	Baháṅuṅ, Nimitt
Export	Nikásí	Mál dúsre baṅdarí rawáná karṇe	Rawánagí, Mál bíje baṅḍare rawáne karwo
Factor	Gumáshtah	Gumástá, Kárbhárí	Áḍatyo, Kárbhárí, Gomáshto
Famine	Dukál, Ḳaḥṭ	Dukáḷ	Dukáḷ, Káḷ

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Goods	Mál, Jins	Mál, Jinnas	Mál, Sáman
Grain	Anáj, Ghallah	Dhánya	Dhánya
Handicraft	Ḥirfat	Hátkám, Kaḷá	Háthekám, Karwáno dhaṅdho, Pesho
Import	Báhir mál	Bandarí jinnas	Baṅdarmáṅ mál láwawo
Interest	(Of money) Biyáj, (influence) Wasílah	Byáj,	(*Of money*) Byáj viáj: (*influence*) Wag, Wasílo
Lease	Paṭṭá	Pattá	Paṭo
Leisure	Furṣat	Weḷ, Phursat, Awkásh	Fursat, Chhuṭí
Letter	Khaṭ, Chiṭhí	Patr, Chíṭhṭhí kágad	Kágal, Patar
Loan	Udhár	Usaneṅ	Uchhínuṅ
Loss	Nukṣán	Toṭá, Nuksán	Toṭo, Nuksán
Manufacture	Kárkhánah	Kárkháná	Kárkhánuṅ
Market	Bázár	Bádzár	Bajár, Chaut
Memorandum	Yád dásht	Yádí	Iádí
Merchant	Saudágar, Baipárí	Vyápárí, Udamí	Wepárí
Merchandize	Saudá, Mál	Máḷ	Mál
Message	Paighám	Nirop	Nirop
Money	Paisa	Paiká	Náṇu, Paisá
Mortgage	Giro	Gaháṇ	Ghareṇe, Girwí, Giro
Note	Chithí, Pátí	Chiṭṭí, Patr	Chiṭṭhí, Patr
Overplus	Fuzlah	Jyástí, Phájíl	Bákí, Fájal
Packet	Lifáfah, Gaṭhrí	Lakhoṭá, Tablak	Lakhoṭo
Partner	Sharík	Bhágídár, Sarakatí, Hissedár	Bhágiyo
Passport	Parwánah	Parwáná, Dastak	Parwáno
Payment	Dínár bharná, Adá karná	Deṇe, Bharṇe, Jhádbákí	Bhárṇuṅ, Ápnuṅ
Pedler	Bisátí	Pheriwálá	Feriyo
Penalty	Ḍánd	Gunhegárí, Daṅd	Gunhegárí, Daṅd
Plenty	Ziyádagí, Ifráṭ	Puṣhkalpaṇá	Puṣhkaḷ, Ghaṇuṅ
Pledge	Giro	Gaháṇ, Táraṇ	Giro
Post	Ḍák, Ṭappál	Ṭappál, Ḍák	Ḍák, Ṭapál
Poverty	Gharíbi, Iflás	Garíbí, Daríḍrapaṇá, Kaṅgálí	Garibái, Daridr
Price	Kímat	Kimmat, Mol	Kimmat
Principal	Múl, Aṣl	Muddal, Múḷ (principle, motive), Hetú	Muḷtatw, Niyam (principle), Káran, Hetú
Profit	Naf'a, Fáidah	Naphá	Nafo, Lábh, Faedo, Hásil
Property	Milkat	Málmilkat	Mál, Milkat
Rate	Bháo	Dar, Bháw	Bháw, Nirakh
Receipt	Rasíd, Pahunch	Páwatí, Pohoṅch, Rasíd	Poṅhoṅch, Kabaj, Rasit
Rent	Kiráyah	Bháḍeṅ	Bháḍuṅ
Sample	Namúnah	Namuná, Máslá	Namuno, Máslo
Scarcity	Kamí, Killat, Kaḥṭí	Kamtípaṇá	Taṅgí, Achhat

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Seller	Bái'	Wiknárá	Wechnáro
Shop	Dúkan	Dukán	Dukán
Signature	Dast khaṭṭ, Ṣaḥíḥ	Sahí, *or*, Saí, Hastákshar	Sahí, Matuń
Sum-total	Kull jam'a	Ekandar beríj	Kuḷ, Ekańdar beríj
Trade	Baipár, Saudá	Vyápár, Udím	Wepár, Udyog, Dhańdho
Trustee	Zimmahdár	Jimmedár	Jimmedár, Jimmolenár
Usage	Sarrishtah, Ḳáidah	Tsál, Wahíwáṭ	Wahiwaṭ, Dháro. Ríṭ
Wages	Pagár	Rojmurá, Darmáhá, Pagár	Pagár
Warehouse	Koṭhí	Wakhár	Wakhár
Wealth	Daulat	Daulat	Dolat
Wharf	Gháṭ	Dhakká, Gháṭ	Ḍańko, Gháṭ
Of Shipping.	*Jaház ki bábat.*	*Galbateń Sambandh.*	*Wáháṇbábat.*
Anchor	Langar	Náńgar	Náńgar
Boat	Náo	Machwá, Náw, Taraṇ	Machwo, Hoḍi
Cable	Zanjír langar kí	Langar dor	Langarnu dorḍuń
Cargo	Bhartí, Bár i jaház	Bhargat	Wáhaṇ upar charhawelo mál
Commander of boat	Nákhudá	Táńḍel	Ṭańḍel
Compass	Ḳuṭb numá	Hoká	Wáháṇno huko
Ferry-boat	Guzáre kí náo	Tar	Hoḍí
Flag	Báotá	Báwṭá, Nishán	Wáwaṭo
Mast	Dol	Ḍol	Ḍol
Mate	Mu'allim	Málím	Málam
Oar	Ḍánḍ, Chappú	Waleń	Halsuń
Passenger	'Ábir	Utárú	Utáru
Prow	Máng	Náḷ	Náḷ, Waháṇnuń máthuń
Rope	Rassi, Ḍor	Dor	Dorḍuń
Rudder	Sukkán	Sukáṇ	Sukáṇ
Sail	Pál, Bádbán, Sérh	Shíḍ	Sahaḍo
Sailor	Khalaṣí, Malláḥ, Ḍándí	Khaláshí, Náwáḍí	Khárwo, Khalásí
Stern	Dabúsá	(Stern) Warám	Wáháńnuń pachhwáḍuń
Twine	Sútlí	Sutḷí	Dorí
Voyage	Jahází safar	Jal prawás, Saphar	Dariyání shafar
Yard	Káṭhí	Parwáṇ, Káṭhí	Parwáṇ, Káṭhí
Of Law and Judicial Matters.	*Shir'a aur faujdárí.*	*Káyadá wa nyáya prakarṇi.*	*Káyadá tathá adálat prakarṇi.*
Abuse	Gálí (to abuse) barábar, 'Amal na karná	Shiwí, Gáḷí (bad use), Gair upa-	Gáḷ : (to misuse) Gerrite ańmal karwuń

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Acquittal	Chhúṭhná, Begunáh ṭhahráná	Suṭṇe, Muktatá	Chhuṭak jawuṅ, (to pronounce) Niraparádhí ṭharawawuṅ
Adultery	Chhinálá, Ziná	Vyabhichár	Vyabhichár, Badkarm, Chhináluṅ
Amputation	Káṭ ḍálná	Kápṇe, Aṅgchhed	Angchhed, Angkápwuṅ, Sharírno koí awayaw kápwuṅ
Arbitration	Pancháyat	Paṅtsáit	Paṅchát, Lawádí
Arbitrator	Panch	Paṅts, Lawád	Paṅch, Lawád
Attorney	Vakíl	Wakíl	Wakíl
Award	Ṭharáw	Paṅtsása niwáḍá, Hukúm námá, Pantsáit námá	Paṅchát námuṅ, Paṅchno ṭheráw *or* Chukádo
Bail	Ẓámin	Dzámín	Jámín
Bribery	Rishwat dená, Lánch dená	Lánts	Láṅch, Rushwat khorí
Civil Court	Díwaní 'adálat	Díwání adálat	Diwání adálat
Chain	Zanjír	Biḍí	Beḍí
Clause	Raḳam	Kalam	Rakam
Clerk	Kárkun	Kárkún, Parbhú	Kárkún
Confession	Iḳrár	Poṭukal	Mánwuṅ, Kabúlát
Convict	Gunáhgár, Ḳaidí jis par gunáh ṣábit húi	Aparádhí ṭharwalelá	Aparádhí ṭhareluṅ mánas
Conviction	Ṣabút i gunáh	Gunhyáchí sábití	Gunháni sábitíno ṭharáw
Copy	Naḳl	Nakal, Prat	Nakal
Crime	Gunáh	Gunhá, Aparádh	Aparádh, Gunho
Criminal Court	Faujdárí 'adálat	Faudzdárí adálat	Fojdárí adálat
Decree	Ḥukmnámah, Faiṣalah	Hukúm námá, Niwáḍá	Hukmnámuṅ, Fesalo, Niwáḍo
Defendant	Mudáí 'alaihi	Pratiwádí	Pratiwádí
Deed	Dastáwez	Khat, Patr	Khat, Dastáwej
Denial	Inkár	Nakár, Nishedh	Nakár, Inkár, Nishedh
Divorce	Ṭiláḳ, Fárigh khaṭ	Wiwáh sambandh mochan	Talák
Evidence	Shahádat, Gawáhí	Sákṣh, (Proof) Purwárí, Pramáṇ	Purwári, Pramáṇ
Executioner	Jallád, Phánsí denewálá	Aṅtak	Fáṅsíkhor
Executor	Waṣiyat chaláne wálá	Mritlekh tsálawaṇára	Mrityu patr chaláwanár
Ex-parte	Ek ṭarfí	Ek-tarphí	Ek tarafí
Fee	Dastúrí, M'amúl	Dasturí	Dasturí
Fine	Dand	Daṅd	Daṅd
Forgery	Jhúṭá dastáwez banáná	Banáwalelá kágad	Khoṭo banáwatno dastáwej
Gaol	Ḳaidkhánah	Turung, Baṅdishálá	Turáng, Kedkhánuṅ

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Gallows	Pháṅsí ke lakṛe	Pháṅsí deṇyátsá khámb	Fansínán lákḍan, Fáṅsí
Highwayman	Ḳazzáḳ, Ráhzan	Wáṭ máryá	Wáṭpádo
Hanging	Pháṅsí dená	Táṅgṇe, Pháṅshí deṇe	Fáṅsí dewuṅ, Latkáwawun, Tángwuṅ
Judge	Munṣif, Ḳází	Nyáyádhísh	Nyáyádhikárí
Legacy	Hibah, Tarikah	Mṛitlekhdán	Wársho
Legatee	Tarkah wálá	Mṛitlekhdánádhikárí	Mṛitlekhdánádhikárí, Wáras
Murder	Khún	Khún	Khun
Murderer	Khúní	Khuní, Khún karṇárá	Khúní
Nonsuit	Ná manẓúr	Harṇe, Námaṅdzúr	Dáwo rad thái te
Notice	Khabar	Súchan, Dzáhirkhabar	Jáherkhabar, Suchná
Oath	Ḳasam	Shapath, Áṇ	Sam, Sogaṅd
Pardon	Mu'áfí	Máphí, Kṣhamá	Kṣhamá, Máfí
Perjury	Jhúṭhí ḳasam	Khoṭí shapath	Khoṭá sam
Plaintiff	Mudda'í	Wádí	Wádí, Faríyádí
Prison	Ḳaíd khánah	Kaid kháná, Turuṅg	Baṅdhí khánuṅ
Prisoner	Ḳaidí	Kaidí	Kedí
Proof	Dalíl	Pramáṇ, Puráwá	Puráwo, Pramáṇ
Punishment	Sazá	Shikṣhá	Shikṣhá, Sajá, Nasihat
Quarrel	Ḳaẓiyah	Jhagḍá, Taṅṭá, Bháṅḍaṇ	Kajiyo, Kaṅkás, Kalah
Reader	Parhnewálá	Wátsṇárá	Waṅchnáro
Respite	Muhlat	Shikṣhechí tahkubí	Mehtal
Right	Ḥakk	Hakk	Hak, Kharuṅ
Scourge	Chábuk, Koṛá	Tsábúk, Korḍá	Korḍo
Sentence	Ṭhahráo	Shikṣhetsá ṭharáw	Shajádewáno hukam
Suit	Muḳaddamah, D'awá	Mukaddama, Khaṭlá,	Mukadamo, Khaṭlo
Summons	alab khaṭ	Áwáhan, Jortalab Sammán	Hákam netánuṅ boláwuṅ, Teḍuṅ
Testator	Waṣiyat karnewálá	Mṛitlekh karṇárá	Mṛityu patr karnáro
Theft	Chorí, Duzdí	Tsorí	Chorí
Thief	Chor, Duzd	Tsor	Chor
Tribunal	'Adálat	Adálat, Nyáya sabhá	Adálat, Nyáya sabhá
Trial	Tajwíz, Tapás	Insáph, Tsaukashí	Tajwíj, Tapás
Will	Waṣiyat námah	Mṛityu patr	Wasiyat námuṅ
Witness	Sháhid	Sákṣhí	Sáhedí, Sákṣhí
Of Governments.	*Sarkár darbár ki bábat.*	*Rájya prakarṇi.*	*Ráj prakarṇi.*
Ally	Dost	Dost	Dost
Ambassador	Elchí	Wa[illegible]	Wakil, Elchí

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Authority	Ḥukm	Sattá, Adhikár	Sattá, Adhikár
Alliance	Dostí	Saṅgan mat, Miḷaṇ	Dostí
Boundary	Ḥadd	Símá	Símá
Canopy	Chhat	Chhat	Chhat
Capital	Páe takht, Dáru's salṭanat	Ráj dhání	Rájdhání
City	Shahr	Shahar, Nagar, Púr	Shehar, Nagar
Coin	Sikkah	Náṇeṅ	Sikko, Náṇu
Courier	Ḳáṣid	Jásúd	Jásud, Jásús
Crown	Táj	Mukuṭ	Mugaṭ, Táj
Dynasty	Silsilah i saláṭín	Wáṅsh	Waṅsh
Deputy	Náib	Wakíl, Kárbhárí, Duyam	Wakíl, Kárbhárí, Náyab
Duty	Farz (excise), Zakát	Dharm, (excise) Sáyar	(Excise) Jakát, Dharm
Edict	Farmán	Rájágyá	Rájágyá, Rájáno hukm, Farmán
Emperor	Bádsháh, Sháhansháh, Chakrawarttí	Ḳaiṣar	Bádsháhá, Rajeshwar
Empress	Sulṭánah, Bádsháh,	Pádsháháchí strí	Bádsháhání strí, Ráṅṇí
Excellency	Nuwáb i Mustaṭáb, Núwáb	Rájá shrí, 'Alijá	Alijá, Ráje shrí
Exchequer	Khazanah	Djamábandíchí kacherí	Jamá baṅdíní kacherí
Foreigner	Pardesí	Pardeshí manshya	Pardeshí, Paráyá rájnu máṇas
Faction	Ṭolí	Taṭ, Phaḷí, Pakṣh	Ṭolí
Gentleman	Marde ádmí, Ṣáḥib, 'Aghá	Grihasth	Grihasth
Granary	Ambár, Koṭhá	Koṭhár	Koṭhár, Dáṅṇáṅnu páluṅ
Inhabitant	Desí	Rahiwásí	Rehwásí
Journey	Musáfirí	Prawás	Musháfarí, Prawás
King	Pádsháh	Rádzá	Rájá
Lane	Galí	Aḷí, Gallí	Galí
Levee	Darbár	Darbár	Darbár
Majesty (address to a king)	Jahán panáh	Shrímaṅt ráje shrí	Shrímant, Rájeshrí
Mint	Ṭaksál	Ṭaṅksáḷ	Ṭanksaḷ
Monarch	Pádsháh	Rádzá	Pádsháhá, Rájá
Native	Báshindah	Mulkí	Asalno rehewásí
Night-watch	Rát kí chaukí .	Rátri jágaraṇ	Rátní chokí
News	Khabar, Akhbár	Khabar, Warttamán	Khabar, Samáchár
Nobleman	Amír	Amír, umráw	Amír, Umráw
Patent	Sanad	Sanad	Sanad
Pomp	Damdamah	Ḍaul, Ḍámḍauláchí swárí	Dhúmdhám, Ḍoḷ
Populace	Log, Khalḳ	Lok	Wastí, Lok

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Port	Bandar	Baṅdar	Baṅdar
Province	Zil'a	Práṅt	Práṅt
Queen	Malikah, Rání	Rání	Ráṅní
Quarter	Ḥiṣṣah, Mahallah	Mahalá, Purá, P'eṭh	Mohlo, Ṭhekáṅṇuṅ
Rebellion	Balwá, Dangá	Baṅd	Daṅgo
Register	Daftar	Daphtar, Behḍá	Nodh
Republic	Salṭanat i khalḳ	Prajásattákarájya	Prajá sattárajya
Retinue	Jilau	Pariwár Swárí	Khaṭlo, Pariwár
Riot	Hullar, Hangámah	Gardí, Daṅgá	Hullaḍ
Secretary	Munshí	Chiṭnís	Munshí
Signet	Sikkah, Muhr	Mudrá, Mudriká	Mudrá, Mohar
Spy	Jásús	Her	Guptdut, Jásús
Stage	Manzil	(day's journey) Madzal, Ṭappá, (scaffolding) Máḷá	Majal
State	Ḥálat, (government) Ráj	Sthiti	Saṅsthán, (power) Ráj, Awasthá, Sthiti
Street	Maḥallah	Rasṭá, Gallí	Rasto, Gali
Successor	Jáe nishín	Jáynishín, Anugat yeṇárá	Jáya nashín
Subject	Ra'aiyat	Prajá, Raiyat	Raiyat, Prajá
Throne	Takht	Siṅhásan	Gádí, Sinhásan
Titles	Khiṭab	Marátab, Kitáb	Kheṭáb, Alkáb, Marátab
Town	Kaṣbah	Kasbá, Shahar	Kasbo
Traitor	Daghábáz	Wishwásghátakí, Rájdrohí	Fitúrí, Fitúr karnár, Wishwásghátki, Rájdrohí
Treaty	Sulḥ námah Wisáḳ	Tahnámá, Niyam	Tah, Koḷkarár, Tahnámuṅ
Treasurer	Khazánchí	Khajinadár, Bháṅḍárí	Khajánchí
Tribute	Kharáj báj	Khaṅḍaṇí	Choth
Tyrant	Ẓálim	Dzulmí	Julamgár
Usurper	Ghásib	Rájyapahárí	Chhínwí lenár
Umbrella of state	Chatr Sulṭání	Chhatr	Chhatr
Viceroy	Núwáb	Rádza pratinidhi	Ráj pratinidhi
Professions and Trades.	*Dhandhe, Kasb.*	*Dhaṅde wa kasab.*	*Dhaṅde ne kasab.*
Armourer	Hathiyár banánewálá	Shastra kár	Hathíyár banáwanár
Artificer	Kárígar	Kárigar, Kasbí,	Kárigar
Artist	Musauwir	Shilpí, Kárigar	Kasabí
Baker	Roṭí banánewálá	Bhájnárá, Roṭíwáḷá	Roṭí baṇáwanár
Beggar	Faḳír	Bhikárí, Yátsak	Bhikhárí, Bhikshu
Blacksmith	Lohár	Lohár	Lohár, Lohánṇo

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Bookseller	Kitáb farosh	Pustakeṇ wikṇárá	Pustak, *or* chopaḍí wechnáro
Brasier	Ṭhaṭherá, Kaserá	Káṅsár, Pitalecheṅ kám karṇárá, Káṅsya-kár	Káṅsiyo
Bricklayer	Ráj, Mistarí	Gawaṅḍí	Kaḍiyo
Butcher	Ḳaṣáí, Ḳaṣṣáb	Kháṭak	Kháṭakí
Carpenter	Sutár, Najjár, Baṛhaí	Sutár	Suthár
Confectioner	Ḥalwáí	Miṭháíwálá	Halwáí, Miṭháí wáḷo
Cook	Báwarchí	Swayampákí	Rasoyo
Dancing-girl	Kanchiní, Rámjaní	Kaláwaṅtíṇ, Kanchaní	Náyakaṇ, Rámjaní
Druggist	Pansári, 'Aṭṭár	Gáṅdhí	Gándhí
Dyer	Rangárá	Rangárí	Raṅgrej, Raṅgárí
Farrier	N'alband	Náḷband	Náḷbaṅdh
Greengrocer	Tarkáríwálá	Káchhí, Kuṅjará	Tárkárí bechnáro, Pastágiyo
Grocer	Gándhí, Pasárí	Pasári, Kiráṇyá	Gáṅdhí, Karíyáṇuwálo, Waṇík
Goldsmith	Sonár	Sonár	Soní
Horse-breaker	Chábuksawár	Chábuk swár	Chábuk sawár
Hunter	Shikári	Páradhí	Páradhí
Jeweller	Jauhárí	Johárí	Jawérí
Juggler	Sh'ubadah-báz	Gárodí	Gárodí
Linen-draper	Bazzáz	Kápaḍkarí	Bajáj
Musician	Kaláwant	Wájaṅtrí	Wájantrí, Sáraṅgíwáḷo
Painter	Naḳḳáṣh, Musawwír	Chitárí	Chitárí
Physician	Ḥakím, Ṭabíb	Waidya	Waidya
Ploughman	Jotiyá, Halwáhá	Náṅgaryá	Khedut
Porter	Mazdúr, (house servant) Darbán	(of a house) Darwáṇ, Helkarí	Wáhík, Majúr
Ropemaker	Rassi banánewálá	Dor karṅárá, Kaṅjárí	Doraḍáṅ waṇnár
Saddler	Zín banánewálá	Jíngar	Jingar
Sculptor	Ṣuratgar, Naḳḳáṣh	Múrtikár	Pathhar upar naksh athwá akṣhar khodnáro, Murtí karnáro
Shepherd	Gop, Pásbán	Dhangar	Bharwáḍ
Shopkeeper	Dúkándár	Dukándár	Dukándár
Sawyer	Arrah-kash, Karántí	Karwatṅárá	Karáí
Shoemaker	Mochí	Mochí	Mochí
Singer	Gánewálá, Ḳawwál	Gawayí, Gáṇárá	Gawaiyo
Surgeon	Ḥajjám, jaráḥ	Shastra waidya	Shastrawaidya
Tailor	Darzí	Shimpí	Darjí
Turner	Kharádí	Káṅtári	Kharádi, Sanghádio

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ENGLISH.	HINDUSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Vintner	Sharáb farosh	Drákshátsá ras wikṇárá	Dáru wechnár, Kalál
Waterman	Páníwálá, Bihishtí	Páṇakyá	Páṇí wálo, Bhistí, (boatman) Khárwo
Weaver	Shálí, Juláhá	Koshṭí, Winṇárá	Waṇkar
Workshop	Kárkhánah	Shilpshálá	Kárkhánuṅ
Anvil	Sindán, Ghan	Airaṇ	Lohárṇuṅ hathiár
Awl	Naharní	Arí	A'rí
Axe	Kulhárí	Kurháḍ, Parashu	Kuháḍí
Brush	Kúnchí	Kuṅchí, Márjaní	Jháḍuṅ
Chisel	Ṭánkí	Viṅdhhaṇeṅ	Widhṇuṅ
Compasses	Parkár	Karkaṭ	Gol chakḍuṅ káḍhwánuṅ hathíyar
Enamel	Mínákárí	Miná	Mínákárí
File	Sohan	Káṇas	Kánas, Retaḍí
Fish-hook	Gal	Máse dharaṇyátsá gaḷ	Máchhláṅ pakaḍwánoaṅkoḍoathwágo
Furnace	Bhaṭṭhí	Bhaṭṭí	Bhaṭhṭhí
Gilding	Ṭilákárí, Mulamm'a sonákár	(to gild) Rasawiṇe, Mulámá deṇe	Ḍhor chaḍáwuṅ
Glue	Saresh	Saras	Saresh
Hammer	Hathauṛá	Hatoḍá	Hathoḍí
Hand-mill	Chakkí	Dzatiṅ, Gharaṭ	Pániní, Ghaṅṭí
Inlay (to)	Jaṛná	Dzaḍaṇ kám	Jaḍwuṅ
Line	Doro	Dorí	Dor
Loom	Ṭánt	Mág	Waṇ karní sáḷ
Leather	Chamṛá	Tsámaḍ, Kátaḍeṅ	Chámḍuṅ, Chámḍí
Mallet	Mogrí	Mekhchú, Mogar	Mogar
Mould	Sánchí	Sáṅtsá	Bíbuṅ, Sáṅcho
Nail	Kílá, Mekh	Khiḷá	Chuṅk, Khilo
Net	Jál	Dzáḷeṅ	Jáḷ, Jáḷuṅ
Paint	Rang	Raṅg	Raṅg
Plane	Randah	Raṅdá, Roṅkhṇí	Raṅdho
Press	Shikanjah, (Printing) Chhápkhánah	Chháp, Chhápṇyácheṅ yantra	Cháp
Ruler	Misṭar	A'ṅkṇí	A'ṅkṇí
Saw	Arrah, Karwat	Karwat	Karwat, Karwatí
Sieve	Chalní	Tsáḷaṇ	Cháḷṇí
Screen	Pardah	Paḍdá	Paḍdo
Shuttle	Mákhú	Dhoṭeṅ	Káṅṭlo
Tool	Hathiyár	Hatyár, A'út	Hathíár, Yantra
Water-mill	Panchakkí	Páṇ tsakkí	Páṇíní chakkí
Wind-mill	Páwanchakkí	Pawan tsakkí	Pawan chakkí
Wedge	Pachchar	Pátsar	Fáchar, Khuṅṭí
Wire	Tár	Tár	Tár
School and College.	*Maktab, Madrasah.*	*Sháḷá wa vidyálaya.*	*Nisháḷ ane widyálaya.*
Author	Muṣannif	Graṅtha kár	Granthkár
Ball	Genḍú	Cheṅḍú	Daḍo
Bat	Chaugáṇ	Dáṅḍú	Daṅdíyuṅ
Blot	Ḍágh	Ḍág	Ḍágh
Book	Kitáb	Pustak	Chopaḍí, Pustak, Pothí

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Chapter	Báb	Adhyáya	Adhyáya, Báb
Column	Ṣafḥe ká ek khand	Á'san, Rakáná	Á'san
Conclusion	Khátimah	Shewat	Samápti, Chhedo
Copy	Naḳl	Prat	Prat, Nakal
Dictionary	Lughat	Kosh	Kosh, Shabda saṅgraha
Dunce	Bewuḳúf	Akṣhar shatru	Bewakúf, Akṣhar shatru
Education	T'alím	Shikṣhá	Keḷawaṇí, Widyá, Shikṣhá
Exercise	Mashḳ	Abhyás	Abhyás
Fable	Naḳl	Goṣhṭ, Kathá	Wát
History	Tawárikh	Itihás, Bakhar	Itihás, Bakhar
Index	Fihrist	Anukramaṇiká	Anukramaṇiká
Ink	Siyáhí	Shái	Shái
Leaf	War, Pattá, Aḳ	Patr, Pán	Pán, Patr
Lecture	Dars, W'áẓ	Vyákhyán	Bháṣhaṇ
Lesson	Sabaḳ	Dhaḍá, Páṭh	Sabak. Páṭh
Line	Saṭar	Regh, Oḷ	Lík. Oḷ, Pańkti
Margin	Ḥáshiyah	Kánṭh, Pustakáchí kaḍ	Hásiyo
Maxim	Maṣl	Mhaṇ, Wachan	Kehewat, Wachan
Page	Ṣafḥah	Prishṭh	Prishṭh, Safo
Paper	Kágḥaẓ	Kágad	Kágad
Pen	Ḳalam	Lekhní	Kalam
Pencil	Salái, Surme ká ḳalam	Shishátsá kalam	Shíshánuń kalam
Pen-knife	Cháku, Ḳalam tarásh	Tsákú	Chákú
Pasteboard	Daftí	Jáḍá kágad	Dopísthán
Play	Khel	Kheḷ	Ramat, Kheḷ
Play-fellow	Hamjúí	Khelgaḍí	Bhillu
Play-ground	Khelne kí jái	Kheḷṇyáchí dzágá	Ramáwaní jagá
Poet	Shá'iṛ	Kawi	Kawi
Preface	Díbájah	Prastáwaná	Prastáwaná, Díbácho
Professor	Mu'allim, Ustád, Mudarris	Widyá guru	Widyá guru
Prose	Naṣr	Gadya	Bakhar
Proverb	Kaháwat	Mhaṅ	Kehewat
Rule	Ḳánún	Ríti, Kánú	Rítí
Rhyme	Baḥr, Naẓm	Yamak	Yamak
Rod	Chhaṛí	Chhaḍí, Káṭhí	Chhaḍí
Scholar	Ṭálib i 'ilm	Shishya	Nisáḷiyo, Shishya
School	Maktab	Sháḷá	Nisháḷ
School-hours	Maktab ká waḳt	Sháḷetsa weḷ	Nisháḷní wakhat
School-master	Mudarris, A'khún	Pantojí, (of Muslíms) Mullá	Mehtájí
Section	Ḳalam, Faṣal	Warg (*of a book*) Prakarṇ, Adhyáya	Warg, Khaṅḍ
Student	T álib i 'ilm	Wdyárthí	Widyárthí
Teaching	Dars	Shikawiṇe	'wawuń, Bhaṇá- 'ń

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Tutor	Atálíḳ	Shikawiṇárá, Shikshak	Guru
Verse	Naẓm, Sh'ir	Padya, Kawitá	Kawitá, Charaṇ
Writing	Lekh	Lihiṇe, Ḥasták-shar	Lekh, Dastáwej
Word	Shabd, Lafẓ	Shabd	Shabd, Bol
Colours.	*Rang.*	*Rang.*	*Rang.*
Black	Kálá	Káḷá	Káḷá
Blue	A'smání	Níl, Shyám, Kṛishṇ	Níl
Brown	Bhúrá	Udí, Badámí, Tap-kirí	Badámí
Dun	Zard	Dzardá	Jardo
Green	Sabz	Hirwá	Lílu
Indigo	Níl	Niḷá	Gulí, Nílo
Lilac	Jám ká rang	Dzámbuá	Jáṁbluṅ
Orange	Nárangí Raṇg	Náraṅgí	Náraṅgí raṅg
Purple	Arghawání	Baiṅgaṇí	Weṅgaṇí
Red	Lál, Surkh	Támbaḍá, Lál	Lál, Ratu
Scarlet	Lál	Rakt, Lál	Lál, Rátu
Spotted	Chitlá, Dághdár	Bibaṭá, Chitra	Ḍágel
Striped	Dháridár	Paṭṭít	Paṭṭidár
Vermilion	Shangarfí	Hinguḷí	Hiṅgḷákiyuṅ
White	Sufíd	Páṅḍhrá	Dhoḷuṅ
Yellow	Pílá	Piwaḷá	Jard
The Senses.	*Ḥawás.*	*Indriyeṅ.*	*Indriyo.*
Hearing	Sunná	Shravaṇ, Shruti	Shrotra, Sámbhal-wuṅ
Seeing	Dekhná	Dṛishṭi	Dṛishṭi
Smelling	Súnghna	Ghráṇ	Ghráṇ
Tasting	Záiḳah lená	Swád, Ruchi	Swád, Rasná
Touching	Lagáná	Sparsh pratyakṣh	Sparsh, Lágwuṅ
Element	'Unṣur	Tatwa	Tattwa
Figure	Ṣúrat, Shakl, Rúp	A'kṛiti	A'kṛiti, Ákár
Fragrance	Khushbú	Suwás, Sugaṅdh	Sugaṅdh, Suwás
Hardness	Sakhtí	Kaṭhíṇpaṇá	Kaṭhaṇpaṇu
Reflection	Fikr, (shadow) 'Aks	Paráwarttan, Pratibiṁb	Paráwṛittan
Relish	Mazah	Swád, Ruchi	Swád
Speech	Bol	Wáṇi, Wáchá	Sambháṣhan, Wáṇí, Bhaṣhaṇ
Silence	Sukút	Maun, (be silent) Chup	Maun, Chup
Shade	Sáyah, Chháṅw	Chháyá	Chháyo
Size	Ḳad	A'kármán	Kad
Softness	Narmí	Mṛidutá, Maú-paṇá	Narmí
Sound	A'wáz	A'wáj, Shabd	A'wáj
View	Naẓar, (prospect) Maḍd i naẓar	Darshaṇ, Alokan	Darsaw, Dekháw, (*purpose*) Mat

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Admiration	Acharj	Sánaṅdáshcharya	Wakhán, Sánandáshcharya
Anger	Ghuṣṣah	Rág, Krodh	Rís, Krodh, Guso
Awe	Khauf	Dhák	Dhák, Bhay, Bhití
Belief	Báwar, 'Aḳídah	Wishwás	Wishwás
Choice	Khwáhish	Pasaṅtí, Marjí	Pasandagí
Compassion	Raḥm	Dayá	Dayá
Curiosity	Rázjoí	Jijnásá	Jijnásá
Dislike	I'ráẓ	Náwaḍ, Apríti	Apríti
Doubt	Shak	Saṅshay, Saṅdeh	Shak, Saṅshay
Emulation	Barábarí kí Khwáhish	Pratispardhá	Pratispardhá
Envy	Ḥasad	Hewá, Írṣhá	Írṣhá
Enjoyment	Mazah lená, Ḥaẓẓ lená	Upabhog	Upabhog
Error	Rhúl, Chúk	Tsúk	Bhúl, Chúk, Khoṭ
Fear	Dar, Khauf	Bhay	Bhay
Friendship	Dostí	Maitrí, Dostí	Dostí, Sneh, Maitrí
Guilt	Gunáh	Aparádh	Aparádh
Happiness	Ráḥat	Sukh	Sukh
Hatred	'Adáwat	Dweṣh	Dweṣh
Hope	Ummed	A'shá	A'shá, Umed
Honour	A'brú, 'Izzat	Pratiṣhṭhá	Pratiṣhṭhá, Mán, Ijat
Ignominy	Faẓíḥat	Apratiṣhṭá, Apamán	Gerábru, Apratiṣhṭhá, Apamán, Fajetí
Ignorance	Bewuḳúfí, Nádání, Anjánpaná	Adnyán	Ajáṅpaṅuṅ, Nádání
Jealousy	Ḥasad, Jalápá, Rashk	Matsar	Matsar, Adekhái
Joy	Khushí	A'naṅd	A'naṅd, Khushí
Knowledge	'Ilm	Gyán	Dánái
Love	'Ishḳ	Príti	Príti, Het
Mercy	Raḥm	Kṣhamá buddhi, Dayáḷupaṅá	Kṣhamá buddhi, Dayá
Misery	Dukh, Kangálpan, Santáp	Dainya, Garíbí	Garíbí, Dukh
Memory	Yád	Yád, Smaraṅ	Yád
Opinion	Mat, Khiyál	Mat, Abhipráya	Mat, Anumat
Pain	Dukh	Píḍ'a, Vyathá	Dukh, Wedaná
Pleasure	Sukh	Sukh, Santoṣh	Sukh, Majá
Reason	'Aḳl, (motive) Sabab	(*intellect*) Buddhi, (*cause*) Káraṅ	Buddhi, Káraṅ
Refusal	Inkár	Nakár	Nakár, Inkár
Shame	Sharm	Láj, Lajjá, Sharam	Sharam, Láj
Sorrow	Gham	Dilgírí, Duḥkh	Udásí, Santáp
Temper	Mizáj	Swabháw	Swabháw
Understanding	Samajh	Samaz, Buddhi	Samjaṅ, Buddhi
Vanity	Ghurúr, hiyál i báṭil, Abhimán	Pokaḷpaṅá	Ḍhaṅbhpaṅuṅ
Wisdom	'Aḳlmandí	Sháháṅpaṅ	
Zeal	Ghairat, Garmí	A'sthá	'sojí

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Of landing and going to an Hotel.	*Kináre par utarne kí aur hoṭel, janeki bábat.*	*Utarún Hoteláṅt dzaṇyá-vishyáṅ.*	*Wáháṇmáṅthí uṭarine Hotel jawá bábat.*
I want to go ashore.	Maiṅ kináre par jáneko cháhtá-húṅ	Malá kinárin dzávyácheṅ áhe.	Mháre kináre jawuṅ chhe.
Is this your boat?	Yih tumhárí náo hai?	Hí tujhí náw áhe?	A' tamárí hodí chhe?
Will you take me ashore?	Tum mujhe kináre par le jáoge?	Túṅ malá kinárín neshíl?	Tuṅ mane kináre leí jáshe?
What will you charge?	Tum kitná loge?	Túṅ káy gheshíl?	Tun shuṅ leshe?
These boxes are all mine.	Ye ṣandúk sab hamáre.	Yá sarv peṭyá májyá áhet.	A' saghli peṭí mhárí chhe.
Put them in the boat.	Unko horí men rakho	Tya boṭíṅt ghál.	Teone hodímáṅ muk.
Is the surf high to-day?	A'j pání beshtar mauj mártá.	Ádz látá motyá áhet?	A'je páṇíní ghaṇí chhol máre chhe?
Is there much current?	Pání meṅ bahut khench hai?	Páṇyás phár oṛh áhe?	A'je páṇíní ghaṇí táu chhe?
How long will it take to land?	Utarne ko kitní der hogí?	Káṅthíṅ dzánás kití weḷ lágel?	Káṅṭhe utarwáne keṭli wár lágshe?
I want a palanquin.	Mujhe pálkí cháhiye.	Malá pálkhí páhije.	Mháré pálkhí joie.
Take me to the hotel.	Mujhe hoṭel ko le jáo.	Malá hoteláṅt ne.	Mhane hotel leí já.
Which is the best hotel?	Sab se achchhá hoṭel konsá hai?	Sarváhún tsáṅglá hotel koṇtá?	Sarva kartaṅ sáruṅ hotel kayuṅ chhe?
How far is it off?	Wuh kitní dúr hai?	To kití dúr áhe?	Te keṭluṅ ághuṅ chhe?
In what street is it?	Wuh konse maḥalle meṅ hai?	To kóṭhle rastyáwar áhe?	Te kayá rastá upar chhe?
Go quickly, but don't shake the palanquin.	Jaldí chalo lekin pálkí ko mat hiláo.	Lawkar tsalá, paraṅtu pálkhís hiske deúṅ naká.	Jaldí cháło, paṇ pálkhí haláwo máṅ.
Take up the palkí.	Pálki utháo.	Pálkhí utslá.	Pálkhí úṅcha kar.
Set it down.	Pálkí rakh do.	Pálkhí kháliṅ ṭhewá.	Utáro.
Put it in the shade.	Sáe meṅ rakho.	Tilá chháyeṅt thewá.	Tene chháye rakho.
Where are the Khaskhas taṭṭís?	Khas kí ṭaṭṭiyáṅ kaháṅ haiṅ?	Wáḷyáche páṛde koṭhe áhet?	Wáḷáná paṛdá káháṅ chhe?
Throw water on them.	Unke úpar páuí dálo.	Tyáṅwar páṇí shimpá.	Teoní upar páṇí chháṅto.
Torch-bearer, run a little before me.	Mash'alchí ẕarah meṅ ágc dauro.	Mashálchí májhe puṛheṅ dzará tsál.	Masálchí, jará márí ágal chál.

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English.	Hindústání.	Maráthí.	Gujarátí.
Keep to the lee-side.	Jis bázú se hawá nahín us bázú par raho.	Wáryáche samorche dishekaḍe túń ráhá.	Je tarafthi pawau áwato naṭhi te taraf rehe.
Don't let the torch flare in my face.	Mash'al ká ujálá mere muńh par mat áne do.	Mashál májhe toṅḍápuṛheń áṇúń nako.	Masální jhál mhárá mhoḍán upar áwawá nahí de.
I want to stop at Mr. ——'s house.	Maiń faláne Ṣáḥib ke makán par utaráne wálá húń.	Mala —— che gharíń utarawyácheń áhe.	Mháre faláṇne táháń utarwuń chhe.
Call there on your way to the hotel.	Hoṭel játe húe waháń hoṭe chalo.	Hoṭelánt dzáṭáná tetheń tsalá.	Hotel játán táńháń thaine jájo.
I will pay no more than the regular tariff.	Maiń m'amúl se ziyádah denewálá nahín.	Nirkháhún mí dzástí deṇár náhín.	Huń nirakh kartán wadharé ápísh nahíń.
Here, Khidmatgár, pay these men.	Khidmatgár in ádmíyoń ko chuká do.	Khidmatgár! yá manushyánche paise tsuká.	Khidmatgár, e máṇasoná paisa chukav áp.
If you overcharge I will complain to the Magistrate.	Agar tum ziyádah mángoge to maiń magisṭraṭ ko faryád karúngá.	Túne adhik magál, tar mí májisṭreṭákaḍe phiryád karín.	Tame wattuń mágsho to huń mágistreṭne tyáńhań phariyád karísh.
Hold your tongue.	Chup raho.	Myán kará.	Chháná reho.
Go about your business.	Tum apná kám karo.	Tú áple kámás dzá.	Chál já ; tuń táruń kám kar.
Let one speak at a time.	Ek ek ádmí bárí-bárí se bolo.	Ek ekás bólúń dyá.	Ek ek jaṇane wárá phartí bolwá deo.
Don't say another word.	Ab ek lafẓ bhí mat bolo.	Átán bolúń nako.	Hawe bolsho nahíń.

Of Hiring Servants.	*Naukar rakhne kí bábat meń.*	*Tsákar ṭhewaṇyá ríshayíń.*	*Chákaro rákhwá bábat.*
What is your name?	Tumhára nám kyá.	Tujheń náw káy?	Táruń nám shuń?
Of what caste are you?	Tumhárí zát konsí hai?	Tujhí dzát koṇ?	Tuń kai játno chhe?
I am in want of a servant.	Mujhe naukar cháhiye.	Malá ek tsákar páhije.	Mháre ek chákar joíe.
What wages do you require?	Tum kyá pagár loge?	Túń káy pagár gheṣhil?	Tuń keṭlo pagár leshe?
I will not give so much.	Maiń itná nahíń dúngá.	Mí yewhaṛhá deṇár náhíń.	Huń eṭló badho nahíń ápísh.
With whom did you live last?	Tum ne ákhir kiskí naukarí kí?	Túń shewaṭiń koṇáche yetheń hotás?	Tuń chhel wehelo kone táńháń hots?

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How long were you with that gentleman?	Us Ṣáḥib ke pas tum kitní muddat the?	Tyá grihasthá dzawal túń kití diwas hotás?	Tuń te grihasthaní pásc keṭlá dáhaḍá sudhí hoto?
Have you a character from him?	Unká kághaz tumháre pás hai?	Tyácheń ábrúpatr tujhyá dzawal áhe?	Tárí pase tenuń ábru patr chhe?
Have you any objection to travel?	Tumko músáfarí karne meń kuchh ḥarakat hai?	Mushápharí karṇyás tulá kahiń harakat ahe?	Musáfarí karwáne tamne káiń harakat chhe?
Have you any friends who will be surety for you?	Tum koí dost rakhte ho jo tumháre ẓámin hon?	Tulá dzámín ráhí asá koń tujhá dost áhe?	Táro jámín tháe ewo koi táro mitr chhe?
You must keep exact accounts.	Tumko barábar ḥisáb rakhná ẓarúr hai.	Tulá hishob barobar ṭhewalá páhije.	Táro bárábar hisáb rákhavo joie.
Write down all that is expended.	Jo kharch ho so likhná.	Kharts hoil tewo khartssarv lihí.	Kharach tháe te saghaḷo lakhí muk.
Don't omit the smallest item.	Chhoṭí meń chhoṭí rakam bhí chhoṛ nah dená.	Kití hí lahán rakam aslí tarín gáḷúń nako.	Júj rakam hoy to paṇ mukí deto ná.
I agree to take you.	Maiń tumko rakhná ḳabúl kartá húń.	Tulá ṭhewaṇyás mí rázín áhe.	Tane rákhwáne huń rájí chhuń.
I will give you a trial.	Maiń tumko az rúí ázmáish rakhtá húń.	Mí tujheń kám pábín.	Huń táruń kám joish pachhí wát.
Of Dressing and Washing.	*Kapṛe pahanne aur ghusl ki bábat meń.*	*Posháḳ ghálúe wa áng dhúṇe yárishayiń.*	*Lugḍán peherrún tathá náháwá bábat.*
Call me early.	Mujhe jaldí uṭháná.	Malá laukar háńk már.	Mane vehelo uthádije.
Call me at five, or a quarter-past.	Mujhe páńch ya sawá páńch ko uṭhána.	Malá páńch wadztáń kiṅwá sawá páńch wájtáń háńk már.	Mane páńch sawá páńch wáge hák márje.
Have water ready for a bath.	Ghusl ká pání taiyar rakhná.	Snánás páṇí tayár ṭhew.	Naháwánuń páṇí taiyár rákh.
Have some warm water ready.	Garm pání taiyár rakhná.	Káhín ushṇ páṇí tayár ṭhew.	Thoḍuń ek únhuń páṇí taiyár rákh.
Let the water be as cold as possible.	Pání jitná ṭhanḍá ho soń bihtar.	Páṇí thaiḍ asel titkeń tsáńgleń.	Páṇí ṭhanḍuń hoy teṭluń sáruń.
Pour it over me from the leather bag.	Mashk meń se mere upar ḍálo.	Masketún teń májhyáwar ot.	Masakmánthí mhárí upar reḍ.
Where are my bathing trowsers?	Merá nháne ká pácjámah kaháń hai?	Májhí snán karṇyáchí ijár koṭhe áhe?	Mhárí náháwáni ijár káńháń chhe?

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English.	Hindústání.	Maráthí.	Gujarátí.
Bring two clean towels—one hard, one soft.	Do ṣáf towál láo ek sakht ek naram.	Ek dzárá áni ek maú ase don swachha ṭuwál áṇ.	Ek jádo ane ek naram ewá be sáph rumál láw.
Bring a basin and soap.	Ṭasht aur ṣábún láo.	Tast wa sábún áṇ.	Giṇḍí ane sábú láw.
Pour the water over my hands.	Mere háthoṅ par páni ḍalo.	Májhe hátáwar páṇí ot.	Mhárá háth upar páṅṇí reḍ.
Tell the barber to come.	Ḥajjám ko áne ko kaho.	Náhvyálá yeṇyás sáng.	Hajámne áwawáne keho.
I would rather shave myself.	Maiṅ mere háth se ḥajámat banáná pasand kartá húṅ.	Malá wáṭaten kíṅ mí áple hátne hajámat karín tar bareṅ.	Hun mhárí meḷej hajámat karísh to sáruṅ.
Where are the razors and strop?	Ustará aur paṭpatí kaháṅ haiṅ.	Wastre wa paláṭaṇe koṭhe áhe?	Astrá ane ṭaptapí (stráp) káṅháṅ chhe?
Look for my brushes.	Mere brush ḍhúnḍho.	Májhe barás koṭhe áhet te páhá.	Mhárán barás káṅháṅ chhe te jo.
Brush my coat.	Mere dagle par brush máro.	Májhe ḍagalyás barás már.	Mhárá ḍagláne barás már.
Give me a clean shirt and stockings.	Mujhe ṣáf ḳamís aur moze do.	Malá swachha khamís wa pae moje de.	Mhane sáf khamís ane paguáṅ mojáṅ áp.
Find my slippers.	Merí páposhen ḍhúnḍho.	Májhe kheṭar shodhúṅ káṛh.	Mhárí sapáṭ shodhí káháḍ.
This is not clean.	Yih ṣáf nahín.	Heṅ sáph náhíṅ.	A' to sáf nathí.
This is very dirty.	Yih bahut mailá hai.	Heṅ phár maḷkaṭ áhe.	A' bahu meluṅ chhe.
Tell the washerman to call.	Dhobi ko áne ko kaho.	Dhobyás yeṇyás sáng.	Dhobíne áwawáne kaho.
Give these clothes to him.	Use ye kapre do.	H'in wastreṅ tyás de.	A' lugaḍáṅ tene áp.
Count the number of pieces.	Kitne haiṅ so gin do.	Tíṅ kitín áhet tíṅ moz.	Te ketlán chhe te gaṇ.
If he does not take more pains, I will discharge him.	Agar wuh ziyádah miḥnat nah karegá to maiṅ use bar ṭaraf karúngá.	To adhik mehnat na gheil tar mí tyás káṛhún ṭákíṅ.	Te wattí mehenet nahí karshe to huṅ tene káháḍí mukísh.
Put out a white jacket and clean shoes.	Ṣáf ḳabá aur ṣáf júte nikál rakho.	Páṅdhreṅ ḍagleṅ áṇí sáph dzoḍeṅ káṛhún ṭhew.	Dholuṅ wáskut ane sáf joḍá báhar káháḍí muk.
Before you close the mosquito curtains, beat all the mosquitos out with a towel.	Machhardání ḍál do us awwal machharoṅ ko ek towál se háṅk dená.	Machhardání baṅd karṇyáche púrvíṅ tuwáláne sarv, machchhar háṅkúṅ káṛh	Machhardání baṅdh kartáṅ pehláṅ tuwále karíne badhá machchhar háṅkí káṛh.
Let the feet of the bed stand in water, to keep the ants off.	Palang ke pá chiyúnté dúr karne ko páni meṅ rakho.	Muṅgyá tsaḍhiṅnyet mhanún pálaṅgáche páy páṇyánt ṭhew.	Palangna páyá páṇímáṅ muko eṭle kíḍí na cháḍhe.

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The bearers must pull the pankhah all night.	Ḥammálon ko pankhá sárí rát khainchná cháhiye.	Hamáláne sarv rátr paṅkhá oṛhalá páhijet.	Bhoioe ákhí rát paṅkho kheṅchwo joie.
Of Meals, and Dining Out.	*Kháne aur báhir kháne kí bábat.*	*Jewaṇya viṣhayiṇ wa dusre ṭhikáṇiṅ jewáyá vishayiṅ*	*Jamwá bábat ane báhar jamna janá bábat.*
Bring a cup of tea after my ride.	Maiṅ sawári par se áúṅ us b'ad chá ká piyálah láo.	Mi ghoḍyáwarún phirún ályáwar malá chahátsá pyálá de.	Huṅ ghoḍá upar pharine áwuṅ tyáe pachhí mhane cháhenuṅ pyáluṅ áp.
I like it strong.	Mujhe karwá cháhíye.	Malá kaḍak chyáhá áwaḍto.	Mhane kaḍak cháhe bháwe chhe.
This is not sweet enough.	Is meṅ shíriní bas nahíṅ.	Há tsáṅglá goṛ dzhála náhí.	A' joie tewí miṭhí nathí.
I like it weaker.	Mujhe is se kam rang cháhiye.	Malá phikká awáḍto.	Mhane fiki bháwtí.
Put plenty of milk.	Us meṅ bahut dúdh rakh.	Puṣhkaḷa dúdh ghál.	Ghaṇu dúdh reḍo.
Don't bring cow's milk, but buffalo's milk.	Gáe ká dúdh mat láo bháins ká láo.	Gáycheṅ dúdh áṇúnako, mhaisicheṅ áṇ.	Gaenuṅ dúdh nahí láw, bhesnuṅ láw.
Do you call this milk?	Tum isko dúdh kahte ho?	Heṅ dúdh káy? *or*, Tyálá dúdh mhaṇtát káy?	A' dúdh ke? *or*, áne dúdh shuṅ kaho chho?
There is more water than milk.	Is meṅ dúdh kí ba nisbat páni ziyádah hai.	Yáṅt dúdháhún páṇí jást áhe.	Ernáṅ dúdh kartáṅ páṇí wattuṅ chhe.
Take care the water boils before you make the tea.	Chá banáo aur is pahle páni ko khúb josh karná.	Tsáhá karṇyá púrvíṅ páṇyás kaṛh yeúṅde.	Chahe karyáṅ peheláṅ páṇíne ubháro áwawá dejehoie.
Put a teaspoonful of brandy, or a little ginger in it.	Ek chá ká chamchá bharke brandí ya sonṭh is meṅ ḍálo.	Ek tsamtsá bráṅdí, kiwá thoṛke seṅ aleṅ tyáṅt ghál.	Temáṅ cháhá chamcho bharine bráṅdí athwá jará ek áṅdun nákh.
I don't like green tea.	Mujhe harí chá ná pasand hai.	Malá hirwá tsáhá áwaḍat náhí.	Mhane líli chahá bháwti nathí.
Let it be all black.	Sab kálá rakho.	Sarv kálá asúṅ de.	Badhí kálí rehewá de.
Bring breakfast quickly.	Náshtah jaldí láo.	Náshtá laukar áṇ.	Násto jaldí láw.
Bring the eggs, some hard boiled and some not.	Ande láo kitne ek sakht josh kíjé aur kitne ek nahíṅ.	Ukáṛan kaṭhíṇ dzhálelíṅ káhíṅ áṅḍíṅ áṇ áṇi káhíṅ tasí nadzhál áṇ.	Thoḍán ek báfeláṅ ane thoḍán ek adhikacharáṅ inḍáṅ láw.
These eggs are not fresh.	Ye anḍe táze náhíṅ.	Híṅ áṅḍíṅ tájíṅ náhiṅt.	A' índáṅ tájá nathí.
Which are the best sorts of fish?	Sab se achchhí ẕát ki konsí machhlí haiṅ?.	Tsáṅgle tsáṅgle dzátíchí másḷí koṇtí?	Kai kai játní máchhlí saras chhe?

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English.	Hindústání.	Maráthí.	Gujaráti.
Let me have mango fish and hilsa.	Ámb machhlí aur hilsa machhlí dena	Malá tapshi wa hilsá de.	Mhane tapshí ane hilsá áp.
Get some black pomfret, and some white.	Thoṛe halwe aur thoṛe sarange láo.	Káhin halwa, wa káhiń sarańge áṇ.	Thoḍán ek halwá ane thoḍán ek chhamerán láw.
Let me have two or three sorts of curries.	Mujhe do tín ṭarḥ ke ḳalíye darkár haiń.	Don tín dzátichiń kálavaṇe májhe sáṭhiń kar.	Mháre sáru be traṇ játní karḥí kar.
Toast some bread, and butter it well.	Roṭí ko kátke senke aur achchhí ṭarḥ maskah lagáo.	Roṭichí pháńklí shek, áṇi tyáńs loṇí tsáńgleń láw.	Páńunni kátarí sekíne te upar sáripathe máńkhaṇ chopaḍ.
I have several friends coming.	Mere chand dost ánewále haiń.	Májhe kityek mitr yeṇár áhet.	Mhárá keṭlá ek dostdár awáwaná chhe.
Get breakfast for four.	Náshtah chár ke wásṭe taiyar karo.	Tsár jaṇáń purtá náshtá tayár kar.	Chár janne sáru násto taiyár kar.
Hand that gentleman a knife, fork, and spoon.	Us Ṣáḥib ko chhurí ḳáṇṭá aur chamchah do.	Tyá grihasthás surí, wa káṇṭá wa tsamtsá de.	Te grihasthne chhurí, káṇto ane chamcho áp.
Give him a clean cup and saucer.	Unko ṣáf piyálah aur rikábí do.	Tyás ek swachh pyálá wa básí de.	Tene ek sojuń pyáluń ane rakábí áp.
Take care there is good cream, honey, and fruit.	Achchhí malái shahd aur mewah honá cháhiye unkí fikr rakho.	Tsáńglí malái, wa madh, wa phaḷeń tayár ṭhew.	Sárí malái, madh ane mewo taiyar rákhje hoń.
Don't smoke the milk.	Dúdh dhúánsá nah ho.	Dudhás dhurakaṭawuń nako.	Dúdhne dhumáḍolágwá deto ná.
Take care the coffee is not burned, and that it is well ground.	Bun jalen nahiń uskí fikr rakhna aur achchhí ṭarḥ pisná.	Buńd karapawúń deúń nako, áṇi to tsánglí dalúr.	Káfine baḷí jawa detono; ane te sárí tarháń daláwje.
hould like some game.	Mujhe shikár honá.	Shikár áṇaleli sámpaḍel tar tsáńglí.	Káin aṇṇelo shikár maḷe to sáruń.
me the name of each ning as I eat it.	Har ek chíz maiń khátá jáúń so uská nám kaho.	Mí ek ek padárth khát dzáin taseń tyácheń malá náw sáńg.	Huń kháto jáuń tem mhane har ek janasno nám keheto já.
ay—This is an ortolan, quail, partridge, or florican.	Kaho yih ortolán, lawá, titar ya florican hai.	Há ortolan áhe, kinwá láwá áhe, kinwá titar áhe, kinwá kapinjal áhe, aseń sáńgat dzá.	A' ortolan chhe, athwá láwari chhe, athwá títar chhe, athwá kapinjal chhe, em keheto já.
Where is the cold meat and the ham?	Thandá bakrí ká aur súr ká gosht kahán hai?	Thaṇḍe máás, wa ham koṭhe áhe?	Thaṇdo gost ane ham káńháń chhe?

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Put the tea-pot here, the coffee-pot at the other end, and the salt-cellars at the sides.	Chádán yaháń rakho ḳahwa'ı dán dúsre sire par aur nima'k-dánen bázúoń par rakho	Tsáhádání yetheń ṭhew wa káwádání palikaḍeń shewaṭ-as ṭhew, wa nimakdání bádzús ṭhew.	Cháhádání ahiyáń muk, káwá-dání pele chheḍe, ane nimak-dáúní bájúne muk.
The bread is bad and gritty.	Roṭí khráb aur bhúsewá'l hai.	Páńw wáiṭ, wa katsakachít áhe.	Páuń naṭháruń ane kastar-wáluń chhe.
I am going to dine out.	Maiń báhir kháneko jánewálá húń.	Mí báher jewáwyás dzát áheń.	Huń báhar jamwá jáná cháhuń.
Direct the bearers where to go.	Ḥammálan ko rastah batáo.	Koṭhe dzáwyácheń áhe teń hamáláńs sáńg.	Káńháń jawuń te hamálone kehe.
Let one man carry a torch or a lanthorn.	Ek ádmí mash'al yá fánús háth meń lo.	Mashál kinwá kańdyá ekás ghenyás sáng.	Ek janne masál ágar fánas lewánuń kehe.
Mind you stand behind my chair and attend to my wants.	Merí kursí ke píchhe khaṛe rahkar jo mujhe cháhiye so dete raho.	Aikaleńs? túń májhe khurch-iche páṭhímágeń ubhá ṛahún malá jeń lágel tyáchí tajwij ṭhew.	Sámbhalyuń, tuń khurshiní páchhal ubho ráhíne mhane je joie tení tajwij rákh.
Give me a glass of wine.	Mujhe sharáb ká ek glás do.	Malá wáiu dárúcheń ek glás de.	Mhane wain dárunuń ek glás áp.
Is there red wine as well as white?	Lál aur safíd donoń ṭarḥ kí sharábán haiń.	Támbaḍi wa páńḍhrí ya donhi dzátichí wáin ábet?	Dholo ane ráto chen játno wain chhe?
Don't fill the glass so full.	Glás itná mat bharo.	Glás itḳeń agdiń bharúń nako.	Glás eṭhiń badhuń bhartoná.
That is enough.	Bas.	Titkeń pure.	Teṭlun bas chhe, *or*, teṭluń ghanuń thayuń.
Bring me a tumbler of water.	Tamblar bharke pání láo.	Páṇyáchen ek ṭamblar malá áṇ.	Mháre sáru páṇinuń ek ṭam-blar láw.
Get me some chicken.	Thorá murghí ke bachche ká gosht láo.	Kombaḍiche piláchen thoṛkeń-seń más malá áṇ.	Marghíńáń bachyáńńun thoḍuń ek máńs mane muk.
No more, I thank you.	Bas, ziyádah nahiń, maiń mam-núu húń.	Nako, nako, pure.	Nahí, nahí, ghanuń thayuń.
Hand me the vegetables.	Mujhe tarkárí do.	Bháji mazkaḍe kar.	Sák bháji mhárí taraf láw.
Give me pepper, mustard, vinegar, and salt.	Mujhe kálí mirch, ráí, sirkah aur nimak do.	Káleń miriń, wa mohryá, wa shirká, wa miṭh malá de.	Mhane marí, ráí, sarko ane miṭhuń áp.
Give me a glass of beer after the curry.	Kaliye ke b'ad mujhe bír ká ek glás do.	Kaṛhí nántar malá ek glás bharuń bír de.	Kaṛhí pachhí mhane ek galás bharún bíar áp.

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Where is the butter-knife?	Maske kí chhurí kahán hai?	Lonyáchí surí koṭhe áhe?	Máṅkhannní pálí káṅháṅ chhe?
Give me the rice.	Mujhe cháwal do.	Malá bhát de.	Mhane bhát áp.
Give me a small plate for cheese.	Panír ke waste mujhe chhoṭí tashtarí do.	Panerá karitán malá ek dháktcṅ básan de.	Panírne sáru mhane ek nhání rikábí áp.
Cool the wine with saltpetre.	Sharáb ko shore se ṭhandí karo.	Soryáne wáin thaṅḍ kar.	Surákhár wáṭe wain ṭáḍho kar.
Ice the water and the soda water.	Pání aur sodá wáṭar ko barf se ṭhanḍa karo.	Páṅí wa sodá wáṭar barpháne gár kar.	Páṅí ane soda wáṭar barafathí ṭáḍhuṅ páḍ.

Of a Journey.	*Musáfarí kí bábat.*	*Prawásá wishayiṅ.*	*Musáfarí bábat.*
I am going to Alláhábád to-morrow.	Maiṅ kal Alláhábád ko jáúṅgá.	Udyá mí Aláhábádes dzáṇár áhe.	Huṅ kále Aláhábád (Prayág) jánár chhuṅ.
I shall go by dák.	Ḍák gárí se jáúnga.	Mí dáṅket dzáin.	Huṅ ḍákmáṅ jaísh.
Where is the post-office?	Ḍák kí kachharí káháṅ hai.	Dánkechí kacherí koṭhe áhe?	Dákní kacharí káṅháṅ chhe?
I want bearers to ——.	Mujhe —— tak ḥammál darkár haiṅ.	Malá —— paryaṅt hamál pálijet.	Mháre falánnuṅ ṭhekáṇuṅ sudhí bhoio joie chhe?
What must I pay?	Kyá dená cháhiye?	Malá káy dyáweṅ lágel?	Shuṅ ápuṅ?
Must I give largesse?	In'ám dená zarúr hai?	Malá inám dyáweṅ lágel?	Mháre inám ápwuṅ paḍshe?
What is the custom?	Dastúr kyá hai?	Shirastá kasá káy áhe?	Shirasto sho chhe?
Give me a receipt.	Mujhe rasíd do.	Malá páwatí de.	Mhane poṅhoṅch áp.
Tell the bearers their reward depends on their conduct.	Ḥammálaṅ ko kaho kih agar in'ám cháhte to achchhí ṭarḥ chalen.	Hamáláṅs sáṅg kíṅ wartaṅúk páhúṅ tennhás inámmiláwyacheṅ ten milel.	Bhoione kehe chál chalgat joyá pachhí inám malwáṅuṅ hashe te malshe.
If they go quick they shall be well paid.	Agar jaldí chaleṅge to achchhá paisa milegá.	Dzar te lawkar tsáltil tar tyáṅs tsáṅglí mazurí milel.	Jaldí chálshe to teone ṭhik majurí malshe.
If they put the palkí down to rest one or two must remain with it.	Pálkí ṭhek kháne ko utáreṅ to ek do ádmí uske pás taharná cháhiye.	Wísáṅwaghenyás te pálkhí kháliṅ utartíl tar eká doghání pálkhí dzawal ṛáháweṅ.	Wísámo kháwáne pálkhí utáreṅ to ek be jaṇe pálkhí páse rehewuṅ joie.
Have done with your smoking and go on.	Ḥukkah piná chhoro aur chalo.	Taṁbákhú oṛhnyácheṅ pureṅ hoíl awakásh, átáṅ tsalá.	Tambaku píwánuṅ patáwo ane hawe chálo.

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As you value your place see that there is a torch-bearer with each set.	Tam ko naukarí ki gharaẓ ho to har ek joṛí ke sáth ek mash'alchí rakhná.	Tulá teákarichí garaj asel tar darek dzoḍá barobar mashálchí ṭhew.	Tanc tárí chákkaríní garaj hoe to dar ek joḍí sáthé masálchí rákh.
See that he has abundance of oil for each stage.	Har ek manzil ke waste tel barábar rakhne ki khabar rakh.	Sámbhál ṭapyá ṭapyá purteṅ tel tyádzawaḷ asúṅ de.	Majle majle sudhí poṅhoṅche teṭluṅ tel rákhwání tajwíj rákh.
How far is it to ——?	—— tak kitní dúr hai?	—— yeṭhun kitíṅ láṅb áhe?	Te ahiṅáṅthí keṭluṅ ághuṅ, *or*, dúr chhe?
What sort of a road is it?	Rastah kaisá hai?	Rastá kasá káy áhe?	Rasto kewo chhe?
Are there any rivers or water-courses?	Nadí nále bích meṅ haiṅ?	Nadyá nále káṅhíṅ áhet?	Kaíṅ nadí náluṅ chhe?
Can they be crossed, and if so, how?	Unke pár utar sakte haiṅ aur agar aisá hai to kis ṭaraḥ utarná?	Tyá pár utarwel; utarwel tar kasheṅ?	Teo pár utaráche? ane utarác tem hoe to shí ríte?
Are there plenty of supplies at each station?	Har ek manzil par khúrák jo cháhiye so khúb milegá?	Dar mukámas páhíje titká siddhá saraṅjám miḷel?	Dar har ek mukáme joíe tetluṅ sídhun sáman malshe?
What kinds of food are there?	Kittí zát kí kháne kí chízeṅ miltí haiṅ?	Tetheṅ káy káy khányáche padárth miḷtát?	Táṅháṅ kháwání janas suṅ suṅ male chhe?
Is there good and wholesome water?	Pání achchhá aur tandurust rakhe aisá hai?	Tetheṅ tsáṅgleṅ páṇí áhe?	Táṅhánuṅ páṇí sáruṅ ane nirogí chhe?
Is this water from a tank, river, or well?	Yih pání táláo, nadí yá kúc ká hai?	Heṅ páṇí talyácheṅ, kiṅwa nadícheṅ, kiṅwá wihíricheṅ áhe?	A' páṇí taláwuṅ chhe, ke nadínuṅ ke wáwnuṅ?
Shew me where you got it.	Jahán se lá'e, wuh jagah mujhe batáo.	Heṅ kothúṅ áṇales teṅ malá dákhúv.	Tuṅ káṅháṅthi láwyo te mane dekhád.
What is the name of that village, fort, or mountain?	Is gánw, kil'ah yá pahár ká nám kea hai?	Tyá gáṅwácheṅ, kiṅwá doṅgarácheṅ náw káy?	Te gámnuṅ, athwá killánuṅ athwá parwatnuṅ nám suṅ?
What temple or mosque is that?	Wuh koṅsá butkhánah yá masjid hai?	Teṅ koṇteṅ dewal, kiwá kónṭí mashíd?	Te kahuṅ dehruṅ, athwá kaí masíd?
Is there a European banglá or a native inn for travellers?	Wilayati banglá yá kále, ádmíoṅ kí sará yahaṅ hai?	Tetheṅ utáru lokáṅ karitán European lokáṅtsá banglá áhe, kiṅwá dharmsháḷá áhe?	Musáfar lokone waste táṅháṅ Yuropíyan lokono baṅglo chhe, ke dharamsháḷá?
Is this bed clean?	Yih bichhoná ṣáf hai?	Há bichháná swachh áhe?	A' bichhánuṅ sáf chhe?

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Are there any bugs, fleas, or other insects?	Khaṭmal pissú yá dúsre ján-war ismeṅ haiṅ?	Dhenkuṅ, pisú, wagaire káṅhíṅ áhet?	Mákaṇ, cháṅchaḍ, wagere kaiṅ chhe?
Is there any epidemic in the village?	Gáṅw meṅ kuchh marẕ chaltá hai?	Gáṅwát káṅhíṅ rogáchí sát áhe?	Gámmáṅ káin rog chhe?
Is there small-pox, cholera, or fever?	Sitalá, wabá yá tap hai?	Dewí, kíṅwá wákhá, kíṅwá táp áhe?	Shítlá chhe, ke wákho, ke táw?
Is this a healthy place?	Yih jagáh tandurust hai?	Hí nírogí dzágá áhe?	A' jagá nírogí chhe?
Is it so now?	Aisá ab hai?	Hallíṅ tí nírogí áhe?	Hamṇáṅ nírogí chhe?
Has any sick person slept on this bed lately?	Is bichánne par koí bímár ádmí thoṛí muddat par soyá húa hai?	Kóní ádzári manushya yá bechhányáwar alikaḍe nizlá hotá?	Hálmáṅ á pathárí upar koí máṅduṅ máuṇas sutuṅ patuṅ?
What was his ailment?	Usko kea marẕ thá?	Tyás káy hot ase?	Tene suṅ thatuṅ hatuṅ?
Call the sweeper and let him clean the place.	Bhangí ko buláo aur yih jagah ṣáf karwáo.	Dzádúwályás boláw, áṇi tyás hí dzága dzáḍaṇyás sáṅg.	Jháḍu karnárne boláwine tene jagá báhárwánuṅ kahe.
Take care where you pitch the tent.	Tambú áchchhí jagáh dekh kar ṭhokná.	Saṅbháḷ dzágá páhún tambú már.	Jagá joine taṅbu márje.
Let it be in a dry place.	Súkí jagáh par ṭhonk.	Suke dzágewar már.	Sukíl jagáe tánje.
Are there any snakes, scorpions, or other reptiles here?	Is jagah meṇ sámp, bichhú yá dúsre jánwar múẕí haiṅ?	Yetheṅ káhíṅ sáp, bitsú kíṅwá itar kiḍíṅ áhet?	Ahíṅyáṅ kai sáp athwá wichhú athwá biján jání janáwar chhe?
I shall ride this stage in preference.	Is manzil meṅ maiṅ ghoṛa par sawárí karná pasand kartá húṅ.	Hí mazal ghoḍyá warún karáwí asen malá áwaḍten.	A' majal ghoḍá upar jawáuṅ mhane game chhe.
Sickness and consulting a Doctor.	*Bímárí aur hakím buláne kí bábat.*	*A'dzáripaṇá wishayíṅ, wa waidyácheṅ anumat ghenyá wishayíṅ.*	*Maṅdwád babat ane waidyní saláh lewá bábat.*
What is the matter with you?	Tumko kya húá hai?	Tulá káy hoteṅ?	Tane shuṅ thée chhe?
I have got a fever.	Mujhe bukhár áyá hai.	Malá táp álá áhe.	Mane táw áwyo chhe.
When were you taken ill?	Tum kab bímár paṛe?	Kewháṅ álá?	Kyáre awyo?
Last night at bed-time.	Gayí rát ko sone ke waḳt.	Kál rátríṅ nizṇyáche weḷín.	Gaí rátre sutí wakhti.

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What do you complain of?	Tumko kea dard hai?	Tulá káy hoten?	Tamne shuṅ darad tháe chhe?
I have great pain and giddiness in the head.	Mere sir meṅ bahut dard hai aur chakkar áte haiṅ.	Májheṅ ḍoḷeṅ dukhteṅ wa bhoṅwaḷ yete.	Mháruṅ máthuṅ bahu dúkhe chhe ane bhoḷ áwe chhe.
My skin is very hot, and I have great thirst.	Merá badan bahut garm hai aur piyás bahut lagtí hai?	Májheṅ áṅg phár tápleṅ áhe, wa malá phar shoṣh paṛlá áhe.	Mháruṅ sharír ghaṇuṅ tapyuṅ chhe, ane mane bahu shoṣh paḍe chhe.
Let me feel your pulse.	Tumhárí nabz dekhúṅ.	Tujhí nádí páhúṅ de?	Nádí jowá de.
Show me your tongue.	Tumhárí zabáṅ batáo.	Jíbh dákhúv?	Jíbh dekháḍ?
Have you a bad taste in your mouth?	Tumháre muṅh ká mazah bigrá húá hai?	Tumcheṅ tóṅḍ wáiṭ dzháleṅ áhe?	Táruṅ mhoḍmí naṭháru (niswádu) thái gayuṅ chhe?
Yes; I have great clamminess and a very bitter taste in the morning.	Háṅ, fajr meṅ merá muṅh chikná aur karwá bahut rahtá hai.	Hoy, sakáḷche praharín májhen toṅḍ chikáṭ, wa phár kaḍú hoteṅ.	Há; suwárne pahar mháruṅ mhhoduṅ chíkṇuṅ ane karwuṅ karwuṇ tháe jáe chhe.
Have you any sickness at stomach?	Tumháre peṭ meṅ gar bar hotí haí?	Tumche potáṇt ḍhavaḷteṅ?	Tamárá peṭman dohoḷáe chhe?
Yes; and last night I vomited once.	Háṅ, aur kal rát ko mujhe ek ḳai húí.	Hoy, kál rátrín mí ekadán okaloṅ.	Há; kále rátre huṅ ek wár okyo.
Have you any appetite?	Tumko bhúkh lagtí hai?	Tumhás bhúk lágte?	Tamne bhukh láge chhe?
Very little, and nausea after meals.	Bahut thoṛi aur kháe píchhe jí ghabrátá hai.	Thoṛkí lágte áṇí jenwalyáwar poṭáṅt ḍhawaḷteṅ.	Thoḍí thoḍi láge chhe, ane jamyá pachhí ji warchú tháe chhe.
Are your bowels regular?	Tumko jázarúr barábar átá hai?	Tumhás parsákaḍés sáph hoteṅ?	Tamne jhádo sáru tháe chhe?
I am rather costive.	Mujhe ḳabzíyat hai.	Mádzhá kothá ṭhoṛkásá kabaz áhe.	Mháro koṭho jara kabaj chhe.
When were your bowels moved?	Tumne kab julláb kiya hai?	Tumhás parsákaḍe kewháṅ dzháleṅ hoteṅ?	Tamne jháḍo kyáre thayo hato?
This morning.	Áj ko.	Ádz sakáḷín.	Áj sawáre.
Have you any pain in your limbs?	Tumháre 'azá meṅ dard hai?	Tumche hát páe dukhtát?	Tamárá háth pag dukhe chhe?
No pain except in my head.	Sar ke sawá aur kuchh dard nahíṅ.	Ḍokeṅ mátr dukhteṅ.	Ekluṅ máthuṅ dukhe chhe.
You must take an emetic.	Tumko ḳai ki dawá píná cháhiye.	Tumhás ulṭícheṅ ausḥadh ghetleṅ páhije.	Tamare ultínuṅ osaḍ kháwuṅ joie.

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Dissolve this powder in a cupful of cold water.	Yih safúf ek piyálah bhar ke páni meṅ miláo.	Hí bhukí pyálá bhar thaṅḍ páṇyáṅt milwá.	A' bhukí pyálán bhar thaṅḍán páṇínáṅ melaw.
Drink one-half now, and the other fifteen minutes after, if the first does not make you sick.	Ádhá abhí píná aur is se petmaṅ garbar naho to ádhá pandrah daḳiḳah meṅ píná.	Ardheṅ átáṅ pyá áṇi paṅdhrá miniṭá naṅtar tumche poṭáṅt kalmalaleṅ náhí tar bákícheṅ ardheṅ pyá.	Ardhuṇ hamnáṅ pío ane paṅḍar miniṭmáṅ tamárá petmáṅ kalwale nahíṅ to bákínun pí le.
As soon as you feel sick drink two or three cupfuls of warm water to promote the vomiting.	Peṭ meṅ garbar honé shurú' ho to do tín piyálah bharke garm páni ḳai barhane ko píná.	Tumche poṭaṅt kalmaluṅ láglen mhaṇje wáṇti tsánglí hoṇyá karitaṅ don tín pyále ushṇ páṇí pyá.	Tamáráṅ petmáṅ kalmalwá máṅde eṭle sárí peṭhe okárí thawá sarú be traṇ pyálíṅ bharíne uṅhuṅ paṅṇí píjo.
What must I eat?	Maiṅ kea kháúṅ?	Mí káy kháúṅ?	Huṅ shuṅ kháúṅ?
You must eat nothing to-day but gruel and kánji.	Áj píchh aur kánji ke sawá aur kuchh mat kháo.	Ádz tumhíṅ káhíṅ kháúṅ naká, pej wa káṅjí pyá.	A'j tame kain kháso nahíṅ, pej ane káṅje píje.
Do not cover yourself with too many clothes.	Bahut kapre nah oṛhná.	Puṣhkal páṅghrúṇe gheuṅ naká.	Ghaṇáṅ lugaḍáṅ oṛhso nahíṅ.
Keep as cool as you can.	Jitín ṭhanḍak bane itní karná.	Tumtsáne ápaṇás jitken thaṅḍ rákhwel titkeṅ rákhá.	Jeṭlí thaṅḍak rakháy teṭlí rákho.
I shall see you again to-night.	Maiṅ phir áj rát ko tumko dekhne áúngá.	Rátrís tumchí mí punhá khabar gheuṅ.	Rátre páchhuṅ huṅ tamárí khabar leísh.
Give the patient these two pills at bedtime, and the draught to-morrow morning.	Mariẓ ko sote waḳt do goliyáṅ khiláo aur fajr ko yih dawá piláo.	A'dzárí manuṣhyás nijte weḷín don golyá dyá áṇi udyáṅ sakálíṅ píṇyacheṅ auṣhadh pájá.	Máṅdáṅ máṅṇasne rátre sutí wakhte á be golí ápjo, ane píwánuṅ osaḍ kálesawáre pájo.
Tell him to put his feet in hot water.	Garm páni meṅ pá rakhne ko bolo.	Nizáwyás dzáṇyáche púrvíṅ áple páy ushṇ páṇyáṅt ghálá mhaṇún tyás sáṅgá.	Tene kaho ke sutáṅ pehelán potáná pag uṅháṅ páṇímáṅ rákhe.
Is there any medical man in this place?	Is bastí meṅ koí Ḥakím hai?	Yá ṭhikáṇíṅ koṇí waidya áhe?	Ahiyáṅ koi waid chhe?
Is he a native or European?	Kálá hai yá gorá?	To etaddeshíya áhe kiṅwá European áhe?	Te ej deshíya chhe ke Yuropian?
Send for him whoever he may be.	Jo ho use buláo	To koṇí taríṅ aso tyás boláwá.	Te game te hoe paṇ tene boláw.

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Tell him I have been attacked with cholera, and to bring medicine with him.	Use kaho mujhe ḥaizah húá hai (or) wabá húí hai apní adwiyát sáth lekar áná.	Tyás sáng kín malá wákhá dzhálá áhe yástav auṣhadh gheún ye.	Tene kaho ke mháne wákho thayo chhe wáste osaḍ leine chálo.
Have you any cholera medicine in the house?	Tumháre ghar meṅ kuchh wabá kí dawá hai?	Tumche gharánt wákyácheṅ káhín auṣhadh áhe?	Támárá gharmán kaiṅ wákhánuṅ osaḍ chhe?
Have you any mustard? If so, make plasters to put on my stomach and feet.	Tumhare yaháṅ rái hai? Agar ho to uskí paṭṭí banákar mere peṭ aur pánoṅ par rakho.	Tumhadzáwal mohrí áhe? astíl tar májhe poṭáwar wa páyáṅwar ghálṇyá sáṭhiṅ tyá watún tyántsá malam kará.	Tamárá gharmán kaiṅ rái chhe? hoe to mhárán peṭ ane pag upar mukwá sáru wáṭine lepḍí karo.
Fill these stone bottles with boiling water and apply them to the feet.	Yih patthar kí báṭaliyáṅ josh pání se bharo aur mere pánoṅ par senko.	Hyá chinái mátíche sisháṅt ukaḷteṅpáṇí bharún májhe páy sheká.	A' chinái mátiná sísáomáṅ khaḷkhaḷtuṅ páṇí bharine mhára pag sheko.
Tell my servant not to leave me for a moment.	Mere naukar ko kaho kih mujhe ek daḳíḳah bhí chhoṛke nah jáe.	Májhe tsákarás sáṅgá kín túṅ májhe dzawaḷún dzará hálúṅ nako.	Mhárá chákarne kaho ke tuṅ sáhebne ek kṣhaṇ bhar wíhílo mukíne jatono.

Of Riding and Buying a Horse.	*Sawárí aur ghoṛá kharídne kí bábat.*	*Ghoḍyávar basṇejá viṣhayín ra ghoḍá kharíd karṇyá viṣhayín.*	*Ghoḍá upar beswa ane ghoḍo kharíd karwá bábat.*
Is the horse ready?	Ghoṛa taiyar hai?	Ghoḍá tayár áhe?	Ghoḍo taiyár chhe?
Put the saddle well on.	Zín achchhí ṭaraḥ rakho.	Khogír (*or* jín) niṭ ghál.	Jíu ṭhík máṅd.
Hold the bridle till I be fairly mounted.	Maiṅ achchhí ṭaraḥ sawár ho jáúṅ waháṅ tak lugám pakaṛ rakhná.	Mí barobar baseṅ toṅ paryaṅt lagám dharún ṭhew.	Huṅ barábar besuṅ tyánháṅ sudhí lagám jhálí rákh.
Take up the stirrup one hole.	Rikáb ek súrákh úpar chaṛhao.	Rikíbítsá ek chhidr tsaṛhíw.	Rikáb ek chhed upar chaṛháw.
Let the stirrup down two holes.	Rikáb do súrákh níche utáro.	Rikíb don burákh kháḷín utar.	Rikáb be chhed níche utár.
Tighten the girth.	Tang kheṅch kar bándho.	Taṅg táṇún báṅdh.	Taṅg kheṅchíne báṅdh.
Put a cloth over the horse's eyes.	Ghoṛe kí ánkhoṅ par kapṛá rakho.	Ghoḍyáche doḷyáwar phaḍká ghál.	Gkoḍání ánkh upar lugḍuṅ nákh.

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English.	Hindústání.	Maráthí.	Gujaráti.
Coax him that he be not restive.	Usko chuchkáro kih mastí nah kare.	Tyás tsutskái mhanje to tsalwal karnár náhí.	Tene chuchkár etle te chalwal kare nahíń.
Is that a riding or a carriage horse?	Yih sawárí ká yá gárí ka ghorá hai?	To basnyátsá ghodá áhe kiňwá gádítsá ghodá áhe?	Te beswáno ghodo chhe ke gádíno?
Keep out of the way, perhaps he may kick, bite, or rear.	Dúr raho, sháyad wuh lát máre káte yá sikh pá hó.	Dúr ubhá ráhá, kadáchít to lát máril, kiňwá tsáwel, kiňwá upáiń yeil.	Bájú ubho rehe wakhte te lát márshe, áthwá karadshe, athwá jhár thashe.
Where is the saddle-cloth and crupper?	Zín posh aur dumchí kahán haiń?	Ghámolen wa dumchí kothe áhet?	Jinposh ane dumchí káňháń chhe?
See that the reins are strong, and kept in constant repair.	Fikr rakhná kih lugám mazbút rahe aur jab marammat cháhiye durust karo.	Anín majbút áni thík áhe kiňwá náhín heń páhat dzá.	Bág majbút ane durast chhe ke nahíń te jotajá.
What frets the horse?	Ghorá kyáń chamaktá hái?	Ghodá káń tsalwalto?	Ghodo kem chalwale chhe?
Drive the flies away.	Makhiyáń uráo.	Máshá hák.	Mákhone udádí muk.
Do you give the horse his grain regularly?	Tum ghore ko barábar dánah dete ho?	Tuń ghodyás dáná wakt shír detas?	Tuń ghodáne wakhat sarchaňdí (*or* dáno) charháwe chhe ke nahín?
Never use the heel-ropes, they destroy a horse; the fore-ropes may be useful, the others seldom or never can.	Pichhárí nah bándho ghorá bigar játá hai agárí achchhí chíz hai lekin pichhárí bi'l kull nahíń.	Pichhádí báńdhúnako, tene karún ghoda khráb hoto; agádi upayogí padte, paraňtu pichhádí kwachitats upayogí padte kiń bahuná kadhíńto tí upayogí padat náhí.	Pachhádí báńdhtono, tethí ghodo bagdí jáe chhe: agádi báńdhi to fáedo thashe ane pachhádithí to koij wakhte fáedo tháe chhe paṇ ghaṇuń karíne to tathoj nathí.
Tell that person to get out of the way.	Us shakhs ko kaho kih bázú ho jáiye.	Tyá manushyás bádzús hoňyás sáng.	Té máńṇusne bájúe thawánuń kehe.
Call out to those people in good time—the horse may gallop over them.	Un shakhsoń ko turt pukáro sháyad ghorá unke úpar se kúd jáiye.	Tyá lokáńs ágodar háńk már náhítar ghoda tyáń warúń dzáil.	Peláń máńṇasone ágalthí hák már nahín to ghodo teoní upar chhalaňgú máríne jat reheshe.
Remove that bag; otherwise the horse may start and run off.	Wuh thailí uṭháo nahín to ghorá bharkegá aur bhág jácgá.	Tí piswí kárh; nahíńtar ghodá bharkun palel.	Pelí kothlí khased, nahín to ghodo chamkíne náhási jashe.

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Bid these people give over their noise till I get past.	Un logoń ko kaho kih chup rahen maiń unse pár ho jaúń wahán tak.	Hyá lokáńs sáńg kíń mí nighúń dzáí to paryaṅt goṅgáṭ karúń nako.	Te lokone káho ke huń niklá jáuń táńbáń chháná reho.
Don't let them come near me.	Unko mere pás mat áne do.	Tyáńs májhe dzawaḷ yeúń deúń nako.	Teone mhárí páse áwawá na deo.
Groom! hold the horse, I must dismount for a little.	Ghoṛewálá! ghoṛá pakaṛ maiń zará utartá húń.	Ghoḍewálá! ghoḍá dhar, malá dzárá utaráwyácheń áhe.	Ghoḍáwálá! ghodá jhál, mháre jará utarwuń chhe.
Put all his furniture to rights.	Uská sámán sab barábar karo.	Tyáchen sagleń sámán barobar kar.	Tenuń saghluń sáman barábar kar.
He does not go easy.	Wuh ṭhik chaltá nahíń.	To niṭ tsálat náhí.	Te ṭhik chálto nathí.
Take care, he will get out of your hands.	Khabar dár wuh tumháre háth se nikal jáegá.	Sámbhaḷ to tujhe hátátún suṭel.	Joje, te tárá háthmánthí chhuṭí jashe.
See, is that ground proper for the horse to go over?	Dekho yih zamín barábar ghoṛeke chalne ke láik hai?	Páhá, ghoḍá dzányás tí dzamín tsánglí áhe.	Jo, ghoḍáne jawáne te jamín barábar chhe?
I fear it is swampy.	Mujhe khauf hai kih wuh bhígá zamín hai.	Malá wáṭateń tí pánṭhaḷ áhe.	Mhane láge chhe ke te kháńjan (*or* daldal) chhe.
the bottom firm?	Talá maẓbúṭ hai?	Taḷáchí dzamín kaṭhíṇ áhe?	Taḷiyání jamín kaṭhaṇ chhe?
Does the water reach your middle?	Páni tumhárí kamar ko pahunchtá hai?	Páṇí tujhe kamar lágíń itkeń áhe?	Páńṇí keḍasmáń chhe?
Go to the other side and see if the bank be steep or sloping.	Sámhne ke kináre par jáo aur dekho kih kinárah khaṛá hai yá utartá.	Pailikaḍe bádzús dzá áṇi káńṭh ubhá áhe kiňwa utartá áhe to páhá.	Pele tíre jaine jo karáḍo soṅsarone soṅsro chhe ke utarto.
Are there any rocks or stones in the bed of the river?	Nadí ke tale meń khaṛk yá patthar haiń?	Nadíche taḷás khaṛak kiňwá dhonde áhet?	Nadínáń bháṭháńmáń khaḍak chhe ke pathráń?
You must not give the horse any water while he is so warm.	Ghoṛá itná garm rahe to usko páni nah piláio.	Ghoḍá itká garam astaň tyás agdíń páni deúń nako.	Ghoḍo etlo garam hoy tyáńháń sudhí tene kaiń páńṇí páshono.
Walk him about.	Usko phirár.	Tyás phiriw.	Tene ferav.
Rub him well down, and take care that he does not tch cold in your hands.	Uskí achchhí ṭaraḥ málish karo aur khiyál rakho kih tumháre háth meń ho use sardí naho.	Tyáchí tsáńglí tsákarí kar, áṇi tyás sardí hoúń deúń nako.	Tení sáripaṭhe chákarí kar, ane tene sardí thawá detono.

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ENGLISH.	HINDÚSTÁNÍ.	MARAṬHÍ.	GUJARÁTÍ.
What makes the horse trip and stumble so?	Ghoṛa kahe ko is ṭaraḥ ṭhokar khátá?	Ghoḍá itká aḍkhaḷto kaṅ?	Ghoḍo kem eṭlo ṭhokaráe chhe?
Examine his hoofs—perhaps some gravel or stones are sticking there.	Uske sum dekho sháyad koí kankar yá patthar lag gayá hai.	Tyáche khur páhá—kadáchít tyáṅt khaḍa kiṅwá dhoṅḍá shirlá ásel.	Teni kharíao jo—wakhte temáṅ kákaro, athwá pathro bharáyo hashe.
Take them all out, or the horse will assuredly be lamed.	Un sab ko báhir nikálo nahíṅ to yakínaṅ ghoṛá langṛá to jáegá.	Te sarv káṛhun ṭák náhín tar ghoḍá khachít langaḍá hoíl.	Te sarv káhádí nákh, nahi to ghoḍo nishchay laṅgḍo thashe.
Why does he limp in the right fore-leg?	Wuh agle jamne páoṅ se kyúṅ langṛáta hai?	To puṛhlá udzwá páy káṅ káṛhto?	Te ágale jamṇe page kem láṅgaḍáe chhe?
He seems to have something the matter also with his hind-leg.	Uske pichhle páoṅ ko bhí kuchh húá hái.	Tyáche mágle páyás hí káhín dzháleṅ áhe, aseṅ waṭate.	Tene páchhle page paṇ kaí tháeluṅ málam páḍe chhe.
Is this a quiet horse for the road?	Yih raste ke wásṭe gharíb ghoṛá hai?	Ha ghoḍá swárínt garíb áhe?	A' ghoḍo swárímáṅ garíb chhe?
Does he ever rear, run backwards, or stand still on the road?	Wuh kabhí sikh pa hotá hai yá pichhle ḳadam haṭṭa hai yá raste par thamb ho játá hai?	To kadhíṅ upáyíṅ yeto, kiṅwá mágheṅ haṭṭo kiṅwá rastyáṅt aḍto?	Te kadí ghád tháe chhe, athwá páchhuṅ haṭe chhe, athwá rastámáṅ aḍí rahe chhe?
Is he hard mouthed?	Wuh bad lugám hai?	To toṅḍátsá kaṭhín áhe?	Te kaṭhaṇ mhoḍáuno chhe?
Does he bite his rider, ever?	Kabhí sawár ko káṭṭá bhí hai?	Basaṇáráwar to kadhíṅ toṅḍ ṭákto?	Te kadí besnárne ḍáchúṅ bhare chhe?
Is he perfectly sound in wind and limb?	Chhátí aur háth pánoṅ meṅ wuh bi'l kull durust hai?	To chhátínt wa hátíṅ páyíṅ tsokh áhe?	Te chhátíe ane háthe page majbút chhe?
This horse trots and canters well.	Yih ghoṛá ḳadam aur chár ṭak achchhá chaltá hai?	Há ghoḍá duḍkíts tsawaḍ tsál tsáṅglí tsálto.	A' ghoḍo duḍkí ane ádasho ṭhík chále chhe.
Can he leap? and how does he gallop?	Wuh kúd sakta hai? aur kaisí ḍapaṭí chaltá hai?	Tyátsáne uḍawateṅ? wa to bhar dháṅw kasá paḷto?	Tene kuṅdto áwaḍe chhe? ane te kewí rapátí máre chhe?
Does he stand fire?	Uske sámhne bár ho saktá hai?	To bárás tsámakto?	Te barthí chamke chhe?
Bring the horse I bought yesterday.	Maiṅ ne kal ghoṛá kharidá so láo.	Mí kál ghoḍá wikat ghetlá to áṇ.	Meṅ kále ghoḍo wecháto lídho te láw.
He is quite a colt yet.	Wuh ab tak bachherá hai.	To adzhún kewaḷ bachaḍá áhe.	E to haju wachhero chhe.

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What is his age?	Uská kya 'umr hai?	To kití warshántsá áhe?	Te keṭlán warasno chhe?
He carries his head remarkably well, and is elegantly formed, particularly before.	Wuh gardan khúb achchhí rakhta hai aur khusúsan chhátí se bahut achchhá baná húá hai.	To mán phárats tsánglí dharto, áṇi wisheṣheṅ karuṅ to puṛhun subak báṅdhyátsá áhe.	Té gardan ghaṇí sárí rákhe chhe, ane temáṅ agalthí rupálo chhe.
Measure him exactly, and tell us his height.	Uskí barábar paimáish karo aur hamko kaho kih kitná únchá hai.	Tyás barobar máp, áṇi tyáchi uṅchí ámhás sáṅg.	Téne barábar bharíne te keṭlo uncho chhe te hamne kehe.
He can carry your weight over any ground.	Wuh kisí bhi zamín par tumko uṭhá sakegá.	To tumhás páhije tetheṇ gheún dzáíl.	Te tamne joíe táṅháṅ lei jashe.
His paces are very good,—make him trot round that circle; now gallop him.	Uske ḳadam achchhí haiṅ use kundalí meṅ dulkí chaláo aur ab rapátí do.	Tyáchí tsál phár tsáṅglí áhe, tyá wáṭoḷe dzáge sabhoṅwatí tíyás duḍké tsáline tsáliw; átáṅ tyás bhar dháṅw tsáliw.	Te paglán ghaṇaṅ sáráṅ chhe, tene duḍkí chále te gol jagání áspás feráv, hawe tene rapáṭí lewáḍ.
But he appears to greater advantage whenmounted.	Lekin jab charhtá játá hai to ziyádah achchhá m'alúm ho játá hai.	Paraṅtu tyáwar swárí kelí mhaṇje to adhik tsánglá disto.	Paṅ tení upar swárí karí eṭle te wadháre sáro dekháe chhe.
One of the horses appears to be lame.	Ek ghoṛá langṛá m'alúm hotá hai.	Tyá paikíṅ ek ghoḍá laṅgaḍá disto.	Temaṅno ek ghoḍo laṅgḍo díse chhe.
He is sprained in that joint.	Wuh us sándhe meṅ choṭ kháyá húá hai.	Tyá sáṅdhyát to latsakalá ahe.	Te te sáṅdhámáṅthí lachkái gayo chhe.
Send for a farrier to look at him.	Usko dekhneko n'alband ko buláo.	Tyás páhaṇyá sáṭhíṅ nalbaṅdás boláwane páṭhíw.	Tene jowá sáru nálbandhne boláw.
The horse's leg has swelled greatly during the night.	Rát kí ṛá meṅ ghoṛe ká páoṅ bahut súj̣h gyá.	Rátríṅt ghoḍyátsá páy phár sudzalá.	Ratmáṅne rátmáṅne ghoḍáno pag ghaṇo sojí gáyo chhe.
What shall we apply to reduce it?	Usko durust karneko kea lagáyá cháhiye?	To utarṇyá sáṭhíṅ káy law-áweṅ?	Te utarwáne sáru shuṅ chop-aḍíe?
Tell the groom to cut the horse's mane and tail properly.	Ghoṛewále ko kaho kih ghoṛe kí ayyál aur dum barábar káṭe.	Ghoḍewályás sáng kíṅ ghoḍy-áche áyál wa shepúṭ barobar káp.	Ghoḍáwáḷáne kehe ke ghoḍání yál ane dum barábar kátar.
Tell the coachman to bring the harness which came home last night.	Gáṛí hánkne wálo ko kaho kih jo sámán gáṛí rát ko áyá so láwe.	Gáḍíwályás sáng kín kál rát-ríṅ harnís gharíṅ áleṅ teṅ gheún ye.	Ghoḍáwáḷáne kehe ke kále rátre harnes ghare awyuṅ te leí áw.

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
One of the wheels is broken by the driving of these unruly horses.	Un mastí wále ghoṛeṅ ki joṛne se gáṛí ká ek charkh ṭúṭá.	He dáṅdge ghoḍe káṅkún yek tsák moḍleṅ.	A' mastí khor ghoḍáone joḍyáthí ek paiṅdun bhágí gayun.
They have never been thoroughly broken in.	Unko barábar paloṭe nahín haiṅ.	Tyáṅs barábar shikáwileṅts náhíṅ.	Teo barábar paloṭe bháí nathí.
This bedding is extremely dirty, why don't you clean them every day?	Yih sej shiddat se mailí hai usko roz kyúṅ ṣáf nahíṅ karte?	Hí sej agdíṅ ghaṇeraḍí áhe, tí túṅ roj sáph káṅ karít náhíṅs?	A' sej bahuj gaṅdí thai gaí chhe, teṅun roj kem sáf karto nathí?
Put a light bridle into her mouth.	Us ghoṛe ke muṅh meṅ halki lugám do.	Tiche toṅḍáṅt halkí lagám de.	Te ghoḍíne halkí lagám ghál.
Is your pony sure-footed?	Tumhárá ṭaṭṭú thokar átá to nahíṅ?	Tumcheṅ taṭṭú ṭhokarat náhíná?	Tamáro taṭṭú ṭhokráto to nathí?
How many miles can you go in an hour?	Ek klák meṅ kitní mail já sakte ho?	Eká kalákáṅt tumtsáne kití mail dzáwewel.	Ek kláke máṅ tamáráthí ketlá mail jawáshí?
Did he bleed or physic the horse?	Usne ghoṛe kí faṣd kí yá julláb kiyá?	Tyáṅe ghoḍyáchí shír káṛhlí kiṅwá tyás dzuláb dilá?	Tene ghoḍane saṅgrá mukáwí ke juláb ápyo?
Buying and Selling.	*Kharíd o farokht.*	*Wikat gheṅyáwishayíṅ wa wikṅyá vishayíṅ.*	*Wechátun ápwun ane wechátun lewun.*
What is the price of this article?	Is chíz kí kyá ḳimat hai?	Tyá jinasechí kiṅmat káy?	A' janasní ketlí kimmat chhe?
If cheap I'll buy it, otherwise I can do without it.	Agar sast ho to maiṅ kharíd karúṅgá nahíṅ to mujhe is baghair chal jáegá.	Sastí aslí tar tí mí gheṅ náhí tar tichí malá garaj náhí.	Sastí hashe to leish, nahíṅ to te wagar chaláwish.
Say at one word—exactly how much.	Ek bát bolo barábar kyá hogá?	Káy gheshíl? ten ekadáṅ nakkí sáṅg.	Je lewun hoe te nakki kehe.
No; I'll not give so much.	Nahíṅ, maiṅ itná sab nah dúngá.	Náhí, mí itkeṅ deṇár náhíṅ.	Nahí, hun etlun ápish nahíṅ.
I'll give thirty rupees.	Maiṅ tís rupíye dúngá.	Mí, tís rupaye deín.	Hun tris rupiyáo ápish.
I can't afford to pay more.	Maiṅ ziyádah de nasaktá.	Májhyáne adhik dewawat náhí.	Mháráthí wadhun ápáyá nahín.
Give me change of this bank note.	Is noṭ ká khurdah mujhe do.	Hí byáṅk noṭ malá waṭáwún de.	Mhane á byáṅk noṭ waṭáwí áp.

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Give me silver and fifteen annas pice discount.	Pandrah áne baṭáwaṭ lekar mujhe rupíye do.	Baṭṭá wajá karún malá rupyeṅ wa paṅdhrá áṇyáche paise de.	Waṭáw kápí leíne mhane rupíyá ane paṅdar ánáná paisá áp.
I only demand the custom of your own country.	Maiṅ faḳaṭ tumhháre mulk ke sar rishtah mújib mángtá húṅ	Tumchets gáṅwche tsálí pramáṇe mí mágtoṅ.	Tamárá jagáṅmná shirastá pramáṇe huṅ mágu chhauṅ.
I want some shot and gunpowder.	Mújhe chhare aur bárút cháhiye.	Malá káhiṅ chhare wa baṅdukíchí dárú páhije.	Mháre káíṅ chhará ane dáru joíe.
What is that per ser?	Uská ser ká kyá hotá hai.	Tyáche sherácheṅ káy?	Tenuṅ sernun shuṅ?
I bought it at one rupee four annas.	Maiṅ ne wuh sawá rúpiye ke bháo se liyá.	Mí teṅ sawá rupáyá sheráne ghetleṅ.	Men teṅ sawa rupíe ser lídhuṅ.
What I have paid to others I will pay you.	Maiṅ ne jo dúsroṅ ko diyá so tumko bhí dúngá.	Mí jeá dusryás dileṅ teṅ tulá deín.	Meṅ bijáne ápyuṅ te tane ápish.
How many yards are there in this piece of cloth?	Is kapre ke thán meṅ kitne wár haíṅ?	Há kápadátsá táká kitíṅ wár áhet?	A' thánmáṅ ketlá wár chhe?
How much a yard?	Ek wár kitne ká?	Kasá wár?	Kem wár?
It is too coarse.	Yih bahut moṭá hai.	To phárats dzárá áhe.	A' to ghaṇuṅj jáḍuṅ chhe.
I want the best articles.	Mujhe sab se bihtar chízeṅ cháhiye.	Malá uttam pratítsá jinnasá páhijet.	Mháre uttám jinso (mál) joíe chhe.
Measure out five yards of your finest muslin.	Tumhárí bárík meṅ bárík malmal meṅ se pánch wár phárdo.	Tumche dzawal bárikáṅt bárík majhlín asel tí pánch wár phádá.	Tamárí páse jhíṇáṅmáṅ jhíṇí majlín hoe temáṅthí páṅch wár phádo.
I will pay you by a draft on the —— Bank, payable thirty days after sight.	Maiṅ tumko tís din kí muddat kí hundí faláne bank par dúngá.	Tís diwasáche mudatíchi mí tulá —— byáṅkewar chiṭhṭhí deín.	Trís diwasní muddatsu huṅ tane faláṅṇí byáṅk upar chíṭhṭhí lakhí ápísh.
Send the things to Mr. ——'s.	Chízeṅ faláne Ṣáhib ke yaháṅ bhejna.	—— che gharí jinsá paṭhíw.	—— ne gher jinso mokal.

A Lady and Maid.	*Bibí aur A'yá.*	*Bái wa dái.*	*Bái ane chákarḍí.*
A'yah, call me always at half-past five in the morning.	A'yá mujhe hameshah fajar ke sáṛe pánch baje uthá'ya karna.	A'yá, darroj prátaḥ káḷíṅ páṅch wádztán malá hánk már.	A'yá! roj sawáre sáḍá páṅch wáge mhane hák már.

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English.	Hindústání.	Maráthí.	Gujarátí.
It is now very late.	Abhí bahut der húí haí.	Átáṅ phár ushír dzhálá.	Hamṇáṅ ghanún moḍuṅ thayuṅ chhe.
Bring water to wash my hands and face. Make haste.	Mere háth muṅh dhone ko páṇí láo, jaldí karo.	Májhe hát áṇi toṅḍ ḍhunyás páṇí áṇ, twará kar.	Mhárá háth ane mhoḍuṅ dhowáne páṇí láw, jaldi kar.
I wish to go out before the sun becomes hot.	Áftáb garm hone ke awwal maiṅ báhír jáne cháhtá húṅ.	U'n phár dzhályá púrvíṅ malá báher dzányácheṅ áhe.	Táḍko (or Táp) thayán pehíláṅ mháre báhár jawuṅ chhe.
Give me the blue warm dress.	Mujhe ásmání garm poshák do.	Malá ásmání rangátsá ushṇ poshák de.	Mhane ásmání raṅgno garam poshák áp.
Where are my leather shoes?	Mere chamre ke júte kahaṅ haíṅ?	Májhe tsámadyáche dzoṛe koṭhe áhet?	Mhárá cháṅmaḍáṅná joḍá káṅháṅ chhe?
Lay my handkerchief and gloves on the table.	Merá rúmál aur dastáne mez par rakho.	Mádzhá rumál wa hát moje mezáwar ṭhew.	Mháro rumál ane háthnán mojáṅ mej upar muk.
Tell the sweeper-woman to clean everything, and to sweep the room.	Jháṛne walí ko kaho kih sab chízen ṣáf karke kamaṛa (*or* koṭhrí) jháṛú dená.	Dzháḍúwálís sáṅg kíṅ túṅ sarw sáph kar, wa kholí dzháḍ.	Jháḍuwálíne kehe ke saghluṅ sáf karíne ordo jháḍ.
Is the carriage at the door?	Gáṛí áí?	Gádí darwájyáwar áhe?	Bárṇáṅ ágal gáḍí chhe?
Pull off this dress. It is too heavy.	Yih poshák utárlo bahut bhárí haí.	Há poshák utár, há phár bhárí áhe.	A' poshák utár, e ghaṇo bháre chhe.
Get me a light dress from my wardrobe.	Mere daláb meṅ se halkí poshák láo.	Májhe poshák khányátún malá ek halká poshák áṇ.	Mhárá kabaṭ máṅthí mháre sáru halko poshák láw.
I shall wear the new gown the tailor finished yesterday, in the evening; have it ready, as I go out early.	Maiṅ darzí kal shám ko púrí kí wuh peshwáz pahanúṅgí; taiyár karke rakho kyúṅkih maiṅ jaldí jánewálí húṅ.	Shimpyáne kál sandhyá káḷín gown naweṅ tayár keleṅ teṅ mí ghálín; tayár ṭhew, mí laukar báher dzáṇár áheṅ.	Darjie kále sáṅje nawo gawan puro kídho te peherísh; taiyár rákh, huṅ wehelí báhár jáwání chhaúṅ.
Tell the tailor to sew this fringe on quickly.	Darzí ko kaho kih yih jhálar jaldí táṅk.	Shimpyás sáṅg kíṅ hí dzhálar laukar ṭháṅts.	Darjíne kehe ke jhálar wehelo ṭáṅk.
Have the children had dinner yet?	Bachchoṅ ne hanoz kháná kháyá?	Muleṅ adzhún jewalíṅ kíṅ náhíṅ?	Chhokaráṅ haju jamyáṅ ke nahíṅ?
Call the nurse and let her bring the baby with her.	Dái ko buláo aur kah kih dúdh píte bachche ko letí áwe.	Dáís hánk már áṇi tís sáṅg kíṅ láhányás gheún ye.	Dáíne hák már ane tene kehe ke chhokaráṅne leí áw.

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Well, nurse, has the child slept this forenoon?	Kyúń, dáí, bachah áj do pahar awwal soyá thá?	Dáí! mulgeń ádz sakáḷíń nizleń hoteń?	Dáí! chhokaruń áje bapore sutuń hatuń?
You must always put it to sleep at noon.	Do pahar ko use hameshah sulá dena.	Túń tyás nehmí doń praharíń nijwít dzá.	Tuń ene roj bapore suwáḍtí já.
What makes the child cry so?	Bachchah kyúń itná rotá hai?	Mulgeń itkeń kán raḍteń?	Chhokaruń eṭluń kem raḍe chhe?
I fear that you are not kind to baby.	Mujhe khauf hai kih tum bachche se maḥahbat nah kartí.	Malá wáṭateń kíń tuń labányáwar mamtá karít náhís.	Mhane láge chhe ke tuń bachyáń upar het rákhtí nathí.
Bathe the children regularly every morning.	Bachchoń ko 'ala 'ṣṣabáḥ har roz bilá nághah nahláya karo.	Muláńs darroj prátaḥ káḷíń nemáne náhúń ghál.	Chhokaráńone roj sawáre wakhte ne wakhte nawaráw.
If the children wish to run about, allow them.	Bachche daurne ko cháheń to ḍaurne do.	Muleń ikaḍe tikaḍe dháwúń láglíń tar dháwúń de.	Chhokarán ahiyáń tahiyáń doṛe to doṛwá de.
Take care that they go into no danger.	Khabar dár kih we khaṭarnák jagah meń nah jáne páweń.	Saṁbháḷ, ijá hoi áse ṭhikáṇín tyáńs dzáúń deúń nako.	Saṁbháḷ ijá tháe tewe ṭhekáṇe teone jawá detono.
Bring those playthings I bought for the children.	Wuh khilaune so maiń ne bachchoń ke waste kharíd kiye haiń so láo.	Muláń karitáń mí kheḷní wikat ghetliń tín áṇ.	Chhokaránone sáru meń ramkaḍáń wechátán líḍhán te láw.
Order my palkí, I am going to make some visits.	Merí pálkí mangáo maiń kitní ek jagah muláḳát ko jáúngí.	Májhí pálkhí áṇíw, mí bhéṭáwyás dzánár áheń.	Mhárí pálkhí maṅgán huń malwá jawání chhauń.
A'yah, have the bed made, and flap away all the mosquitoes.	A'yá! bichána karwákar sab machchhaṛoń ko uṛá do.	A'yá! bichháná tayár karíw áṇi sarv machchhar haḍpaṇ káṛh.	A'yá! pathárí taiyár karáw, ane saghlá machchhar jhapaḍí káṛh.

A Lady and Tailor.	*Bibí aur Darzí.*	*Báí wa shimpí.*	*Báí ane darji.*
Tailor, can you make ladies' dresses?	Darzí tum bibíoń ká poshák sí sakte ho?	Shimpí! tulá báyakáńche poshák shiwtá yetat?	Darji: tamne báeḍíoná poshák síwtán áwaḍe chhe?
I want a gown made of this pattern, out of this muslin; cut it out before me, and don't waste the cloth.	Maiń is malmal kí is ṭaraḥ kí peshwáz banáyá cháhtí húń; káṭo ise mere rúbarú aur kapṛá ziyádah nah katar ḍálo.	Yá majhlinícheń yá tarhecheń malá gown karáwyácheń áhe; májhyá samakṣh káp, kápaḍ násún nako.	A' majlinno á tarheno mháre gawan karáwawo chhe, mhárá mhoḍá ágal wetar, ane lugḍuń bagáḍto máń.

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Measure this child for a suit of clothes.	Is bachche ká ek joṛá banáne ke liye paimáish lo.	Yá muláche kapaḍe karawyáche áhet, yácheṅ máp ghe.	A' chhokáruṅnáṅ kapṛáṅ karáwawáno chhe, enun parmáṅ ḷe.
The same as that of the suit now in wear, but to be larger.	Usne abhí joṛá pahaná húá hai vaisá hí lekin ẓará baṛá.	Hálíṅ to kapaḍe ghálto tyá sárikhets páhijet, paraṅtu moṭhe páhijet.	Hamṇán pehere chhe tewáṅj karwán, paṇ tethí jará mhoṭáṅ.
The legs and sleeves are too short, and the arm-holes are too tight.	Pá'eṅche aur ástíneṅ bahut chhoṭí haiṅ aur baghal bahút tang háiṅ.	Páyche wa astanyá phár akhúḍ áhet, áṇi muṅḍhe phár tang áhet.	Páyachá ane báṅhe ghaṇí ṭuṅkí chhe, ane muṅḍhá ghaṇánj taṅg chhe.
Give tucks in the legs and arms to admit of lengthening.	Pá'enchoṅ aur baghal ko ṭánk lo kih ḍhíla ho sake.	Páychyáṅs wa astanyáṅs dumaḍ ṭhev mhanje purheṅ lámb karitán yetil.	Páyachane ane báṅhene ghaḍíwálíne doro bhar eṭle lámbí kartáṅ áwaḍe.
This gown does not fit me at all.	Yih peshwáz mujhe bi 'l kull barábar átí nahín.	Heṅ gown májhe áṅgás barobar basat náhi.	A' gawan mhane beshto áwato nathí.
See how wide it is in the waist and how shapeless this sleeve is.	Dekho yih kamar meṅ se kitní ḍhílí hai aur ástín kaisi bad ḍol hai.	Heṅ kaṁreṅt kitín ḍhíl áhe pahá, áṇi hí astaní kití be ḍaul áhe.	Jo kaṅmarmáṅ á keṭlo ḍhílo chhe, ane á báṅhe kewí beḍol chhe.
The sleeves besides are much too long; they should only reach the elbow; make them sit smooth and becomingly on the arms; make the train large; take in the waist.	Siwá iske ástíneṅ bahut lambí haiṅ, fakṭ kuhní tak áná cháhiyeṅ; wuh háth par baiṭhe honá aur barábar áweṅ, dáman baṛá banáo aur kamar dabákar lo.	Astanyá phárats láṁb áhet: ṭya kopará paryaṅt yávyá; hátás shobhat asá bastyá kar, goshá moṭhá kar; kaṁreṅt dábún ghe.	A' báṅhe ghaṅíj lámbí chhe; te kopríyán sudhí áwawí joie; háthne shobhe tewí bestí kar: cháḷ mhoṭí kar, ane kaṅmar máṅ dábúne le.
Do so by opening the seam you formerly made.	Pahle kí síwan khol ke is ṭaraḥ sío.	Túṅ pahilyáne shiwaṇ kelí áhes tí uswún yá pramáṇe kar.	Teṅ peheláṅ síwaṇ bharí chhe, te ukelíne á pramáṇe kar.
et me put the gown on again, and you will see what alterations it requires.	Maiṅ phir se peshwáz pahantí húṅ tum dekhná kih kyá kyá badalná ẓarúr hai.	Malá gown ghálúṅ de mhanje tyáṅt káy pher phár kele páhijet te tulá samaztíl.	Mhane faríthí gawan peherwá de, eṭle temáṅ sho ferfár karwo joie te tane málam paḍshe.
The shoulder piece is very tight, and below too wide.	Khawá bahut tang hai aur níche se bahut ḍhílá.	Kháṅdá phár taṅg áhe áṇi khálíṅ phár ḍhíl áhe.	Kháṅdho ghaṇo taṅg chhe, ane heṭhalthí ghaṇo ḍhílo chhe.

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Can you let it out without making an extra seam?	Dúsree tánke kiye siwáe ḍhílá kar sakte ho?	A'ṇkhi dzoḍ láwalyá wátsún teṅ tujhyáne ḍhil karmel?	Sáṅdho karyá wagar te tarṅáthí ḍhílo karáshe ke nahiṅ?
It sets very well upon the breast, but make the plaits smaller.	Chhátí par durust baiṭhtá hai lekin paṭlí chhoṭí karná.	Teṅ chhátílá barobar basteṅ paraṅtu chuṇí láhán kar.	Té chhátíe barábar besto áwe chhe, paṇ paṭlí nhání kar.
Have you hemmed the bottom all round yet?	Níche se sab oṭan hanoz bharí hai?	Khálúṅ saghlí goṭ adzhún ghetlí áhes kiṅwá náhí?	Haju heṭhalthí saghlí oṭaṇ bharí chhe?
How many yards of muslin will it require to make two such gowns?	Aisí do peshwázeṅ banáne ko malmal kitne wár cháhiye?	Ashíṅ don gowne karṇyás kití wár majhlín lágel?	Ewá be gawan karwáne keṭlá wár majlín joíshe?
Bring three or four pieces of fine muslin and silk to-morrow, to look at, something like this pattern.	Bárik malmal aur resham ke tín yá chár thán is namúne ke dekhne ke wáste kal láná.	Asá tarheche bárik majhlíníche tín chár táke áṇi reshm páhányasáṭhíṅ udyáṅ gheun ye.	Ewí tarheni jhíṅṇí majlínná traṇ chár táká ane resmí táká joíne kále leí áw.
Make me another bedgown like this, but rather wider.	Iske muwáfik dúsrí sone kí peshwáz lekin is se zarah ḍhílí banáo.	Yá sárikheṅ dusreṅ ek nídzáyáche gown májhe sáṭhíṅ kar paraṅtu teṅ yáhún thoḍke ḍhil ṭhew.	Aúná jewo bíjo ek suwáno gawan mháre sáru kar, paṇ te á kartan jará ḍhílo rákhje.
Go to Miss Moore's tailor, and make me a cap exactly like that he is now making for his mistress.	Missi Mor ke darzí ke pás jáo aur jaisi wuh ṭopí apní bíbíke wáste banátá hai waisa hí barábar mere wáste siwe.	Mis Murche shimpaṇa dzawal dzá, áni to áple dhaṇaní karitáṅ topi karít áhe tashíts májhe sáṭhíṅ ek kare.	Mis Múrná darjí páse já, ane te potání seṭhánníne sárú ṭopi síwe chhe tewíj ek mháre sáru kare.
How many such handkerchiefs can you hem in a day	Aise kitne rúmál tum ek din meṅ baṛhiyá sakte ho?	Eke diwasáṅt ase kitín rumáláṅs tújhyáne goṭ ghálwel?	Ek dáhaḍá mán áwá keṭlá rumál tamáráthí oṭáshe?
I want them directly.	Mujhe we turt cháhiyeṅ.	Malá te átáṅts páhijet.	Mháre te hamáṅj joie.
Take a very fine needle and darn this so that it cannot be observed.	Ek bahut bárik súí lo aur aise be m'alúm rafú karo.	Bárik súi ghe wa disenásá yás raphú kar.	Bárik (jhíṅní) soe leíne dekháe nahí tewuṅene rafú kar.
Where is the lace for my tucker? sew it on carefully	Mere ṭakar kí fít kahán hai? use sambhálkar ṭánko.	Májhe takaráchí phít koṭhe áhe? tí dzapún táṅts.	Mhárá ṭakar káṅháṅ chhe? te sambháline táṅk.

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ENGLISH.	HINDÚSTÁNÍ.	MARÁṬHÍ.	GUJARÁTÍ.
Slightly stitch this wreath of flowers round that cap in this manner.	In phúloṅ ke hár ko is ṭopí par is ṭaraḥ ṭánk do.	Ase ritine hí phuláchi weṇí tyá ṭopíche saboṅwatí sarańsari táńts.	E ríte á fúlní weni te ṭopí upar fartí sarásarí ṭáṅkí muk.
You have not copied the pattern in making this petticoat; it is by much too wide, below particularly.	Is ghágre ke banáne meṅ tumne namúne kí naḳl naḥ kí hai wuh khuṣúsaṅ níche se bahut ḍhílá hai.	Namuná pramáṇe há ghágará kelá náhis to wisheṣh kaṛúṅ khálíṅ phár ḍhíl áhe.	Namuná pramáṇe á ghághro kídho nathí, temáṅ heṭhalthí to bahuj ḍhílo chhe.
You must have this done by dressing time this evening.	Áj shám ko kapṛe paḥanne wakt tak taiyár kiye cháhiye.	Ádz sandhyákálíṅ poshák karnyáche weḷíṅ to tulá tayár kelá páhije.	Áj sáṅje lugdáṅ pehentí wakhat sudhímáṅ á táre taiyár karwuṅ joie.
Alter these sleeves.	In ástínoṅ ko durust badlo.	Hyá astanyá durast kar.	Á báṅhe ṭhík kar.
Darn these socks and stockings.	In chhote aur lambe mozoṅ ko rafú karo.	Hyá dhákṭe wa moṭe páy modzáṅs raphú kar.	Á nbánáṅ ane moṭáṅ pagnán mojáne rafu kar.
Hem the cotton handkerchiefs.	We sútí rúmál kínárah máro.	Sutí rumáláṅs goṭ ghál.	Sutará rumálone oṭ.
Lengthen this dress.	Is poshák ko lambó karo.	Há poshák láṁb kar.	Á poshák láṁb kar.
Mend these clothes.	In kaproṅ ko sándho (*or* durust karo).	Hyá kápaḍyánt pháṭle tuṭle astíl te nit kar.	Á lugdáṅmáṅ fátyuṅ tuyuṅ hoe te sáṅdhíne ṭhík kar.
Run these two pieces of cloth together and then fell (hem) them.	Ye kapṛe ke do ṭukṛe joro aur phir unheṅ káṛhiyáo	Kápaḍáche hyá don tukaḍyáṅs dorá bhar áni mag tyáns turap.	Lugdáṅnáṅ á ben ṭukadáne doro bhar pachhí tene oṭ.
Seam (or sew) this sheet.	Is chádar ko sí lo.	Hi tsadar shíw.	Á chádar síw.
Shorten Mr. Fulcher's trowsers.	Fulcher Sáḥib ká páejámah chhoṭá karo.	Phaltsar sáhebátsá páyzámá akhúd kar.	Falchar sáhebno páejámo ṭuṅko kar.
Tack a button to this.	Isko ek ghuṅdí sí.	Hyáṅs guṅdi lagáw.	Ene eke boriyuṅ ṭáṅk.
Unpick the seams of that coat.	Is ḍagle ke tánke khol ḍálo.	Hyá ḍagalyachí shíwán usav.	Pelá ḍaglání síwaṇ ukel.
Widen the waist of Miss Anna's frock.	Missí Aná ke píráhan kí kamar ḍhílí karo.	Mis Áṅáche ángaḍichí kambar ḍhíl kar.	Mis Áṅná ná frock kaṅmar ḍhílí kar.

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INDIAN WORDS USED IN THIS VOLUME.

AMÍR, a "commander," a title of princes and nobles, as the Amírs of Sindh.

ÁNÁ (Anna), the 16th part of a rupee, or about three half-pence.

BAHÁDUR, brave, a title of honour among Muḥammadans.

BANDAR, a port, or harbour.

BANGLÁ (Bungalow), a thatched house, the name usually applied to the houses of the English in India, and to the houses built by Government for travellers on the public roads, whatever their construction.

BÁORÍ, a well.

BÍGAM (Begum), a lady of rank, a queen or princess.

BRÁHMAN, a Hindú of the first or priestly caste.

BUDDHIST, a worshipper of Buddh, or Sakya Muni, who died B.C. 543.

CASTE, class, sect, corruption of the Portuguese *casta*, "race."

CHAKRÁ, a discus, the quoit of Vishṇu.

CHUNAM, an English corruption of *chúná*, lime, a plaster of mortar made of shells of a remarkable whiteness and brilliance.

COMPOUND, an enclosed piece of ground round a banglá; a corruption of the Malay *Kampong*.

DAGHOPA or DAHGOP, from *deh*, "the body," and *gup*, "to hide," a circular structure in Buddhistic temples, supposed to contain the ashes or relicts of Buddha, and occupying the place of our altars.

DARBÁR (Durbar), a royal court. In Káthiawád, a palace.

DHARMSÁLÁ, alms-house, or rest-house for travellers.

DÍWÁN, a minister; a prime minister.

GANA, an attendant of Shiva.

GHÁṬ, steps on a river-side. A mountain leading like a step to table-land.

ḤARÍM (Haram), a sanctuary; ladies' apartments.

LÁKH, the number 100,000.

MAṆḌAP, or MANDIR, a pavilion in front of a temple; an open shed.

SARÁÍ, a caravanserái.

WÁV, a well with steps down to the water.

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SECTION II.

BOMBAY CITY.

Bombay City—Harbour of Bombay—Landing Places—Hotels and Clubs—Conveyances—Public Offices—The Cathedral—The Town Hall and Mint—Custom House and Docks—Cotton Screws—Sassoon Dock—Kolába Memorial Church, Cemetery, and Lighthouses—Roman Catholic Chapel—St. Andrew's Kirk—Alexandra Native Girls' Institution—Police Court—Sir Jamshídjí Jijibhái's Pársi Benevolent Institution—School of Design—St. Xavier's School—New Elphinstone High School—Gokaldás Hospital—Dwárkanáth's Temple—House of Correction—The Workhouse—Elphinstone College—Victoria Gardens and Museum—Christ Church, Bykallah—Grant Medical College—Jamshídjí Hospital and Dharmsálá—Scotch Mission Schools—Nul Market—Girgáon Cemeteries—Elphinstone Dock—Mazagáon—St. Peter's Church, Mazagáon—Government House at Parell—European Cemetery at Parell—Kurlá Cotton Mills—Government House at Malabar Hill—Valkeshwar—Towers of Silence—Pársi Dharmsálá—Shooting—Railways and Steamers—Sights in the vicinity of Bombay—Elephanta—Vihár Waterworks—Montpezir Caves—Kánhari Caves—Bassin.

THE island of Bombay is situated in lat. 18° 53′ 45″, long. 72° 52′. It is one of a group of islands (perhaps that called Heptanesia by Arrian) of which the following are the principal, proceeding from N. to S.:—1. Bassín; 2. Draví; 3. Versova; 4. Salsette; 5. Trombay, in which the hill called the Neat's Tongue, 900 ft. high, is a conspicuous mark; 6. Bombay; 7. Old Woman's Island; 8. Kolába; 9. Elephanta; 10. Butcher's Island; 11. Gibbet Island; 12. Karanjá. Bombay Island is in shape a trapezoid, and a very fanciful person might see some resemblance in it to a withered leg with a very high heel and pointed toe; the heel being Malabar Hill, and the toe Kolába. It is 11½ m. long from the S. extremity of Kolába to Zion Causeway, over which the railway passes to the larger island of Salsette, and from 3 to 4 m. broad in that portion which lies to the N. of the Esplanade. It is difficult to estimate its area, as the part S. of the Esplanade is very narrow; but it may be put down as about 22 sq. m. The pop. of the City according to the census of 1872 was 644,405, but there is good reason for thinking this an under-estimate, for in 1864 the census return was 816,562. It would therefore not be incorrect to say that the number of inhabitants does not fall short of 700,000. When it is remembered that the greater bulk of this number of people is contained in the quarters entitled Dhobi Taláo, Market, Mándví, Umarkhárí, Bholeshwar, Khetwádí, Kámátipura, Khárá Taláo, Bykalla, Tárwári, Mazagáon, Girgáon, Chaupattí, and Tárdeo, which cover only 4 sq. m., it will be seen how astonishingly dense the pop. over that area is, and it speaks well for the climate and the sanitation of the Municipality that there should be comparatively so little disease there.

The word Bombay is written by Indians Mambé, and sometimes Bambé, from a goddess called Mamba Deví, to whom there was a temple 120 years ago on what is now called t[illegible]lanade. It was pulled dow[illegible]t near the Bhendi

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1881 -Handbook of the Bombay Presidency (1280)

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Bázár. The Maráṭha name of Bombay is Mumbaí, from Mahíma, "Great Mother," a title of Deví, still traceable in Mahim, a tower on the W. coast of Bombay Island. Some people derive the name from Buon Bahia, "fair haven," and in support of that etymology it may be said that it is undoubtedly one of the finest harbours in the world.

Bombay Harbour.—On approaching Bombay from the W. there is little to strike the eye. The coast is low, the highest point, Malabar Hill, being only 180 ft. above the sea. But on entering the harbour a stranger must be impressed with the picturesqueness of the scene. To the W. the shore is crowded with buildings, some of them, as Kolába Church and the Tower of the University, very lofty and well proportioned. To the N. and E. are numerous islands, and on the mainland hills rising to an altitude of from 1000 to 2000 ft. Pre-eminent amongst these is the remarkable hill of Báwá Malang, otherwise called Mallangaḍh, on the top of which is an enormous mass of perpendicular rock, crowned with a Fort now in ruins. On the plateau below the scarp was a strong fortress which, in 1780, was captured by Captain Abington, who however found the upper fort quite impregnable. (See Grant Duff, vol. ii. p. 41.) Views of this hill will be found in Captain Mackenzie's "Pen Sketches," 1842. The port is always crowded with vessels of all nations, and conspicuous amongst them are 2 monitors, which constitute one of the important defences of the Harbour. These are called the "Abyssinia" and the "Magdala," and are armed with 10-inch guns in 2 turrets. A commission is still sitting to consider the erection of further defences.

But the existing defences of Bombay Harbour are batteries on rocks, which stud the sea from about opposite the Memorial Church at Kolába to the Elphinstone Reclamation. The one most to the S. is called the Oyster Rock, which is 1000 yds. from the shore, and 8400 ft. S.W. of the Middle Ground Battery. The Fort on the Middle Ground shoal is in the middle of the anchorage, 1800 yds. from shore The 3rd defence is on Cross Island, a the N. end of the anchorage, 100 yds from the shore, and 4000 yds. from Middle Ground. The higher part of the island has been cut down and armed with a battery.

Landing Places.—It is usual for steamers to stop for ½ an hour at what is now called Wellington Pier in official papers, but which amongst the public obstinately retains its old name of Apollo Bandar, which is supposed to be derived from the *Palla* fish sold at this spot in old times. The Apollo Bandar is within a few hundred yards of the public buildings and of Watson's Hotel, and it would be convenient to land there were it not for baggage, which perhaps is more conveniently passed through the Custom House at Mazagáoṅ. The P. and O. steamer, after landing the mail at Apollo Bandar, proceeds about 3 m. N. up the harbour to Mazagáoṅ. The baggage is then all landed, and the things are passed through the Custom House expeditiously. The only article which pays a high duty and gives trouble is firearms. If these have not been in India before, or have not been in India for a year, a high *ad valorem* duty is levied on them, and they cannot be removed from the Custom House until the duty is paid, or a certificate given that a full year has not elapsed since the owner left India. Unless the traveller has a friend in Bombay who will send a carriage to meet him, it would be well to have ordered by the previous mail a carriage and a bullock cart for his luggage from one of the hotels to meet him. This will obviate a considerable delay where there are many *désagrémens.*

Hotels and Clubs.—The best way of locating oneself on arrival at Bombay is to obtain admission as an honorary member of the Bykallah Club, which is however inconveniently situated very exclusive, and subject to disagreeable odours from the Flats, as the low ground round it is called. The Bombay Club is in a very convenient locality, close to the public buildings and in a better atmosphere.

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cuisine is also excellent The best hotels are Watson's Esplanade Hotel, a large building on the Esplanade, and open to the refreshing sea breeze; and the Victoria Hotel, kept by Palanjí, about ¼ of m. to the N. of Watson's, which is small, but comfortable. At Bykallah, also, there are 2 hotels, of which Palanjí's Family Hotel can be recommended. The Waverley Hotel in the Fort is also well spoken of, and belongs to the same proprietor as the Chauk Hotel at Mátherán. The terms are 5 rupees a day. The hotel expenses altogether will be from 7 to 10 rs. a day. There is also a comfortable hotel at Khambála.

Conveyances.—Having secured a *pied à terre*, it will be necessary to hire a carriage, which, with a single horse, will cost 5 rs. a day; with 2 horses 10 rs. Carriages can be got from the stables of Ludda Abram, Pedroz, and others. There is a very convenient, but not aristocratic mode of travelling by the tramway, which was opened in 1873. It starts from near Grant's Buildings in Kolába, and runs by Hornby Row and Oriental Bank Road to the Money School, on a double track. It proceeds with a single track by Kalba Deví Road and Parell Road to Jail Road, and then along Parell Road by a double track, passing over a bridge to Bykallah. There is a double line from the corner of Cruikshank Road to the Markets, and a single through 'Abdu'r Raḥmán Street to Páydhoní, where it joins the Parell line. The latest addition is from the corner of Cruikshank Road by Rampart Row East to Elphinstone Circle, and by Marina Street to Wellington Fountain. Pálkís now are little used, and the buggies, which are the cabs of Bombay, are most unsatisfactory vehicles.

Public Offices.—The public Buildings succeed one another in the following order, from N. to S., in a line close to Watson's Hotel on the Esplanade:—Telegraph Offices, Post Office, Public Works Office, Law Courts, University Library and Clock Tower, University Hall, Secretariate, Sailors' Home. There is a building to the N.E. of the Telegraph Offices which is used for the accommodation of the employés of the telegraph department.

It must be confessed that on entering the harbour the back view of these buildings is not imposing. Their grey colour, though far less beautiful to the eye than the dazzling white of stone or marble buildings, is at all events free from glare, and the traveller on reaching the Esplanade and approaching them closely will be astonished to see what fine edifices they are, and how admirably the details are finished.

The Telegraph Offices.—This building is in the Modern Gothic style, and 182 ft. long by 55 ft. broad. The facing is of coursed rubble stone from Kurla in Salsette, and the columns are of blue basalt. The ground floor is paved with Minton tiles. A tablet is placed here with the following inscription:—

This building for the Bombay Division of Telegraphs and British Indian Sub-Marine Telegraph, was erected from designs by W. Paris, A.R.I.B.A., Architect to Government, and sanctioned by the Government of India on the 22nd of September, 1871.

The work was commenced on the 2nd of November, 1871, H.E. the Right Honorable Sir Seymour Vesey Fitzgerald, G.C.S.I., Governor and President in Council, and was completed on the 20th April, 1874; H.E. the Honorable Sir Philip Edmond Wodehouse, K.C.B., Governor and President in Council.

The work was carried out under the immediate orders of J. H. E. Hart, M.Inst.C.E., from November 1871 to November 1872; Colonel J. A. Fuller, R.E., from November 1872 to April 1874. Mancharjí Káusjí (Cowasjee) Marzbán being Assistant-Engineer in charge.

Estimate as sanctioned, Rs. 2,45,840; actual cost, Rs. 2,44,697.

Colonel M. K. Kennedy, R.E.,
Secretary to Government P. W. D.

The Post Office has 3 floors, and is 242 ft. long and 71 ft. broad, with wings on the N. side 41 ft. broad. It is in the Mediæval style, and was designed by Mr. Trübshawe. The stone used is the same as that of the Telegraph Offices; the arrangement is excellent in point of convenience, and large brass plates give the most detailed information as to the business carried on in each portion of the building. A tablet with the following

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inscription near the main entrance gives the particulars of the erection of the building :—

The General Post Office, erected from designs by J. Trübshawe, Architect to Government, and W. Paris, A.R.I.B.A., Architect to Government, and sanctioned by the Government of India on the 21st of February, 1870. This work was commenced on 11th April, 1869, H.E. the Right Honorable Sir Seymour Vesey Fitzgerald, G.C.S.I., Governor and President in Council, and was completed on the 1st of December, 1872; H.E. the Honorable Sir Philip Edmond Wodehouse, K.C.B., Governor and President in Council.

The work was carried out under the immediate orders of Lieut.-Col. J. A. Fuller, R.E., from April 1869 to May 1871; J. H. E. Hart, M.Inst.C.E., from May 1871 to November 1872; Col. J. A. Fuller, R.E., from November 1872 to December 1872; Mancharji Káúsji (Cowasjee) Marzbán being Assistant-Engineer in charge. Estimate as sanctioned, Rs. 5,99,992; actual cost, Rs. 5,94,200.

There are in Bombay daily 6 deliveries of letters, at 8, 10, and 11.30 A.M.; 12.30, 2, and 5 P.M. The post for all places on the N.E. of the G. I. P. Railway leaves at 4.50 P.M.; for Puná, Madras, and Aḥmadnagar, at 1.20 P.M.; for Sindh and Kachh at 7.30 P.M. The mail for England closes every Monday for letters at 5.30 P.M., and for papers and books at 3 P.M. Late packets are received at Apollo Bandar till 6.30 P.M. on extra payment.

The Public Works Office comes next, and is separated from the Post Office by a broad road which leads E. to the Fort by Church Gate Road and W. to a railway station. The P. W. Office is 288½ ft. long and 50½ ft. broad and 116 ft. high. The central building has 6 stories, and the other part 3 stories. Near the main entrance is a tablet with the following inscription :—

This building for the Offices of the Public Works Department was erected from designs by Colonel (then Captain) H. St. Clair Wilkins, R.E., A.D.C. to the Queen, and sanctioned by the Government of Bombay on the 4th of May, 1869.

The work was commenced on the 1st of May, 1869; H.E. the Right Honorable Sir Seymour Vesey Fitzgerald, G.C.S.I., Governor and President in Council, and was completed on the 1st of April, 1872; H.E. the Honorable Sir Philip Edmond Wodehouse, K.C.B., Governor and President in Council.

The work was carried out under the immediate orders of Lieut.-Col. J. A. Fuller, R.E., from May 1869 to May 1871; J. H. E. Hart, M.Inst.C.E., from May 1871 to April 1872, Wasudew Bápují Kanitker being Assistant Engineer in charge.

Estimate as sanctioned, Rs. 4,38,937; actual cost, Rs. 4,14,481.

Colonel M. K. Kennedy, R.E.,
Secretary to Government P. W. D.

The Railway Department is in this office.

Law Courts.—This immense building is 562 ft. long and 187 ft. broad. The height to the eaves is 90 ft., and to the top of the Tower 175 ft. The Judges first took their seats here on the 27th of January, 1879. The structure runs almost N. and S. The style is Early English Gothic. The principal entrance is under a large arched porch in the W. façade, on either side of which is an octagon tower 120 ft. high, crowned with spirelets of white Porbandar stone, and surmounted with statues of Justice and Mercy. Through these towers are 2 private staircases for the Judges; that on the left or S. side being for the Appellate Judges, and that on the N. for the Judges of the Original side. The main staircase is on the E. side, and is approached by a noble groined corridor, 10 ft. wide, in Porbandar stone, which runs through the building from the porch, the floor being paved with Minton tiles. On either side of the corridor are 2 rooms 49 ft. by 22½ ft., one for prisoners and the other for printing-presses. On the E. side 2 elliptical staircases give access from the 1st floor upwards. There are on the ground-floor 4 rooms 44 ft. by 34 ft., and 4 others 23 ft. by 21½ ft., and three 44 ft. by 34 ft., besides a library of the same size, and retiring rooms. The offices of the High Court are on the 1st and 3rd upper floors. The Appellate and Original Courts are on the 2nd floor. There are 9 spiral stone staircases from the ground-floor, and 13 from the 1st floor. On the N. side are 2 Original Courts, and on the S. side 1 Original Court and 2 Appellate Courts. The Judges' Chambers at the respective courts are handsome, and over each entrance there is a brass plate with the name of the Judge. The Criminal Court is in the centre of the building above the main corridor, and

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is 41 ft. high. It is 50 × 60 ft., with angles cut off, and has a carved teak gallery running round 3 sides, where the public are allowed to sit. The ceiling is of dark polished teak in panels, with a carved centre-piece. The floor is Italian mosaic, the wall being coloured light blue picked out with white. Under the Judge sit the Clerk of the Crown and other officers, and opposite are the counsel. Behind are railed places for the prisoners and police, and on either side of the barristers' table the jury-boxes. The witness-box is at the right-hand corner of the table. All these are on a raised platform of wood in the centre of the room, leaving the 2 sides of the Court clear. On the elliptical staircase roofs are large reservoirs for water with pipes to the ground-floor, with 4-inch hose taps fixed in each floor, and the hose coiled beside them. In case of fire the hose can be coupled to the tap, and a powerful volume of water directed against any spot near. The walls are of rubble and chunam, faced with blue basalt roughly dressed. The bases are of Sewrí blue basalt, the columns of Kurla basalt, with capitals of Porbandar stone. The arches of the ground floor are of Kurla stone, and those of the upper floors of Porbandar stone. The corridors and parapets are of Kurla basalt with columns of red basalt and capitals of Porbandar stone, with a coping of blue Sewrí stone. The roof parapets are perforated with quatrefoils and trefoils. The spirelets of the octagon towers are of Porbandar stone. The roofs are covered in with Taylor's tiles over 6-inch planks of teak, tongued and grooved with Gothic teak trusses. From the windows of the tower fine views are obtained. On the E. are the harbour fringed with islands, Modi Bay, and the Fort; and to the W. are Malabar Hill, Back Bay, and Kolába Point. The whole building does much credit to General J. A. Fuller, R.E., who designed it. This vast building is said to have cost £100,000.

University Library and Clock Tower.—The Library is a long low room adorned with handsome carving. The flying or open staircases attached to the outside of the building are very elegant. The Great University or Rájá Báí Tower is annexed to the Library on the W. side, and is from its vast height the most remarkable of the many remarkable buildings in Bombay. It is 260 ft. high, and therefore 8 ft. higher than the Kuṭb Minár at Dillí, and was founded at the expense of Mr. Premchand Raichand, who assigned for its erection 300,000 rs., being a gift in memory of his mother, Rájá Báí. He also gave 100,000 rs. for the Library, and these sums with accumulations more than sufficed to complete the 2 buildings. The Tower is divided into 8 parts, the porch, the 1st, 2nd, 3rd, 4th, 5th, and 6th floors, and the portion above them. The ceilings of the porch and of the 1st floor are of Porbandar stone groined and supported on ribs. Access to the Tower is gained by a solid stone spiral staircase, which is only 21 inches wide. The 1st floor is 25 ft. from the ground, and forms part of the upper room of the Library. From the 1st to the 2nd floor is 42 ft., with 62 steps. The 2nd floor contains a study for the Registrar, 23 ft. sq. There is an opening several feet square in the centre of the floor, and over it are other openings in the ceilings above, so that one can look up 115 ft. to the ceiling of the Dial Room. The 3rd floor is 26 ft. above the 2nd, and has a room 23 ft. sq. and 20 ft. high. The 4th floor is for the great clock, and has in each of its 4 sides a dial opening 12 ft. 6 in. in diameter. Under the dials outside are 4 small galleries, each approached by a small door and protected by ornamental stone balustrades. Above the dials the chamber changes from a square to an octagon, the projection being supported on large cut stone corbels. Above the dial chamber the staircase ascends only one more flight, and stops at a height of 184 ft. from the ground. At a height of 15 ft. above the gallery, in niches cut in the pillars which form the corners of the octagon, are figures 8 ft. high, representing the Castes of W. India; and above them, where the octagon ceases

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and the cupola commences, is another set of figures, all modelled by Ráo Bahádur Makund Rámchandra. There are also 8 more statues in niches about 30 ft. above the ground level, making in all 24 statues representing the Castes of W. India. From the cupola a copper tube of 2½ in. diameter, forming the lightning conductor, descends to the ground, and is carried to a distance of 60 ft., and imbedded 12 ft. below the surface. A tablet with the following inscription will be seen in the University Library :—

The University Library and Rájá Bái Clock Tower was erected from designs by Sir Gilbert Scott, R.A., F.S.A., F.R.I.A., and sanctioned by the Government of Bombay on the 16th January, 1869.

The work was commenced on the 1st of March, 1869. His Excellency the Right Honorable Sir Seymour Yesey Fitzgerald, G.C.S.I., Chancellor; Rev. John Wilson, F.R.S., Vice-Chancellor.

The work was completed in November, 1878. His Excellency the Honorable Sir Richard Temple, Bart., G.C.S.I., Chancellor; the Honorable James Gibbs, C.S., F.R.G.S., Vice-Chancellor.

This work was carried out under the immediate orders of Lieut.-Col. J. A. Fuller, R.E., from March 1869 to May 1871; J. H. E. Hart, M.Inst.C.E., from May 1871 to November 1872; Lieut.-Col. J. A. Fuller, R.E., from December 1872 to November 1878; Ráo Bahádur Makund Rámchandra being Assistant-Engineer in charge.

The entire cost of the building, together with the Clock and Chimes, was contributed by Premchand Raichand, Esq., J.P.

Lieut.-General Sir Michael Kennedy, Kt., C.S.I., R.E., Secretary to Government Public Works Department.

University Hall.—This fine building is in the decorated early French style of the 15th century. The hall is 104 ft. long, 44 ft. broad, and 63 ft. high to the apex of the groined ceiling, with a semicircular apse of 38 ft. diameter, separated from the Hall by a grand arch. The front corridor is 11 ft. broad, the side corridors are 8 ft. A gallery, 8 ft. broad, on handsome cast-iron brackets, passes round three sides of the Hall. There are painted glass windows, which have an excellent effect, and are also most useful in tempering the fierceness of the Indian sun. At first the hall was found to be defective in point of acoustics, but improvements have since been made. A tablet with the following inscription is placed behind the Chancellor's Throne :—

The Sir Káúsjí (Cowasjee) Jahángir Hall of the University of Bombay, was erected from designs by Sir Gilbert Scott, R.A., F.S.A., F.R.I.B.A., and sanctioned by the Government of Bombay on the 10th January, 1869.

The work was commenced on the 1st of March, 1869. H.E. the Right Honorable Sir Seymour Yesey Fitzgerald, G.C.S.I., Chancellor; the Rev. John Wilson, D.D., F.R.S., Vice-Chancellor, and was completed on the 31st of December, 1874; H.E. the Honorable Sir Philip Edmond Wodehouse, K.C.B., Chancellor; the Honorable James Gibbs, C.S., Vice-Chancellor.

The work was carried out under the immediate orders of Lieut.-Col. J. A. Fuller, R.E., from March 1869 to May 1871; J. H. E. Hart, M.Inst.C.E., from May 1871 to November 1872; Col. J. A. Fuller, R.E., from November 1872 to December 1874; Ráo Sáhib Makund Rámchandra being Assistant-Engineer in charge. Sir Káúsjí (Cowasjee) Jahángir, K.C.S.I., contributed Rs. 100,000. Estimate as sanctioned, Rs. 4,15,304; actual cost, Rs. 3,791,389.

Colonel M. K. Kennedy, R.E.,
Secretary to Government P.W.D.

The Secretariate is 443½ ft. long, with two wings 81 ft. long, the ends of which form three sides of an octagon. The basement contains the printing-rooms, and is 16 ft. high. The first floor is 20 ft. high, and here are the Council Hall, Committee Rooms, Private Rooms for the Governor and Members of Council, and the Offices of the Revenue Department. The 2nd floor is 15 ft. high, and contains the Offices of the Judicial and Military Departments. On the third floor, which is 14 ft. high, are the Offices of the Public Works and Railway Departments. The style is Venetian Gothic, and the designer was Col. Wilkins, R.E. The pillars are moulded Kurla cut stone. The small corridor shafts, the capitals, and cornices are of Hemnagar stone, a superior silicious white sandstone. The corridor arches on the ground floor are alternately of blue basalt and Porbandar stone. Those on the first floor are of red basalt and Porbandar stone alternately. The carving is by native artists, and is excellent. The entrance-hall and principal staircase are very fine. The staircase is lighted by

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the great window in a single arch, 90 ft. high, over which is the tower, which rises to 170 ft. At the entrance are the arms of Sir B. Frere and Sir S. Fitzgerald. There is also a very handsome armoire made of teak, inlaid with black wood, all done by natives. The Council Chamber is 50 ft. long by 40 ft. broad, and the table is very handsome. There are chairs for the fourteen members of the Legislative Council. The Governor's chair is distinguished by a high back. The Library is a fine room, and the retiring rooms are replete with every comfort. In the hall is a tablet with the following inscription :—

This building for the Offices of the Government of Bombay was erected from the designs submitted on the 29th of September, 1865, by Colonel (then Captain) H. S. Clair Wilkins, R.E., A.D.C. to the Queen; H.E. the Honorable Sir Bartle Frere, G.C.S.I., K.C.B., Governor and President in Council, and sanctioned by the Right Honorable Sir Charles Wood, Bart., G.C.B., Her Majesty's Secretary of State in Council, on the 16th of June, 1866.

The work was commenced on the 16th of April, 1867. H.E. the Right Honorable Sir William Robert Seymour Vesey Fitzgerald, G.C.S.I., Governor and President in Council; and was completed on the 20th of March, 1874. H.E. the Honorable Sir Philip Edmond Wodehouse, K.C.B., Governor and President in Council.

The work was carried out under the immediate orders of Capt. C. W. Finch, R.E., from April 1867 to November 1867; Lieut.-Col. J. A. Fuller, R.E., from November 1867 to May 1871; J. H. E. Hart, M.Inst.C.E., from May 1871 to November 1872; Col. J. A. Fuller, R.E., from November 1872 to March 1874; Mr. Wasudew Bápují Kanitker, Assistant-Engineer, being in charge.

Estimate as sanctioned, Rs. 12,80,731; actual cost, Rs. 12,60,844.

Colonel M. K. Kennedy, R.E.,
Secretary to Government in the P.W.D.

Leaving the Secretariate, and turning to the left for about 250 yds., the traveller will arrive at the *Sailors' Home*, which is 270 ft. long, and 55 ft. broad. It has two wings, that on the N. side being 114 ft. long and 58 ft. broad, and that on the S. side 58 ft. square. There is accommodation for 20 officers, 58 seamen, a superintendent and assistant superintendent, and 20 servants. It is stated that in case of emergency the building could contain 100 inmates. Officers have separate and superior quarters. Each man pays 14 ánás a day, for which he gets breakfast at 8·30 A.M., dinner at 1·30 P.M., tea, with hot meat, at 6 P.M., and supper. If men fall sick they are sent to the Hospital, as there is no sick room. There is a reading room, 35 ft. by 30 ft.; the books are chiefly religious. The subscriptions amount to about Rs. 3,600. The superintendent gets Rs. 170 and free quarters, with an allowance for his food. There is a bar, where the men can purchase liquor, beer or wine. The walls are thick enough to bear another story. The entrance-hall and principal staircase are in the centre of the building. The hall has a paneled teak ceiling. The staircase is of blue stone, with an iron railing on groined arches. The building is faced with blue basalt, and the carved cornices, bands, mouldings, &c., are of Porbandar stone. The caps and finely carved work are of Hemnagar stone. The arching is of Kurla stone, blue basalt, and Hemnagar stone, and the flooring is of asphalte. The roof is of Taylor's tiles over teak planking. The sculpture in the front gable representing Neptune with nymphs and sea-horses, was executed in Bath stone by Mr. Bolton, of Cheltenham. His late Highness Khaṅḍé Ráo Gáekwáḍ gave Rs. 200,000 towards the cost of the building, to commemorate the Duke of Edinburgh's visit, and the foundation stone was laid on the 17th of March, 1870, by the Duke. There are tablets in the Hall with the following inscriptions :—

The Sailors' Home was erected from designs by F. W. Stevens, Assoc. Inst. C.E., and sanctioned by the Government of Bombay on the 5th December, 1871.

The work was commenced on the 28th of February, 1872, and was completed on the 29th February 1876; H. E. the Honorable Sir Edmond Philip Wodehouse, K.C.B., Governor and President in Council.

The work was carried out under the immediate orders of J. H. E. Hart, M.I.C.E., from February 1872 to November 1872; Col. J. A. Fuller, R.E., from November 1872 to February 1876; F. W. Stevens, A.I.C.E., Executive-Engineer in charge. Sítárám Khaṅḍé Ráo, overseer.

H.H. Khaṅḍé Ráo Gáekwáḍ, G.C.S.I., con-

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tributed Rs. 200,000. Estimate as sanctioned, Rs. 3,68,565; actual cost, Rs. 366,629.
Major-General Kennedy, R.E.,
Secretary to Government P.W.D.

The First Stone
of this building,
erected as a Home for the Seamen of this
Port, and dedicated by
His Highness Khanḍé Ráo Gáekwáḍ
as a perpetual token of his loyal attachment
To H. M. QUEEN VICTORIA,
and in commemoration of the auspicious
arrival in Bombay of
H.R.H. the DUKE OF EDINBURGH, K.G.,
K.T., G.C.M.G., G.C.S.I., R.N.,
Master of the Corporation of Trinity House,
was laid by His Royal Highness
this 17th day of March, 1870,
The Right Honorable W. R. Seymour
V. Fitzgerald
being Governor of Bombay.

The Sailors' Home adjoins the Apollo Bandar, where on certain days the band plays, and where the *élite* of Bombay resort on such occasions. Should it be evening when the traveller has finished his tour of the Public Offices, he may drive to the end of the Bandar and enjoy the music and the breeze. On the right-hand side, near the end of the Pier, is an excellent Restaurant. Should the band be playing on the Esplanade, a drive of a few hundred yards will take him to the Stand, which can be seen at a distance, and where many carriages, riders, and pedestrians congregate. Where the Stand has been erected there was in the old time the first European cemetery established in Bombay, and called Mendham's Point, from the first individual who was buried there. A drive along the road to where the road to the Fort and that to the Public Offices bifurcate will take the stranger to the statue of Queen Victoria, which is always an object of great interest to the Indians. It is of white marble, by Noble, and cost Rs. 182,443, including part cost of erection and railing, paid by Government, of which large sum Rs. 165,000 was given by H. H. the late Khanḍé Ráo Gáekwáḍ. The statue was first uncovered by Lord Northbrook in 1872. This fine piece of sculpture is 42 ft. high, and Her Majesty is represented seated, and her statue in that position is 8 ft. high. Her State chair is placed on an octagonal marble platform 7 ft. 10 in. high, led up to by steps. The Queen's dress is admirably carved. The canopy above makes the total height that given above. The Royal Arms are in front of the pedestal, and in the centre of the canopy is the Star of India, and above the Rose of England and Lotus of India, with the mottoes, "God and my Right" and "Heaven's Light our Guide." The capitals of the columns and the plinths are ornamented with oak and ivy leaves. The panels are inscribed in 4 languages. There is also an equestrian statue of the Prince of Wales in bronze, on a gray granite pedestal, just at the back of the Secretariate. It was cast by Mr. Behm, and cost £11,000, which was paid by Sir A. Sassoon, who presented the statue to the city of Bombay. In reaching it from the Queen's statue the Frere Fountain will be passed. For this fine work the Agri-horticultural Society subscribed £2,700, which was supplemented from the Esplanade Frere Fund, so as to defray the total cost of £9000. In the double line of fine houses which extends from this fountain to the S. are several buildings of interest to the traveller. On the right are the Sassoon Mechanics' Institute, the Bombay Club, the National Bank, the Comptoir d Escompte de Paris, Treacher's Buildings. The Mechanics' Institute was founded by David Sassoon and his son Sir Albert, in 1870, and cost £15,000. Lectures are delivered and prize medals awarded. Life members pay Rs. 150, and members Rs. 6 per quarter. In the entrance-hall is a statue of David Sassoon, a remarkably handsome man, by Woolner. There is also a good Library. Treacher's Store is replete with articles of all kinds, and the wine can be recommended. The Bombay Club is also here. The entrance subscription is Rs. 100, and the monthly subscription Rs. 6. Sleeping rooms may be had for Rs. 30 a month. The food is excellent, and equal to that supplied by the Bykallah Club. On the left hand, at No. 3, Rampart Row, is the office of the P. and O. Steam Navigation Company. On the same

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side are also Watson's Store, the shop of Favre Leubas, the best watchmaker in Bombay, Bourne and Shepherd's excellent Photographic Office, the Oriental Bank; and further on, the office of Messrs. Sir C. Forbes and Co., which represents the oldest and best established agency in Bombay.

When the traveller has finished this round, he will probably think he has done enough for one day. On the visit of the Prince of Wales, the buildings which have been described above were brilliantly illuminated, and it was universally acknowledged that even at the most superb fêtes on the Continent of Europe nothing so magnificent had been witnessed.

Second Day.—The next day will be well spent in visiting the Cathedral, Arthur Crawford Markets, Elphinstone Circle, the Town Hall and Mint, the Custom House and Dockyards, the Cotton Screws, the Sassoon Dock, the Memorial Church at Kolába, and the Lighthouse.

The Markets.—The best time for visiting the Markets is before breakfast, when the meat and fish markets are thronged. The buildings stand in Market Road, which is approached from Hornby Row. The first thing to be done is to ascend the Clock Tower, 128 ft. high, whence there is a magnificent view. These Markets, the finest in the world, were founded by Mr. Arthur Crawford, C.S., who was Municipal Commissioner from July, 1865, to Nov. 1871. This able officer got the Slaughter Houses, which at the commencement of his term of office were near the market, removed to Bandora in Salsette, where are large sheds well supplied with water, the sheep sheds being separated from those for cattle. The meat is sent off by special trains, which reach Borí Bandar station at 4 A.M. The markets cover a site of 72,000 yards, which was given by Government. Mr. W. Emerson, who designed Treacher's Buildings, planned the Fruit and Vegetable Markets. There is a Central Hall, surmounted by the Clock Tower, with 3 principal arched gateways. A column of polished granite, on a pediment of blue basalt, divides each gateway. In the Central Hall is a drinking-fountain, given by Sir Káúsjí Jahángír Readymoney. To the right is a wing, 150 ft. by 100 ft., in which are fruit and flowers, and on the left is another wing, 350 ft. by 100 ft., for spices and vegetables. The central part, with the gateway, covers 16,000 sq. ft. The whole area occupied is 56,000 sq. ft., with a double iron roof of 50 ft. span, resting on iron pillars. The height is 51½ ft., and the ground is paved with flag-stones from Caithness. The stalls in which the leaves of the Piper betel are sold should be looked at. These leaves are called *pán*, and the betel-nut is called *súpári*. The leaves are spread with lime, and the fruit of the Areca palm is wrapped in them. These leaves are chewed by the natives, and make the lips and the saliva red and the teeth black. The chief plantations of betel are at Jabalpúr. There are many kinds of plantains, but the best are short, thick, and yellow. The best oranges are those from Nágpúr, and the best grapes are from Aurangábád. The black grape, called *Habshí*, is the most delicious, and the best white grape is the *Sáḥibí*. The mangoes come in in May, and are amongst the finest fruit in the world. The best are from Mazagáoṅ, and 2 or 3 iced form a delicious adjunct for breakfast. The *Pompelmoose*, as the English call it, but properly *Papar-más*, or, in Maráṭhí, *Papanas*, the *Citrus decumana*, is particularly fine in Bombay, very cooling and wholesome, but somewhat astringent. The Bombay onions are famous. The Beef Market is of iron. The paving-stones were brought from Yorkshire. The Fish Market ought to be separate, but is at present at the end of the Mutton Market. The turtles come from Karáchí in Sindh. The oysters are of moderate size and well flavoured. The *Palla* fish, generally about 2 ft. long, the salmon of India, though its flesh is light coloured, is excellent, but has many troublesome bones, and sometimes does not agree with strangers. The b[illegible] of all is the

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Pomflet, or Pomfret, called *Sargutali*, the black kind being called *Halwá*. This is a flat fish, about the size of a large flounder, but better than the turbot. The best pomflet are caught at Viráwal, and are very cheap and wholesome. The flounders, *Surma*, with projecting knobs, are not equal to the English fish of the same name. The *Bhui Machchhi*, or mullet, are fairly good. The Guard-fish, *Dátah*, long and very thin, are excellent, but the flesh has a greenish colour. The *Bombil*, called by the English *Bommelo*, is a glutinous fish, very nice when fresh, and much used by the natives when salted. Besides these, there are the *Singárá*, or cat-fish, the *Tarwár*, or sword-fish, the *Gol*, a large coarse fish, and many others; but, except those mentioned above, there are none deserving commendation. Near the fountain with its beautiful shrubs, are seats for loungers, which are generally filled. There is also a Coffee House, where servants congregate, and which clears Rs. 1,200 a year. On the S. side is the Poultry Market, where fowls, ducks, turkeys, snipes, curlew, teal, and florican may be purchased; the last excellent. This market cost over eleven hundred thousand rupees. The crowd in the Meat and Fish Markets is dense, and the hubbub deafening. There is another market, called the Nul Bázár, between Parell and Duncan Road, which cost Rs. 137,000. There are also the Pedder Markets at Mazagáon, in the middle of a garden.

The Town Hall.—Turning back from the Markets, the traveller will go next to the Town Hall. Just to the N. of it is the Mint, and to the W. is the Cathedral. The Town Hall is a handsome building, with a fine colonnade in front, and does credit to the taste of its designer, Colonel Thomas Cowper, of the Bombay Engineers, afterwards Chief Engineer. It was commenced in 1820, took 15 years in building, and cost about £60,000, an expense of which by far the larger portion was defrayed by the E. I. Company, and the remainder cleared off by subscription, and a fortunate lottery ticket, taken by the committee for the erection of the building, which came up a prize of £10,000. The building is 260 ft. long by 100 ft. deep. The pillars in front, and the external character of the edifice, are Doric; the character of the interior is Corinthian. It is a curious circumstance respecting the pillars, that it was Colonel Cowper's intention to have them in pairs, a design which was opposed on the ground that the crowded appearance would mar the effect. The pillars were prepared in England, at the expense of the Company, and were further delivered free of charge for freight. On being landed they turned out so much more massive than Colonel Cowper intended, that the plan of having them in pairs was, by what all must now admit to have been a fortunate contretemps, necessarily abandoned. The supernumerary columns were, by command of the then Governor, Lord Clare, made over to Bykallah Church, then in course of erection.

The building consists of a ground floor, in which the rooms are rather low, and a story above with lofty apartments. On the ground floor are various public offices: the Medical Board, in which are four very handsome Ionic pillars, copied from those of an admired temple on the banks of the Ilyssus, and set up by Col. Waddington, formerly chief engineer; the office of the Military Auditor General; the meeting room of H. M. Justices of the Peace for Bombay, at the S. end; the Geographical Society's Room; and some of the weightier curiosities of the Asiatic Society. In the upper story is the grand Assembly Room, 100 ft. square, in which public meetings and balls are held. The organ here is inscribed:—

This Organ,
Built by Messrs. Christopher and Stone,
London,
Was the gift of
The Hon. Sir ALBERT DAVID SASSOON, Kt.,
C.S.I., Member of the Legislative
Council of Bombay,
To the Town Hall, Bombay,
As a Memorial of the Visit of
H.R.H. THE DUKE OF EDINBURGH,
March, 1870. Erected 1872.

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Leading from this on the N. are the Library and Assembly Room of the Bombay Asiatic Society; the subscription to which is Rs. 75 a year. The Library, which was founded by Sir James Mackintosh, is well selected, and contains about 100,000 volumes. A stranger can have gratuitous access to the rooms for a month, by an order from one of the members of the Society. On this side, also, is a room used by the authorities of the Educational Department. On the S., from the Grand Assembly Room, are the Levee Rooms of the Governor and the Commander-in-Chief; the Council Room, and private rooms for each Member of Council, all now disused. In the S. vestibule, near the Council Room, is the statue of Mr. Norris, for many years a distinguished Secretary and Member of Council, whose labours in the Judicial Department were most useful to Government. There are five other statues in the edifice, of men whose memory is held in high esteem by the inhabitants of Bombay. Of these, the statue of Mountstuart Elphinstone occupies *par excellence* the place of honour in the Grand Assembly Room. The statue of Sir J. Malcolm is on a pedestal at the head of the staircase in the grand vestibule, and that of Sir C. Forbes in a corner near it. At the bottom of the staircase, which is of stone and 8 ft. broad, is the fine statue of Jagannáth Shankarseṭh—that of Sir Jamshidjí Jijibháí is placed on the opposite side. The statues of Elphinstone, Malcolm, and Sir C. Forbes, are all by Chantrey, and in his best style. That of Lord Cornwallis * is in the garden of the Elphinstone Circle, as is that of Marquess Wellesley, by Bacon, which cost 5000 gs., under a cupola; but the Town Hall Committee have recommended its removal to the Town Hall. It deserves especial notice that, owing to the cupola, which protected it from the weather, the statue of Lord Cornwallis is quite uninjured, and almost as fresh as when it left the sculptor's hands, while the far finer statue of Lord Wellesley, which has no defence against rain and storm, is greatly disfigured—the features being almost obliterated. This ought to be a warning against placing marble statues in future at the mercy of the weather in India.

The Council Room contains pictures of Bájí Ráo Peshwá, whose adopted son, Náná Dhundu Paṅt, will be ever infamous as the author of the massacre at Kánhpúr (Cawnpore); of Bájí Ráo's celebrated minister, Náná Farnavís; and of Mahádájí Sindhia. All three paintings are by Mr. Wales, whose daughter married Sir C. Malet, some time Resident at Puná. In the Asiatic Society's Library are busts of Sir James Carnac and Sir J. Mackin-

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* The following is the inscription on the pedestal of this statue:—

This Memorial is consecrated
By the British inhabitants of the Presidency of Bombay,
To the Name and Character of
CHARLES MARQUIS CORNWALLIS, K.G.,
Governor-General of India;
Who resigned in Gházípúr, in the Province of Banáras,
On the 5th October, 1805,
A life dedicated to the service of his King and Country;
But more especially devoted,
In its regretted close,
To the restoration of peace in India,
And to the promotion of the best interests
Of the East India Company.

Inflexible and steady courage,
A sacred fidelity in Political trust,
Purity and singleness of heart,
A temper the mirror of that purity,
A reflective and well disciplined judgment
In the most arduous conflicts,
A dignified simplicity of manners,
And the most elevated sense of honor,
Every public Virtue and Spirit,
Every gentle and graceful affection,
Made him universally
Admired,
Revered,
And beloved;
The ornament of his country and of the age,
A model to posterity.

JOHN BACON, Junior, F.A.S., Sculptor, London.
MDCCCXI.

This inscription was probably written by Sir J. Mackintosh, who took an active part in the arrangements for the erection of the statue. A letter from him to Flaxman on the subject will be found in his Life, vol. i. p. 265. Sir James wrote the sermon which was preached by the Senior Chaplain on the occasion of Lord Cornwallis' death.

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tosh, that of Sir James Carnac by Chantrey. The Geographical Society's Room contains pictures of Sir A. Burnes, and Sir C. Malcolm and Captain Ross, the two first Presidents of the Society; as also a very fine collection of maps. Among details, that part of the Town Hall which deserves the greatest praise is the elliptical staircase on the N. side, with the tesselated floor in the vestibule adjoining. The execution of these is admirable, and reflects great credit on Major-General Waddington, the officer of engineers under whose directions they were executed. There is another name which must not be passed over in noticing the Town Hall. Augustino, of Portuguese descent, showed extraordinary talent in the plans he submitted; and played an important though a subordinate *rôle* in the erection of the edifice.

The Mint is contiguous to the Town Hall, but stands further back, having a tank in front of it. On the stairs is a stone with this inscription:—

The Mint was designed and constructed by Major John Hawkins, Bombay Engineers. It was commenced in 1824 and completed 1829.

The foundation stone was laid on the 1st of January, 1824, and it was in working order in December, 1827. It is a plain building, with an Ionic portico. It has been erected, however, on a spot which was for many years the place where all the refuse of the Fort was cast. It was then called Modí Bay, and the object in casting the rubbish there was to recover the ground from the sea. But when it was decided that the Mint should be built upon it, it became necessary to clear away masses which had been for years accumulating, in order to lay the foundations. The sum expended in this work was large, and the cost of the Mint fell but little short of the more splendid building adjoining, the Town Hall. The architect, Major Hawkins, a Bombay officer, with Colonel Forbes, of the Bengal Engineers, was sent to England by Government to study in the office of Boulton and Watt. At this Mint, 150,000 rupees can be coined in one day. Eight *krors* of rupees were coined in 1879, and about 35 lákhs a month have been coined in 1880. We read that authority was granted to the Company by the Crown to establish a mint so early as 1676; but it does not appear when first, or to what extent, the Company availed themselves of this privilege. In the Bullion Room there are sometimes from £100,000 to £200,000 silver in London bars, weighing 80 lbs. each, and S. Francisco bars, weighing 100 lbs. Gold is not coined, the metal not being obtainable. But there are Mints at Calcutta, Baroda, Ḥaidarábád in the Dakhan, Travankor, Srínagar, Kachh, and Indúr. In June, 1875, a Kachh coin was struck worth about 13 Rs. Observe a fine balance here, which can weigh 700 lbs. at a time and indicate a ½ grain weight. It was made by Graves, and cost £175. Copper and silver are coined in alternate months. The copper-plates, after the pice have been punched out of them, are called Scissile, and are full of round holes. They are kept for alloying silver. Gold and silver melt at 1800° Fahrenheit, lead at 600°. The sweepings are crushed by stone rollers weighing 4 tons, and the silver is got by litharge. A tile of copper weighs 60 lbs. There are 2 steam engines of 40-horse power, with wheels of 24 ft. diameter. Forty specimens of false coins are exhibited, one of which has been a good coin, but all the silver has been scooped out and lead substituted. These coins have been collected since Sept., 1872.

The Cathedral church of St. Thomas stands in the Fort, close to the Green. It was built as a garrison church in 1718, and made a cathedral on the establishment of the See of Bombay, in 1833, on which occasion the only change in the structure was the conversion of the low belfry into a high tower, which was done at the expense of the E.I.C. The plan is simple; the columns approach the Tuscan, the roof is vaulted, and the whole building is of stone. The body of the church is roomy, but there is no gallery. There are some monuments here which deserve

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attention. Of these the one of greatest interest is by Bacon to Governor Jonathan Duncan,* who held his office for the unprecedented period of 16 years. The monument was raised by public subscription, and represents Mr. Duncan receiving the blessings of young Hindús. This has reference to his glorious and successful efforts in suppressing infanticide in certain districts near Banáras, and afterwards in Káthiawád, through the zealous and able agency of Colonel Walker. Mr. Duncan was a warm friend of the natives of India, and a true philanthropist; but his services were but inadequately appreciated by Government.

There is another inscription to Mr. Duncan under the Cathedral pavement, as follows :—

Underneath are deposited the Remains
of the
HONORABLE JONATHAN DUNCAN,
a native of Montrose, in Scotland, and
Member of the Civil Establishment of Bengal,
Who, after having filled with distinguished
merit many important situations under that
Presidency, was selected, in the year 1795,
for the office of Governor of Bombay,
which he held until the 11th of August, 1811,
when Death terminated a life which had
been devoted to the Promotion of the Public
Good and the Happiness of the People
placed under his authority.
Ob. ætat. 57.
His body is buried in peace, and his name
liveth for evermore.

There is also a slab to Elizabeth Bourchier, wife of Richard Bourchier, Governor of Bombay. She died 22nd of August, 1756. Other inscriptions are to Sir James Dewar, Chief Justice, who died A.D. 1830; and to James Joseph Sparrow, Esq., Member of Council, died October 2nd, 1829; to the Hon. Sir Charles Harcourt Chambers, Senior Puisne Judge, died October 13th, 1828. There is a tablet to George Dick, Governor of Bombay, who died 1828, aged 78. There is also a tablet to the E.I.C.'s frigate *Cleopatra*, supposed to have foundered off the coast of Malabar on the 15th of April, 1847, when nine officers and 142 men perished: and one to Sir David Pollock, Chief Justice of Bombay, who died May 22nd, 1847; and another to Rear-Admiral Inglefield, C.B., Naval C.C., who died February 23rd, 1848; and one to John Hutchings Bellasis, Esq., C.S., Collector of Bharúch, and son of Major General John Bellasis, Commander of the Forces at Bombay, who died May, 1828. At the S.E. corner of the Cathedral is a very fine white marble monument to the Right Reverend Thomas Carr, D.D., first bishop of Bombay. The figure of the bishop lies at full length with his face upward. He died on the 5th of September, 1859. The monument is by Noble. Next to this is a slab to the memory of Sir William Syer, 1st Recorder of Bombay, who died October 7th, 1802; and near the pulpit is a slab to the wife of Rear Admiral Sir Richard King, Bart. K.C.B., who died March 24th, 1819. There are also monuments to Catharine Kirkpatrick, who died January 27th, 1766;

* The following is the inscription on the handsome and tasteful monument to Mr. Duncan in the Bombay Cathedral :—

In memory of
THE HON'BLE JONATHAN DUNCAN,
Governor of Bombay, from 1795 to 1811.
Recommended to that high office by his talents
and integrity,
In the discharge of various important duties
in Bengal and Banáras,
His purity and zeal for the public good were
equally conspicuous
During his long and upright administration at
this Presidency.
With a generous disregard of personal interest,
His private life was adorned
By the most munificent acts of charity and
friendship
To all classes of the community.
To the natives in particular he was a friend and
protector,
To whom they looked with unbounded
Confidence and never appealed in vain.
He was born at Wardhouse, in the county of
Forfar in Scotland,
On the 1st of May, 1756,
Came to India at the age of 16: and, after 39
years of uninterrupted service,
Died at this place on 11th August, 1811.

Infanticide
abolished
in
Banáras and Káthiawád.

Several of the British inhabitants of Bombay,
Justly appreciating his distinguished merits
In public and private life,
Have raised this monument
As a tr[illegible] respect and esteem.

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and to Daniel Seton, Lieut.-Governor of Surat Castle, who died there April 17th, 1803; and to Lieut.-Col. Richard Cay, wounded by a rocket, 4th of January, 1779, in the expedition against Puná. Near the end door is a slab inscribed to Captain Sir Robert Oliver, R.N., C.C. of the Indian Navy, who died August 5th, 1848. Also may be mentioned the monument to Major General John Bellasis, Colonel of the regiment of Artillery and Commanding Officer of the Forces, who died February 10th, 1808. Over the N. door is a Latin inscription to Sir Charles Harcourt Chambers, which cannot be read without an opera glass. The English inscription to the same Judge has been mentioned above. Admiral Sir F. Maitland, K.C.B., who conveyed Napoleon I. to St. Helena, is also buried here. His monument was erected by the officers of the Indian Navy, of which he was C.C. He died November 30th, 1839. Under the figure of an angel weeping over a broken wall with a cannon projecting from the left-hand corner, is the following inscription :—

POTTINGER.

This Monument, erected by Public Subscription, to the Memory of

MAJOR ELDRED POTTINGER, C.B.,

of the Bombay Regt. of Artillery, is placed in the Cathedral Church of Bombay in token of the Admiration and Respect in which his character as a Soldier and conduct as a Man are held by his Friends in this Presidency.

Major Pottinger's successful defence of Hírát, his gallant bearing and judicious counsel throughout the eventful period of the British reverses in Afghánistán, are recorded in the Annals of his Country, and need no eulogium here, but the recollection of those Services must add to the regret universally felt, that one whose early course gave such promise of future eminence and distinction, should have found a premature grave. Compelled by long continued exertion, anxiety, and fatigue in the discharge of his Public Duty, to seek a change of climate for the recovery of his health, Major Pottinger was returning to England, viâ China, when he was attacked by a malignant Fever at Hong-Kong, where he died on the 15th of November, 1843, aged 32 years.

Another very interesting monument is the one, also by Bacon, of Captain Hardinge, R.N., younger brother of Lord Hardinge, who fell in capturing the *Piedmontese*, a ship of far superior size. The *Piedmontese* had been eminently successful in taking English merchant ships, and on one occasion, when she made a prize of the *Warren Hastings*, commanded by Captain Larkins, the French first lieutenant, M. Moreau, rendered himself infamously notorious by stabbing the captain and several of the officers of the English ship. This man, when the *Piedmontese* struck her colours, blew out his brains, anticipating, probably, no very gentle usage from the captors. Captain Hardinge's ship, the *St. Fiorenzo*, a frigate of 38 guns, miserably undermanned, sailed from Point de Galle on Friday, the 4th of March, 1805, and sighted on that day the *Piedmontese*, Captain Epher, of 50 guns, and 566 men, of whom, however, 200 were Lascars. He gave chase, and exchanged the first broadside about half-past eleven at night. The French ship then got away, but next day the action was renewed, and the English frigate being terribly crippled in her rigging, the Frenchman, though a worse sailer, got away again. Next day, the *Fiorenzo* came up with her, when, after a contest of one hour and 40 minutes, the *Piedmontese* struck her colours. The French had 48 killed and 112 wounded; and the English but 13 killed and 25 wounded. The merchants and principal inhabitants of Bombay presented a vase, worth 300 guineas, to the father of Captain Hardinge, a sword worth 100 guineas to the 1st Lieutenant, Dawson, £500 to the crew of the *Fiorenzo*, and erected this monument in the Cathedral, at a cost of £2000.

Opposite Governor Duncan's monument is one to Stephen Babington, of the Bombay C.S., who was chosen by Mr. Elphinstone to revise the Judicial Code, having as colleagues Mr. Erskine, the translator of "Baber's Memoirs," and Mr. Norris. The figure is by Chantrey, in his best style. Mr. Babington is represented in a sitting posture, holding in his hands a book, the "Judicial Code," which he revised. The inscription on this monument is by Sir J. Mackintosh, and is justly reckoned one of the most classical pieces of English composition. On the

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left, going up to the chancel, are two monuments erected by the E. I. Company,—one to Colonel Dow, killed by a rocket at the capture of Thánà, and the other to Colonel Campbell, who, in 1783, with less than 700 Europeans, and with only 2300 native soldiers, defended Mangalúr for many months against Típú, who had with him an army of 30,000 regular infantry, an immense body of horse, said to have been 60,000, 100 guns, and upwards of 1000 French. Mangalúr was in the end surrendered, but not till the garrison had fed on rats, jackals, and every sort of loathsome and unwholesome food, and till Típú had sacrificed half his army (Mill, vol. iv., p. 246). In the chancel, on the left-hand side, is the tomb of General Carnac, who was Clive's second in command at the battle of Plassy, and who won independent laurels in many other fields. He died at a very advanced age, at Mangalúr, having retired from the service, and this monument was erected to his memory by his nephew, Mr. Rivett, Member of Council, to whom he bequeathed his fortune, and who was the father of the late Sir James Rivett Carnac, Governor of Bombay. There are also monuments to General Bellasis, Captain Warden, Mr. Seton, Chief of Surat, and others. To General Bellasis, Bombay is indebted for the Apollo Bandar and the road through the Flats, called after his name, which useful works were executed under his orders by a multitude of the people of Surat, driven from that city during a famine. The fountain in front of the Cathedral was erected by Sir Káúsjí Jahángír Readymoney, at a cost of Rs. 7000. A large chalice and cover, presented by Governor Gerald Aungier, are still preserved. They have the following inscription :—

Hanc Calicem
Eucharistæ sacram esse voluit
Honorabilis Giraldus
Aungierus, insulæ Bombaiæ
Gubernator ac pro rebus Honorabilis
Anglorum Societatis Indicis
Orientalibus Mercatorum agentium præses
Illustris.
Æræ Christianæ
Anno 1675.

The Custom House is a large, ugly old building, a little to the S. of the Town Hall and Cathedral. It was a Portuguese barrack in 1665, and then a quarter for civilians. Forbes in his "Oriental Memoirs" says that in 1770 he was there and could get no supper or candles, so he sat on the roof reading Shakespeare by moonlight. It became a Custom House in 1802. Over the portico of the entrance is a coat of arms, with the arms of the E. I. C., and the inscription : "Hon. W. Ainslabie, 1714." The entrance is always thronged with natives. The landing-place E. of the entrance is called the Town Bandar. The Dockyard extends hence to the Apollo Gate, with a sea-face of nearly 700 yds. Between the Custom House and the Mint are the remains of the Castle, covering 300 sq. ft. Only the walls facing the harbour remain. A flagstaff also is here, from which signals are made to ships. There is also a clock-tower, where a time signal ball, connected by an electric wire with the Observatory, falls at 1 P.M.

The Dockyard.—So early as 1673, the East India Company had been compelled to build ships of war to protect their merchantmen from the attacks of the Maráṭha and Malabar pirates. Surat, however, was the chief station for building vessels, and up to 1735 there were no docks in existence at Bombay. In that year a vessel was built at Surat for the Company, and an officer being despatched from Bombay to inspect it, he was much pleased with the skill and intelligence of the Pársí foreman, Lowjí Naushírwánjí ; and, knowing that the Government was desirous of establishing a building-yard at Bombay, endeavoured to persuade him to leave Surat and take charge of it. The Pársí, however, had too much honesty to accept this advantageous offer without permission from his master to whom he was engaged. On its being granted, he proceeded to Bombay, with a few artificers, and selected a site for the Docks. Next year, Lowjí was sent to the N. to procure timber, and on his return he brought his

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family with him. From that day to this, the superintendence of the Docks has been wholly in Lowjí's family, or, as it is well expressed by a well-known writer, "The history of the Dockyard is that of the rise of a respectable, honest, and hard-working Pársí family." Up to this time the king's ships had been hove down for repairs at Hog Island; but now they were so frequently brought for that purpose to the Docks that it became necessary to enlarge the yard. This was done about 1767. In the year 1771, two grandsons of Lowjí—Framjí Mánikjí and Jamshídjí Bahmanjí—entered the Dockyard; but were compelled by their grandfather to learn their profession practically, working as common carpenters at 12 rupees a month. In 1774, Lowjí died, leaving only a house and a sum of money under £3000. He bequeathed, however, to his family, a more precious legacy,—the remembrance and prestige of his character for spotless integrity. Mánikjí succeeded him as master-builder, and Bahmanjí was appointed his assistant, and the two managed the Docks with increased success. They built two fine ships of 900 tons, and the men of war crippled in the severe actions between Sir Edward Hughes and Admiral Suffrein were docked at Bombay. Bahmanjí died in 1790, in debt, and Mánikjí two years afterwards, leaving but a scanty sum to his family. Their sons of the same names—Framjí Mánikjí and Jamshídjí Bahmanjí—succeeded them. Jamshídjí in 1802 built the *Cornwallis* frigate for the East India Company, and his success determined the Home Government to order the construction of ships for the royal navy at Bombay. At first it was proposed to send out a European builder; but Jamshídjí's talents being properly represented, he was permitted to have the sole supervision as master builder. In 1805 the Dockyard was enlarged; and the thoroughfare, which till then had been open through it, was closed. On the 23rd of June, 1810, the *Minden*, 74, built entirely by Pársis, was launched, and not long after the *Cornwallis*, 74, of 1767 tons, at an expense, including lower masts and bowsprit, of £60,762; and in 1812, the *Wellesley*, 74, of 1745 tons, at a cost of £56,003. In 1818, the *Malabar*, 74, and the *Seringapatam*, a frigate of 38 guns, were built, and subsequently many other ships of war, among which the *Ganges*, 84, the *Calcutta*, 86, and the *Miání*, of 86 guns, may be particularly noticed. All these vessels were made of teak, and have sufficiently proved the lasting quality of that wood. It has been pronounced by persons intimately acquainted with the subject, that a teak ship will last from four to five times as long as one of English oak. The worm will not eat it, and the oil it contains protects the iron clamps and bolts from rusting. Thus we are told that, while ships in the British navy are replaced every 12 years, teak ships last 50 years and upwards. Indeed, the old *Lowjí Castle*, a merchantman of about 1000 tons, is known to have made voyages for nearly three-quarters of a century. The Dockyard has been of late years much enlarged. The enclosure contains about 200 acres. There are five Graving Docks, 3 of which together make one large dock, the Bombay Dock, 648 ft. long, 57 ft. broad at top, and 34 ft. at bottom, and with 21 ft. perpendicular depth; the other 2 Graving Docks make a single dock, 550 ft. long, 68 ft. broad at top, and 46 at bottom, and with 26 ft. perpendicular depth. There are also four building slips opposite the Apollo Pier, and on the S.E. side of the enclosure. The work is greatly facilitated by a steam engine, which pumps out the water in a few hours. At Bombay alone, two ships of the line, or one ship and two frigates, can be finished for the English navy every 18 months. Bombay is also the only principal settlement in India where the rise of the tide is sufficient to permit docks on a large scale. At Bombay, the highest spring tides reach to 17 ft.; but the usual height is 14 ft. From the Dockyard the traveller may proceed to the Cotton Screws at Kolába, and the Sassoon Dock, which has been purchased by Government.

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The Original Cotton Screws were worked by West's patent. West came to India in 1798, to set up the hydrostatic presses of which Mr. Henshaw was proprietor. Through the bigoted opposition of the merchants these presses failed, and were broken up and sold for ballast, though they cost upwards of £20,000. After this, the iron screw was gradually improved till 1806, which is the time Hamilton speaks of when he says, "At Bombay, 1500 lbs. of cotton are screwed into 50 ft. or one ton; but at Calcutta, 7 per cent. more are put." He adds, "The cotton screw is worked by a capstan, to each bar of which there are 30 men, amounting, in the whole, to about 240 to each screw. Hemp is packed in the same manner; but it requires to be carefully laid in the press, for the fibres are liable to be broken if they are bent." In 1819, Mr. West brought his geometrical press into work. The machine, in appearance, resembles in some measure a pile engine. Like it, the rammer slides in a mortice up and down two strong uprights, which are laid hold of by two strong iron rods attached to the capstan, which is easily worked by a man to each bar. The process of packing is completed at once, and when the cotton is pressed down to the proper size, the machine, by an ingenious contrivance, stops, the doors fly open, and the lashing of the bale commences. The bale is taken out completely finished, and the press being relieved without the tedious process attendant on a screw, the rammer flies up, and the press is ready to receive cotton for another bale. West's press effected a diminution of labour and expense, in comparison with the old screw, in the ratio of 20 to 50. For a history of cotton packing in Bombay, see the *Asiatic Journal* of 1819. West's press was, till lately, close to the Apollo Bandar in the Fort, and is now at Kolába. It screws bales at the rate of 7½ minutes per bale, from the time of putting in cotton until the men stop turning, and half a minute more for lashing the bale, averaging about 7 bales per hour. There are now new screws erected by a company at Kolába, on ground recovered from the sea. There is at Kolába also a new *Wharf*, the only one in India where a ship of moderate size can lie alongside to receive cargo. Between the Apollo Cotton Screws and the Post Office, stands the office of the Hydraulic Press Cotton Packing Company. It is a handsome building and contains a Brahma Press, with eight presses, each worked by three force pumps, the whole moved by a steam engine of 60-horse power.

The Sassoon Dock.—This is a wet dock for the discharge of cargo, which has been purchased by Government. The traveller will drive straight from the Dockyard to Kolába, where the Sassoon Dock is. This is the first wet dock made in India, and has the advantage that the goods are landed direct on the quay with only one handling, instead of being put into barges and so carried on shore. The expense of boats and claims for damage are thus avoided. The Bombay, Baroda, and C. I. Railway runs to the S. of the dock, and a siding is carried under the very warehouses, so that in the monsoon the goods are not wetted. There is also, S. of the dock, a warehouse to keep goods from the rain, 350 ft. long and 26 ft. broad. The Bombay, Baroda, and C. I. Railway joins the G. I. P. at Dádar, so that, practically, both railways join the docks. The Sassoon Dock is 650 ft. long from N.N.W. to S.S.E., with an average breadth of 250 ft., but near the entrance it is 300 ft. broad. The depth is 19 ft. when it is high water at neap tides, and 22 ft. when it is high water at spring tides. The Sill is the place where the gates shut, and a channel 300 ft. long has been dredged out up to ft, but the water falls many feet at low tide. To the N. of the dock the land belongs to the Kolába Press and Land Company and other proprietors; this Sir Albert Sassoon intended to have included in his dock, which would have given it 8 acres instead of 3½; but the Kolába Company would not join, and have built 2 cotton mills instead. Grahame

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and Co. built warehouses of brick and iron, without any wood, on the ground belonging to the dock, and paid rent for them. These buildings can hold 10,000 bales of piece goods. To the S. the land belongs to the Port Trust, and is mere fore-shore. At the W. end of the dock are 5 warehouses, of which the 3 largest measure 160 ft. by 40, and the 2 others 100 ft. by 40 and 60 ft. by 40 respectively. In one of these warehouses are 6 cotton presses, which are hydraulic, and exert a pressure of 800 tons on each bale. They can press from 125 to 150 bales a day. A bale contains 9¾ cubic ft. and weighs 44lbs. per cubic ft. A bale weighs more than deal, but less than teak, of the same dimensions. Government made Sir A. Sassoon pay £10,000 for the land through which the siding passes, and £8,000 for land taken over from the Back Bay Reclamation Company. The rock was blasted out to the depth of 15 ft., and 1500 labourers were employed each day for 3 years.

It may be mentioned here that a bridge is crossed between the main island of Bombay and Kolába, and has the following inscription :—

Bombay, Baroda and Central Railway.
Wodehouse Bridge.
Erected 1875.
His Excellency the Honorable Sir PHILIP EDMOND WODEHOUSE, K.C.B., G.C.S.I.,
Governor of Bombay.

A short way further on, on the right-hand side going to Kolába, there is a convalescent home established by Mr. Marwangi Frámji, a benevolent Pársi gentleman, whose name is inscribed on every pillar of the building.

The Memorial Church of St. John the Evangelist at Kolába.—This beautiful edifice is so placed as to attract the eyes of all who approach Bombay from the sea. The church consists of a nave and aisles 138 ft. long, 58 broad, and 65 high, with a chancel 50 ft. long and 27 wide, and a tower and spire 198 ft. high. As in the great church of Antioch in early ages, and in St. Peter's at Rome, the altar is at the W. end. The effect on entering is good, owing to the length and height of the building, the simplicity of the architecture, and the "dim religious light" diffused through the stained-glass windows. The roof is open, of varnished teak, with a pitch of 50 degrees. The first object remarked on entering is the illuminated metal screen, light, and elegantly designed, and surmounted by a gilt cross. It stands at the second bay up the nave, and is 22 ft. wide and 14 high. Over the great door is a triple lancet window of stained glass, presented by a lady in memory of her husband. The subject of the centre window, which consists of medallions, is the earlier incidents in the life of Our Lord. The outer windows display the Prophets holding scrolls with texts referring to the Messiah. Under this window and on either side of the door are appropriate texts. S. of the main entrance is the Baptistery, with a triplet window and large font. This beautiful window was erected by the congregation in memory of their Pastor, the Rev. Philip Anderson. Over the entrance into the Baptistery is a marble slab, inscribed :—

In Memory of
PHILIP ANDERSON, M.A.,
Chaplain of Colaba for Seven Years,
Who departed this life on the 13th December, 1857.
In the 42nd year of his age.

In life his people loved him,
In death they bless his memory, and pray
That they together with him may attain
The Resurrection unto Eternal Life.

At the W. end of the N. aisle is a triplet window of stained glass, erected to the memory of General David Barr. In the W. end of the S. aisle is the fine organ built by Holditch. On either side are 21 lancet windows, the upper part of which is filled with stained glass, but the rest with Venetians. All were presented, and 12 by Mr. Wailes, the famed stained glass manufacturer. In either aisle are the following designs, which form a "Via Crucis" to the altar :—

South aisle.

A Lantern, Sword, Staves, Hammer, and Pincers.
The Cup.
A Bunch of Grapes.
A Sheaf of Wheat,
Pelican feeding her young.

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North aisle.

I. H. S.
The Garment, Dice, 30 pieces of Silver.
Scourges.
Ladder and Cross.
Sponge and Spear.
The Crown of Thorns.
Agnus Dei!

In the clerestory are 30 lancet windows, glazed with coloured quarries. The arch of the chancel is 65 ft. high, and at its base a stone pulpit and prayer desk. The pulpit given by a member of the congregation, the desk a memorial with the following inscription :—

Erected by the Officers H.M.'s 28th Regt., on leaving the Country, A.D. 1864.
+ In Memory of +

Lieut. Higman.	Lieut. Steward.
Lieut. McCormack.	Lieut. Vaughan.
Lieut. Wade.	Assist.-Surg. Brice.
Lieut. Irwin.	

Their Brother Officers, who have died since the Regt. landed in India, A.D. 1857.

The handsome brass lectern between the pulpit and prayer desk was also a gift. Other gifts were a crimson velvet altar-cloth, a pair of handsome brass altar candlesticks, made in the School of Art at Bombay, and a library of Sacred Music worth £100. Behind the lectern is the Litany stool, inscribed in gold letters, "A Thank Offering from the R. W. Fusiliers, A.D. 1869." The choir desks are supported by wrought-iron stands, illuminated, and made in the School of Art. The chancel floor is of encaustic tiles, imported from England. On either side the chancel are 3 lancet windows, made to open and close, filled with glass similar to that in the clerestory windows. Beneath them are placed the "memorial marbles," of alternate colors of white, red, yellow, and blue ; and beneath them there runs the following inscription, painted in mediæval characters, on a blue ground :—

This Church was built in Memory of the Officers whose names are written above, and of the Non-Commissioned Officers and Private Soldiers, too many to be recorded, who fell, mindful of their duty, by sickness or by the sword, in the Campaigns of Sind and Afghánistán, A.D. 1835–43.

The large panels between the marbles and the chancel floor, diapered and gilt with stars and fleurs-de-lis on a dark chocolate ground, have a pleasing effect. The great window is one of Wailes' best works. At the foot of the central compartment is the Offering of Isaac, above it the Crucifixion, and above that again Our Lord seated in Majesty. In the rest of the window the lowest compartments represent Joshua passing Jordan, the Fall of Jericho, Caleb taking possession of Hebron, and David returning from the defeat of Goliath. Above are the writers of the New Testament. The Rev. George Pigott, when chaplain of Kolába, first proposed to build a church in memory of those that fell in the first Afghán war. On the 25th of March, 1843, a meeting was held in the Town Hall, with the Right Rev. Daniel Wilson, Bishop of Calcutta, in the chair. Mr. Pigott's proposal was agreed to, and it was resolved that a church should be erected at Kolába, in which the names of the officers and men who had perished in the Afghán campaign should be recorded. A plan by H. Conybeare, son of the Dean of Llandaff, having been approved, the first stone of the church was laid on the 4th of December, 1847, by Sir G. Clerk, Governor. In February, 1850, Mr. Pigott died, when the walls had risen only 15 ft. He was chaplain with the Bombay column under Lord Keane in the advance on Kábul in 1838. He returned in 1842, and was made chaplain of Kolába. He died at sea on his way home on the 24th of February, 1850. On the chancel pavement in front of the altar is an illuminated metal cross let into a polished black marble slab, with the following inscription to his memory :—

In Memoriam.
REVDI. GEORGII PIGOTT, M.A.,
Hujusce Ecclesiæ Conditoris;
Obdormivit in Jesu, Febii. A.D. 1850.
Angliam repetens sub undis sepultus.
Ætatis 45.

Mr. Pigott's successor was the Rev. Philip Anderson, whose "English in Western India" is well known. He exerted himself to promote the building of the Memorial Church, but, like his predecessor, did not live to see its

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completion. He died on the 13th of December, 1857, and was buried in Kolába cemetery. The Church was consecrated on the 7th of January, 1858, by the Right Rev. John Harding, Bishop of Bombay. H.M.'s 28th regt., which had 10 years before furnished the Guard of Honour at the laying of the foundation stone, again furnished the Guard on this occasion. Up to 1857, Rs. 127,000 had been expended on the building, and Rs. 66,000 more were added for the tower and spire, the porch and the memorial marble. Besides the above sums, Sir Káúsjí Jahángír Readymoney subscribed Rs. 7500, and the Government gave Rs. 10,000 for walling in the church compound and adorning it with shrubs and trees. In the compound is a Memorial Cross, erected by the officers and soldiers of H.M.'s 45th regt., in memory of 8 sergeants, 5 corporals, and 74 privates belonging to the corps, with 14 women and 37 children, who died in Nímach and Kolába between March, 1865, and Jan. 1866. The style of the church is Early English; the walls are of rubble, faced with coursed Kurlá stone, which is buff-coloured basalt. The piers, arches, coigns, and dressings are of Porbandar stone, very like the Caen stone of our English churches. The names on the memorial marbles have been a good deal obliterated, but they will be found correctly given in a work that is to be published shortly, called "Churches and Cemeteries of India." The chaplain, the Rev. — Maule, has printed an interesting pamphlet at the *Times of India* office, Bombay, respecting this church, from which this account has been chiefly extracted. He says: "Such then, is the history of the Colába church,—a church which stands unrivalled among the churches of the East—a beacon to guide men havenwards and heavenwards—a church essentially military in its associations, a national monument raised to the memory of thousands of brave men who have died in their country's cause."

Kolába Cemetery.—The Cemetery is beyond the church, at the extreme point of Kolába. It is tolerably well kept, but rendered dismal by having a lunatic asylum adjoining it to the W., and in walking about to examine the tombs, the cries of the unhappy inmates are constantly heard. What the effect upon the lunatics may be of their close propinquity to a graveyard can only be conjectured! In this cemetery a very great number of officers of the Royal Navy and Merchant Service are buried. The Rev. Philip Anderson was buried here. There is also a large square tomb with the names of 2 officers, which marks the centre of the spot where the bodies of 184 persons drowned in the wreck of the *Castlereagh* were buried. The road for the last 50 yards down to the door of the cemetery is extremely steep and difficult for a heavy carriage to ascend. The following notice is put up at the gate: "It is requested that all persons who visit the Cemetery will take care not to tread on the graves of the Christian Dead."

The Lighthouse.—A ridge, or causeway, which commences a little S. of the cemetery, and is 3500 ft. long, leads to the New or Prong Lighthouse from the Old Lighthouse extinguished 1874. This ridge is dry for 4 days before and 4 days after full moon. A little W. of the old lighthouse is a battery of 9-in. guns, and N. of it are the Lines of the Artillery and a European regiment. The Prong Lighthouse is 150 ft. high, with walls 17 ft. thick at the lowest story and 2 ft. at top. The internal diameter is 12 ft. all the way up. There are 11 steps from the water to the platform, and then 26 steps, 1 foot high, to the 1st room, and then 6 flights of 18 steps each, about 8 in. high, and then 11 steps to the top. The revolving gear has to be wound up every 45 minutes, which employs 2 men. The plain surface of the dioptric glass alone shows the light. The wick must be fed with 6 times the supply of oil. In storms the waves rise 50 ft. up the sides, and the tower vibrates. Before this lighthouse was built dreadful shipwrecks took place here, and many of the bodies of those drowned are

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interred in Kolába Cemetery. It is interesting to watch the light from the shore of Back Bay as it flashes into full splendour and then in a few seconds fades into darkness. The light can be seen to the distance of 18 m., and beyond the lighthouse the shoal water extends for a mile. It flashes every 10 seconds. It cost £60,000. There are in the lighthouse one European and five Indians. There is also an Observatory at Kolába. It may be as well to mention here the Kennery Lighthouse, which is 12 m. to the S. of Bombay, and has a fixed first-class cata-dioptric light in a tower 161 ft. above high-water mark. It cost about 2 lákhs. There are 2 32-pounders on the island for signaling. The word is a corruption of a Maráṭha word. The foundation-stone was laid by Sir Bartle Frere, on the 19th of September, 1867, and the light was first shown on June 1st following.

Catholic Chapel.—On the next day the Catholic Chapel in Meadows Street may be visited. It is the first that was built in the Fort, and dates from the beginning of last century. It is worth a visit in order to see the Bread Fruit Tree, the only one in India, which will be found in the inner quadrangle.

St. Andrew's Kirk.—Not far off from the Catholic Chapel is St. Andrew's Kirk in Marine Street. It was begun in 1816, and finished in 1818. In 1826 the steeple was thrown down by lightning, and rebuilt by John Caldecott, F.R.S., Astronomer of Trivandaram University.

Alexandra College for Pársí Ladies.—This institution is in Káúsjí Paṭel Street in the Fort. It was founded by Mr. Mánikjí Khurshidjí, who is well known for his travels in Europe and for his excellent knowledge of English. It was opened in 1863, and for a time amalgamated with the Female Normal School, when Government made a grant to it of Rs. 3120 annually. The institutions are now again separated, and Government has withdrawn its grant. The young ladies remain, in some cases, to the age of 24, and are extremely well instructed in history and geography, and the English and Gujarátí languages. They also embroider and do needle-work exceedingly well. Persons desirous of visiting the institution could no doubt obtain permission from Mr. Manikjí Khurshidjí, who lives at Kambhála Hill.

Police Court.—This is in Hornby Row, facing the Esplanade. The chief magistrate sits in rooms on the 3rd floor, and below him, on the 2nd floor, is the court of the second magistrate, an Indian gentleman. Visitors who take an interest in such matters may hear cases tried here. The 3rd magistrate, who is also an Indian gentleman, holds his court at Girgáoṅ.

Sir Jamshidji Jijibhái's Pársi Benevolent Institution is in Rampart Road, facing the Esplanade. This institution was founded in 1849, by Sir Jamshídjí, who, with Lady Avabái, his wife, set apart for the purpose 3 lákhs of rupees and 25 shares in the Bank of Bengal, to which the Pársí Panchayat added 35 shares more. The Government of India are the trustees, and pay interest at 6 per cent. on the 3 lákhs. The income is divided into 400 shares, of which 180 go for the Boys' and Girls' Schools in Bombay, 70 for those in Surat, &c., and 150 for charities for the poor. There are 14 classes of boys and 7 classes of girls in Hornby Row, and 4 classes of boys and 7 classes of girls at Dhobí Taláo. There are also 6 classes of girls in Mamba Deví. In June, 1842, a number of European and Indian gentlemen presented an address to Sir Jamshídjí, with a testimonial of the value of £1500. This address was signed by 937 Pársí gentlemen. Sir Jamshídjí, in reply, announced his intention of devoting the whole testimonial and a donation of 3 lákhs from himself, for educational and charitable purposes. A second meeting was held on the 24th of June, 1856, to present Sir Jamshídjí with a testimonial in the form of a statue of himself; and in February, 1871, it was determined to erect a new building for the institu-

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tion. On the foundation-stone was inscribed :—

This Chief Corner-Stone of the
Sir Jamshídjí Jijibhái Pársí Benevolent
Institution, was laid by
His Excellency the Right Honourable
Sir WILLIAM ROBERT SEYMOUR VESEY FITZ-
GERALD, G.C.S.I., Governor of Bombay.
21st of February, 1871. Yezdijirdi, 1240.

Happy is he that has mercy on the poor,
And he that giveth to the poor shall not lack.

The same inscription will afterwards be put upon the stone in Pehlaví. In the cavity of the stone was placed a glass jar, containing a portrait of Sir Jamshídjí Jijibhái, the first Baronet; the elevation and plan of the new building, a history of the institution, abridged, "Times of India Calendar," "The Pársí Calendar" (A.Y. 1240), "The Gujarátí Almanack," "The Bombay Gazette," "The Times of India," Jam-í-Jamshíd, and the current coins—a sovereign, a rupee, ½ rupee, ¼ rupee, 2-áná piece, 1 áná, ½ áná, ¼ áná, and a pie. The building has 3 lofty stories, and 7 class-rooms on the first 2 stories. The 3rd story has a grand committee-room, 80 ft. from N. to S., and 33 ft. from E. to W., with a verandah of the same length and 12 ft. broad. In this room is a portrait of Sir Jamshídjí seated, with a letter in his hand, and the inscription "B. Montclar, 1863." This room commands a fine view over the Esplanade and Back Bay. To the S., close by, is the old house in which Sir Jamshídjí lived. There are 4 other rooms in the 3rd story used for storing books, &c. In the 2nd story, besides the class-rooms, is the library. The girls are in a separate story from the boys—there being about 500 girls and 400 boys. Mr. Burgess, the late master, who is now Archæologist for Government, got Rs. 728 a month as principal; but the present principal, who has 14 assistants, gets only Rs. 400.

School of Design.—This was for a long time carried on in mere sheds on the E. side of the Esplanade. It was first opened for pupils in September, 1857, and in 1877 a handsome new building was erected near the Gokaldás Hospital. Excellent drawings and pictures may be seen here. In 1875, a picture by Mr. Griffiths, of a native woman carrying a water-pot, was exhibited, the price of which was £400. Good pottery is made here, and also arms, such as axes, daggers and swords, at prices from 16 to 60 rs. There are now 190 pupils, who pay 1 rupee monthly. Those who wish to obtain the art certificate qualifying them as teachers, pay Rs. 5.

St. Xavier's College.—This institution grew out of the development of St. Mary's Institution and the European Roman Catholic Orphanage. A site for the College near the W. end of Esplanade Cross Road was granted by Government in 1867. The funds were supplied chiefly from private sources, but Government contributed Rs. 61,368.

New Elphinstone High School.—This building shuts out the W. face of St. Xavier's College. Sir Albert Sassoon was the founder, as mentioned in the following inscription :—

This the First Stone of the
Sassoon Buildings for the Elphinstone High
School,
Towards the erection of which one lakh and
a half of Rs. was contributed by the
Honorable Sir ALBERT SASSOON, Kt., C.S.I.,
was laid by
H.E. the Right Hon.
Sir W. R. SEYMOUR VESEY FITZGERALD,
G.C.S.I., P.C., Governor of Bombay,
on the 3rd day of May, A.D. 1872.

This is the great public school of Bombay. It is the school department of the old "Elphinstone Institution," and retained possession of the original buildings on the Esplanade when the College department was separated to form the Elphinstone College.

"The object of this school is to furnish a high-class and liberal education up to the standard of the University entrance examination, at fees within the reach of the middle-class people of Bombay and the Mufaṣṣil. It has classes for the study of English, Maráṭhí, Gujarátí, Sanskṛit, Latin and Persian. It is divided into two *sides*, the Hindú and Pársí, containing about 300 pupils each. The staff consists of a Principal, Vice-Principal, and 25 Assistant-Masters and Tutors." The length of the building is 452 ft. There are 28 class-rooms, measuring 30 into

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25 ft., and 4 masters' rooms of smaller dimensions. There is a hall on the 1st floor measuring 62 × 35 ft. and 35 ft. high. Above the hall is the Library 53 × 23 ft. The building was designed by G. T. Molecey. In the place opposite the St. Mary Schools close by is a Gas Tower with fountains, a work given by the late Rustamjí Jamshíd, Esq.

Gokaldás Hospital.—The next place to visit as being adjacent, is the Gokaldás Hospital, which can contain 126 patients, and is generally full. Fault is found with the style of the building, the outside of which is, nevertheless, handsome; but internally the arrangement is not so judicious as it might have been. The history of this hospital is rather curious. Mr. Rustamjí Jamshídjí had offered to give £15,000, if Government would give a site for a native hospital, and contribute £10,000 more, and if the Municipality would undertake to support the Institution. Then came the monetary crisis in Bombay, and the affair would probably have been suspended indefinitely, had not Mr. Arthur Crawford, C.S., obtained from Gokaldás, then in his last illness, a cheque for £15,000, and induced Government to adhere to their former intention. The value of the institution is now acknowledged.

Dwárkanáth's Temple.—Close to the Esplanade on the right-hand side of the road that leads to Parell and a little N. of the Framjí Káúsjí Institute, which is on the opposite side of the road, is a new temple to Dwárkanáth in Kalka Deví. It bears this inscription :—

This Temple is built by Sundardás, son of Thákúr Mádhají Jathré, and dedicated to
GOD DWÁRKANÁTHJÍ,
in the Year of Samvat, 1981, Jeth Sudh 8th,
Friday, June 10th, 1875.

Entering by a side door on the N. the visitor finds himself in a room 40 ft. sq. with a silver door at the end 7 ft. high, which hides from view the principal idol. There are many images and paintings of Krishṇ and Rádhá, his favourite mistress. After this the traveller may proceed through the immensely crowded, bustling and noisy Bázár to the Pinjra Pol.

Pinjrá Pol, or Infirmary for animals. This curious institution covers several acres. In the 1st division are diseased and aged cattle on the right, and horses, monkeys, and a porcupine on the left. In the 2nd division are goats, sheep and asses. In the 3rd are buffaloes, and in the 4th dogs, some of which are in a horrid state of mange. The animals are all quiet enough except the dogs, who keep up a considerable noise. This place is in the quarter called Bholeshwar, "Lord of the Simple," and the temple of the Deity so called, a form of Shiva, is within the inclosure. The head Guru, whose name is Sawejí Shrí Charitarpradhán, is a learned scholar, who speaks Sanskṛit well. He is also the author of several works. Among them is a Prákṛit Grammar. It is remarkable that the Hindús, who support this institution, are not peculiarly humane in their treatment of animals.

House of Correction.—After this, should the traveller be interested in such matters, he may visit the House of Correction, which is the principal prison in Bombay. It is in the Clare Road, Bykallah, and contains a number of Europeans, sailors who rêfuse to work on board their ships, and soldiers who have to work at shot drill. They raise a 12 lb. shot and put it down on the ground, to be raised again, and again put down, without resting. There are sometimes between 80 and 90 Europeans in the jail, and there is very little sickness among them.

The Workhouse adjoins the jail, and there are sometimes as many as 20 Europeans in it, some of respectable families. They sleep in an open shed, and are permitted to go out and try to obtain places. It may be mentioned that in the jail there are shower-baths for the prisoners. There is a Black Hole, but confinement in it is not much dreaded, for, as the jailer says, it is the coolest room in the building.

This will be a sufficient tour for the 3rd day. On the 4th day the traveller may drive to the

Elphinstone College in Bykallah. This Institution arose out of a separa-

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tion in the year 1856 of the professorial element from the Elphinstone Institution, which then became a high school. The Elphinstone Institution was founded in consequence of a meeting on the 22nd of August, 1827, to consider what should be a memorial to the Hon. Mountstuart Elphinstone on resigning the Government of Bombay. Upwards of 2 lákhs were then collected to endow professorships in English, and the Arts, Sciences and Literature of Europe. This sum accumulated to about 4 lákhs and a half, and Government augments the interest by an annual subscription of Rs. 22,000. In 1863 Sir Káúsjí Jahángír Readymoney gave a lákh to build the Elphinstone College, and in 1864 added another lákh. On the 20th of February, 1871, the new building in the Parell Road was opened. There are 16 senior scholarships, and 29 junior are competed for annually. A certain number of under-graduates who cannot pay the College fee are admitted free. In 1862 Sir Alexander Grant, Bart., was Principal of the College, and many distinguished scholars have filled Professorships, as, for instance, Mirzá Ḥaírat, who translated Malcolm's "History of Persia" into Persian. The grounds of the College are not well kept, but the building, which is in the Mediæval style, is handsome. In front of the side which passes E.S.E. is a tablet with this inscription :—

The Káúsjí Jahángír Buildings,
for the use of
Elphinstone College,
were erected at the cost of* rupees, of which
2 lakhs were contributed by
Mr. KÁÚSJÍ JAHÁNGÍR READYMONEY, C.S.I.
Completed March, 1870.

It would have been better had this tablet been placed over the principal entrance, or in the Library. On the ground-floor are lecture rooms, and on the 1st floor the library, to which one ascends by 40 steps. Here, too, is a room for the Principal, with one for the Professors. In the 2nd floor are dormitories for the resident students, each bed-room being shared by two persons. The E. front looks partly on the Victoria Gardens, partly on an unsightly piece of ground where grass is stored. The W. front looks on the G. I. P. Railway, and beyond it on the Flats. The following places may then be visited in succession.

Victoria Gardens and Museum.—In front of this handsome building, which stands about 100 yds. back from the road, is a Clock Tower, erected by Sir Albert Sassoon. The Museum was first in the Fort Barracks, Dr. Buist being the first Curator. When the Mutiny of 1857 broke out, the Commandant of the garrison ordered the collection to be ejected, but Dr. Birdwood, who had been appointed curator by Lord Elphinstone, raised a subscription of a lákh and built this Museum. Sir B. Frere laid the first stone in 1862, but the works were stopped in 1865. Government in 1868 undertook to complete the edifice, and it was opened in 1871. There is a fine statue of Prince Albert here by Noble. The Gardens have an area of 34 acres. On the W. side is a handsome railing with ornamental gates; on the other sides the Gardens are walled in. The grounds are prettily laid out with lakes, rustic bridges, and mounds. On the E. is a Deer Park with black buck, spotted deer, elks, and the antelope picta. The beautiful Bougainvillea is very conspicuous in the gardens. On the extreme E. is a menagerie, with tigers, bears, panthers, and hundreds of guinea pigs, quails, and other birds. The band plays here twice a week, and it is a great resort for the citizens. The Municipality keep up the gardens at a cost of Rs. 10,000 yearly, and employ 75 gardeners and others.

Christ Church, Bykallah. — This Church was consecrated by Bishop Wilson in 1835. It holds 500 people. A stained glass window was set up in 1870, to the memory of Mr. Spencer Compton, eldest son of Sir Herbert Compton, Chief Justice of Bombay, and there is a handsome monument to Sir Robert Grant, G.C.B., Governor of Bombay, who died at Dapurí near Puná, on the 9th of July, 1838. There are also other tombs of interest and some monumental brasses.

* Blank in the inscription.

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Grant Medical College, in Parell Road, was established in 1845, in memory of Sir Robert Grant, Governor of Bombay. One half the cost was paid by Sir Robert Grant's friends, the other half by Government. The Principal is subordinate to the Director of Public Instruction. There are 8 European Professors and 1 Indian, besides 4 teachers, who lecture in Maráṭhí and Gujarátí. There are 10 scholarships, besides funds for medals. In the class of the Professor of Materia Medica there are sometimes as many as 130 students. In the laboratory Dr. Gray analysed the poison that was given to Colonel Phayre at Baroda. The Museum is full of curious things, *lusi naturæ*, snakes and other reptiles. The grounds cover 2 acres, and are being made instructive by planting in them all kinds of useful trees and shrubs. There are some seedlings of the Eucalyptus which promise well. Observe also the Babúl, *Mimosa arabica*, with its soft yellow flowers; the Bheṅḍi or *hibiscus*, with a bell-like yellow flower, introduced by the Portuguese, which is useful for shade, as it grows quickly; the gum-tree, which bears a round glutinous fruit the size of a large black currant; also the Causilana Moricata, a resinous tree of the fir kind. This College turns out a number of Indian Physicians and Surgeons not inferior to European, who are gradually overspreading India, and find lucrative employment in the native States. The knowledge of medicine thus diffused is one of the greatest blessings India has derived from England.

Jamshidji Hospital.—This institution adjoins the one just mentioned. It has Parell Road to the W., and Babúla Tank Road to the S. The building consists of a Middle Row, 1 story high, 400 ft. from N. to S., and 2 wings, 2 stories high, which extend 200 ft. from E. to W. In the middle building are 14 wards, holding 14 to 16 patients each. These ought all to be paved with Minton tiles, as earth absorbs miasma. The Duke of Edinburgh, at Dr. Hunter's request, defrayed the cost of paving one, which is now called the Edinburgh Ward; and H.H. the Mahárájá Holkar volunteered to pay for paving another. The pavement of each ward cost £120. At Sir Jamshídji's request, 1 ward has been assigned to Pársís; in the others all castes, Bráhmans, Ḍherhs, and Muḥammadans are found together. They get their food from separate cooks; but Pársís and Muḥammadans will take it from a Christian cook, provided that fowls, &c., are not strangled, but killed in the Muḥammadan fashion. In the hall is a statue of Sir Jamshídjí, a copy of the stone one in the Town Hall, but of bronze. The name of the sculptor is not on the statue. The 2nd story can be ascended to by a hydraulic lift, but the pressure is so slight that the ascent takes a long time. Patients are taken up in this way. The wards in the wings are all tiled. To the W. of this hospital are the Ophthalmic Hospital, the Grant College, the Hospital for Incurables, and huts for contagious diseases, such as small-pox and cholera. Disease is said to be more prevalent in the cold weather than in the hot. There are 46 in-door patients, and 156 out-door. About 150 cases of accidents from machinery in the mills are brought to the Jamshídjí Hospital every year. In the Obstetric Hospital there are 40 patients, but many out-door patients. This building is inconveniently small, and so is the quarter for infectious diseases. There ought to be a separate hospital for such cases on high ground, with cottages of refuge below for the families of the patients. This is one of the greatest wants in Bombay.

Jamshidji Dharmsálá.—This may be next visited, as it is not very far off. There are about 200 small rooms which families or individuals may occupy. There is no light or ventilation, except by the door and a square hole in the roof about 6 in. sq. In a 3rd row in the same line, but separated by a path, are about 200 lepers, covered with blotches, and many with their toes and fingers gone. When a room is vacated by these unfortunates, it is very often occupied forthwith by

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a person who is not a leper. It is no wonder, therefore, that there are between 200 and 300 people afflicted with this dreadful disease in Bombay. Dr. Vandyke Carter, who had charge of this Dharmsálá in 1875, is the great authority on the subject of this disease, and could give any information respecting it. He is for stamping it out by seclusion; but at present there are, according to the census of 1872, p. 215, no less than 13,842 lepers in the Presidency. Europeans are subject to it, and there are generally one or two such cases in Bombay.

The Nul Market.—This supplies a large part of Bombay, and is generally immensely crowded. Men and women may be seen purchasing opium, and the women admit that they give it to their infants.

Scotch Mission School.—On returning from these places, the Mission School at Ambrolí may be visited. It, and the church, cost £5000. There is a tablet to the memory of Mrs. Wilson, wife of the Rev. Dr. Wilson, the well-known linguist and missionary, in the church, with an inscription in English and Maráṭhí. There is also adjacent a college for youths, where Sanskrit and Persian are well taught. On the way back to the Esplanade, the Girgáoṅ cemeteries may be visited.

Girgáoṅ Cemeteries.—The English cemetery, which is to the W., is very badly kept. Amongst the most distinguished persons buried here is General Kennedy. His tablet is thus inscribed:—

MAJOR-GENERAL VANS KENNEDY
Died on the 29th of December, 1846,
aged 63 years.

Erected to his Memory in token of regard for his Great Talents and Attainments and distinguished Oriental Scholarship by the Bombay Branch of the Royal Asiatic Society, of which he was successively the Secretary, President, and Honorary President, and in the inquiries and researches of which he ever manifested the deepest interest.

In the N.E. corner is the tomb of Colonel Ford, who commanded the last Peshwá's Brigade, which mainly decided the defeat of that Prince at the battle of Khirkí. The Peshwá sent his general, Moro Dikshat, to entreat Colonel Ford to side with him or remain neutral. Colonel Ford refused; on which the Maráṭhá general said that he would take care of the Englishman's family should he fall in the battle, and asked that he would do the same thing for him, supposing the English were victors. By a curious coincidence, the first fire of Colonel Ford's troops killed Moro Dikshat, who was charging, with the Golden Pennon of the Maráṭhás in his hand, at the head of 15,000 cavalry. The inscription is as follows, on the N. face of the tall white tomb:

Sacred to the Memory of
LIEUTENANT-COLONEL JOHN FORD,
C.B., of the Madras Establishment,
Who departed this life at Bombay,
on the 2nd day of January, 1826,
aged 46 years.

About the oldest epitaph is that of Mrs. Jane Macquarie, wife of Major Macquarie, of H.M.'s 77th, daughter of the Chief Justice of Antigua. She died July 15th, 1796. To the E. of this cemetery is the Smashán, where the Hindú corpses are burned. Europeans who desire to see the operation are allowed to enter. To the S.E. is the Scotch Cemetery, now closed, where is the tomb of the Rev. Dr. Wilson, mentioned above.

The 5th day may be spent in visiting the vast reclamation works on the E. shore of Bombay Island, from the Custom House to Sewrí on the N. On these works and on those at Kolába and Back Bay 5 millions sterling have been expended. The traveller will drive along Frere Road to the Elphinstone Dock.

Elphinstone Dock.—This was commenced during the Prince of Wales' visit in 1875–6. In excavating the ground the remains of a submerged forest were found at a depth of about 10 ft. About 100 trees, from 10 to 20 ft. long, were exhumed; the wood is red and very hard. Many shells of the *teredo* were also found imbedded in the wood. Within the shell the wood was entirely gone. This barnacle is very destructive in Bombay Harbour, and sometimes attaches itself in such numbers to the

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bottoms of vessels as to take off more than a knot from their speed. The excavations extend over 30 acres, from which more than a million cubic yards of earth have been removed. 7,000 Kulís were employed every day at the works; the men getting 6 ánás a day, and the women 3. Adjacent to the Docks whole streets of warehouses and offices have sprung up. Continuing N., the visitor will arrive, after a drive of 3 m., at

Mazagáon, where are the Office and Dockyard of the P. and O. Company. The office is situated in the Mazagáon Dock Road, in a beautiful garden with a profusion of flowering shrubs. The agent's office is fitted up with polished wood, and handsomely furnished, and looks out upon beds of flowers. The works were finished in 1866. The walls of the enclosure are strongly built of rubble stone, faced with cut stone. The dockyard covers 12 acres. There are iron sheds for 18,000 tons of coal; but sometimes these are quite full, and several thousand more tons are stored uncovered. The Dock, which is the largest in Bombay, except the Elphinstone, is 420 ft. long, and capable of receiving vessels drawing 20 ft. of water. On its left, looking towards the pier, is the Ice Manufactory, where are 2 machines which can make 31 tons a day. There is a handsome tomb here to the late Captain Henry, who was killed by a fall from his carriage. He was agent for the P. and O. Company, and universally respected. Commodore Hawkins, who is buried in the Girgáon Cemetery, was killed by a similar accident near the Dockyard in the Fort. Close by is

St. Peter's Church, Mazagáon, which seats about 300 people. Here is a memorial window to the officers and men drowned in the S.S. *Carnatic*. Continuing the drive, and passing Sir Albert Sassoon's fine house, the traveller will arrive at Parell.

Government House at Parell was a Portuguese place of worship and monastery, confiscated by the English Government, on account of the traitorous conduct of the Jesuits in 1720. Governor Hornby was the first who took up his residence there, between 1771–1780. One of the stones of the building is inscribed :—

This built by the direction of
HONOURABLE HORNBY,
1771.

It remained in *statu quo* till the expiration of Sir Evan Nepean's government. When that Governor quitted Bombay in 1819, he left a minute regretting that he had been compelled by the necessities of Government to neglect the house at Parell. To supply the required accommodation, Mr. Elphinstone built the right and left wings. In the right wing are the apartments belonging to the Governor and his family, in the left are those appropriated to the aides-de-camp and staff. The public rooms are in the centre facing the W. The dining room below, where also the Governor holds his public breakfasts, is 86 ft. long by 30 broad, with a fine verandah on three sides, about 10 ft. broad. Above the dining room is a drawing room, or ball room, of corresponding dimensions, with a similar verandah. The verandah below is open, and that above is closed. These rooms occupy the place of the old Portuguese chapel. The altar was where the billiard table is now, in the recess at the end of the hall. In the ball room is a full length portrait of the Marquess Wellesley, by Home, an artist of Calcutta. The likeness is good and the painting excellent. On the landing place of the very handsome stone staircase is a valuable marble bust of the Great Duke, with "P. Turnerelli fecit, 1815." In the side room or corridor to the ball room, are 2 full-length marble figures of Lucretia and Cleopatra. For the memorials of the Duke of Wellington and his brother, under the former of whom Mr. Elphinstone served as Political Assistant throughout the brilliant campaign of 1803-4, it has been asserted his successors are indebted to the private liberality of Mr. Elphinstone. The garden of Parell is pretty, and has at its W. extremity a tank, and on its margin a noble terrace, which rises about 10 ft. above the water and the grounds. It is here that visitors of

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distinction are entertained on royal birthdays and other festivals, and from this spot they witness the display of fireworks. The Prince of Wales was received by Governor Sir Philip Wodehouse at Parell, in November, 1875; Sir Richard Temple moved to the Government House at Malabar Hill, where the sea-breeze blows refreshingly. Beyond the corridor in which are the marble statues is a good suite of rooms for a guest of distinction, with an excellent bath room. In fact, all the bath rooms in the house are good, being of white stone or chunam, with pavements of coloured tiles at the side. At the end of the ball room is what is called the Darbár room. Beyond is a broad chunam platform, with a pretty look-out on the garden. Next to the Darbár room is a sitting room, with a portrait of Mountstuart Elphinstone. A banglá in the garden is usually occupied by the Governor's doctor when the Governor is here. From the S. corridor one can descend by steps outside the building to a platform in the garden, where the band plays. The ball room is 82 ft. 6 in. long, 32 ft. 10 broad, and 27 ft. high. It is a handsome room and suitable for a Government House. In it is a fine full-length portrait of the Queen, by Sir George Hayter, inscribed London, 1864. On the E. of the ball room is a refreshment room, sometimes used as a dining room. Lord Mayo dined there. On the next story are bed rooms and sitting rooms for the military secretary and private secretary, and on the story above that are 3 bed rooms and dressing rooms, and a sitting room. In all, 19 bed rooms can be made available. Below the drawing room, but not on the ground floor, are the Governor's bed room and his office room, the latter very good, and between them is the private secretary's office. The dining room ends in a billiard room looking W. towards the garden. In the garden are 2 iron arches with a creeper, which has a beautiful white flower. One arch fell in 1875, and the creeper was cut down almost to the ground, but soon recovered itself. Just before the 2nd arch is a circular basin with a small fountain, in which is a plated tube imitating a flower and other devices. Beyond this is a flight of steps and a terrace, where the Governor receives at his garden parties. The grounds are pretty, but there are numerous snakes of the *phursen* kind, most poisonous. There are also many *dámans*, a serpent which grows to 9 ft. and is incredibly swift. The mango trees are particularly fine, and there is a lovely jessamine with flowers as large as the palm of one's hand.

R.C.

European Cemetery at Parell.—This cemetery was formerly a Botanical Garden, which was opened by Mr. Farish, Member of Council, in 1830. It is a sheltered spot under Flag Staff Hill, with pine trees on either side, and was turned into a cemetery about 1867. Remark here the magnificent crimson *poinciana*.

Kurla Cotton Mill.—Should the traveller have a couple of hours free, and have obtained permission to visit the Kurla mill, which is on the causeway between Bombay and Salsette, and 5 m. from Parell, he may now drive to the Parell Railway Station, which is 6 m. from Kolába, and close to Parell Government House, from which trains go to Kurla at 6.12 and 6.52 A.M., and 1.22, 3.58, and 5.22 P.M., arriving in about a quarter of an hour. This is one of the largest cotton mills in the world, and employs 3000 hands, of whom 700 are women and 300 boys. The rooms are 760 ft. long, and the temperature is about 90 deg. There is a tower 80 ft. high, to which one may ascend for the view. The mill opened about 1863 on a smaller scale, and in 1869 on its present footing. There are large lodging-houses adjoining, which can accommodate 400 persons. There are also salt pans close by, and owing to these, the spot is said to be unhealthy in November. They have a fire engine, which the hands work very well. The management is good, and the mill will serve as a specimen of the mill industry in Bombay. Remark to the S.E. Sion Hill, a place once fortified by the Portuguese.

Government House at Malabar Hill.—

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1881 -Handbook of the Bombay Presidency (1280)

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On the 6th day the traveller may drive from his hotel to Malabar Hill. If he be located in Watson's Hotel, or any other hotel in or near the Fort, his drive will be a pleasant one along the sea-side skirting Back Bay, which, on account of the sea breeze, is a preferable road to that through the hot and crowded bázárs. At about 3½ m. from the Cathedral, the road begins to ascend a long steep hill, whence Government House may be reached by one of 2 turnings to the left. The S. turning leads through iron gates down a rather steep pitch to the house of the Governor. At the iron gate there is a notice that no person will be admitted except on business. The Governor's banglá consists of a suite of rooms only one story high, and of moderate dimensions. The principal banglá to which visitors must go to enter their names, is also only of one story, but contains two rooms, a dining room and a drawing room, each about 90 ft. long and 40 broad, with a verandah surrounding them 15 ft. broad. You ascend to these rooms by a flight of 20 steps, and, passing through the verandah where the visitor's book is placed on the left hand, find yourself in a middle room, separated from the other 2 rooms by extremely handsome carved black wood doors, ornamented with gilt work in a very tasteful fashion. The verandah on the E. side commands a fine view over Back Bay to Kolába and the Esplanade, where the Government Offices are an imposing feature. At night, all this part is lighted up with myriads of lamps, and the effect is extremely pleasing. There are several detached banglás for the Governor's staff and for guests, all being from 80 to 100 ft. above the sea. Below them is a battery, which would sweep the sea approach. The water, however, is too shallow for anything but boats, and is besides full of rocks. Not far off to the N. a large ship, the *Diamond*, was wrecked, and 80 passengers were drowned. The stables of the Governor are very commodious, and generally contain from 20 to 30 fine horses. They are to the N. of the other buildings, and in front of them is a very curious row of trees, the branches of which have been turned by the monsoon winds to the E. at about 10 ft. from the ground, as if they had been carefully trained in that direction. A few words may be said as to the history of the Governor's residence here. Up to the time of Sir Evan Nepean, the Governor had resided either at the Fort or at Parell. At Malabar Point there were only Sergeants' quarters near the Flagstaff. In 1813, Sir Evan, feeling the cool sea breeze to be indispensable to his health, built an additional room to the Sergeants' quarters. He also somewhat improved the access by the back road then in existence. In 1819-20, Mr. Elphinstone added a public breakfast room, and a detached sleeping banglá on a small scale. At that time there was not a single house on the Malabar Hill and Breach Candy, now so covered with villas, except that called *The Retreat*, and one other. But the presence of the Governor soon attracted various individuals to settle in villas near the spot; and the colonization of this part of the island of Bombay may be said to date from 1820. In 1828 Sir John Malcolm gave up for public offices the Government House in the Fort and the Secretary's office in Apollo Street, and considerably enlarging the residence at Malabar Point, regularly constituted it a Government House. He also converted a footpath, so steep and rugged as to be almost impracticable, into a carriage road. The Governor's residence at the Point is elevated about 80 ft. above the sea, and stands close to the edge of the steep cliff, in which Malabar Hill on this side terminates. The drive to Malabar Point, and thence along the sea by Breach Candy, is one of the most beautiful in the island, and is well thronged with carriages and equestrians. A traveller (Grant) says that he was reminded of Naples by this promenade.

Valkeshwar.—The temple of Valkeshwar, "Sand Lord," is on the W. side of Malabar Hill, and close to Malabar Point. Throngs of Hindús will be met coming from it, their foreheads newly coloured with the sectarial

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mark. The legend says that Ráma, on his way from Ayodhya (Oudh) to Lanká (Ceylon), to recover his bride Sítá, carried off by Rávana, halted here for the night. Lakshman provided his brother Ráma with a new Lingam direct from Banáras every night. This night he failed to arrive at the expected time, and the impatient Ráma made for himself a Lingam of the sand at the spot. When the one from Banáras arrived, it was set up in the temple, while the one which Ráma had made, in after ages, on the arrival of the Portuguese, sprang into the sea from horror of the barbarians. There is also a very fine, but small, tank here, adorned with noble flights of steps, which, too, is not without its legend. Ráma thirsted, and there being no water here, he shot an arrow into the earth, and forthwith appeared the tank, hence called *Vánatírtha*, "Arrow-Tank." The tank is shaded by fine trees, and encircled by snow-white pagodas and neat houses of Bráhmans. On the sea-shore is a rock with a cleft in it, through which the Hindús pass as a sign of regeneration or new birth. The legend says Shivají passed through this cleft.

Towers of Silence.—After visiting Valkeshwar, the traveller will drive along a fine road to Breach Candy, where he will see, on the left hand, the swimming bath, which is 60 ft. by 30, and from 4½ ft. to 10 ft. deep. The subscription is a rupee a month, and those who do not subscribe pay 2 ánás for each bath. Bathers can have coffee and cigarettes. The baths are open for subscribers on Sundays to 8 A.M.; on Tuesday and Friday to 10 A.M.; and for ladies on Monday and Thursday to 10 A.M. At other hours non-subscribers may bathe. In order to see the Towers of Silence, permission must be obtained from the Secretary to the Pársí Pancháyat. There are 2 ways of approaching the Towers, one is from the N. side by turning to the right from the Breach Candy road as you come from Malabar Hill. This was the road taken by the Prince of Wales. Sir Jamshidjí Jijíbhái, at his own expense, made the splendid road which leads to the Towers on this side. Sir Jamshídjí further gave 100,000 sq. yds. of land on the N. and E. sides of the Towers. Ascending by his road you can drive nearly to the top of the hill on which the Towers are, which is over 100 ft. high, and whence there is a charming view over the E. part of the island. Over the N. entrance there is this inscription :—

This Road, leading to the Pársí Towers of Silence, was constructed in Memory of the late JAMSHÍDJÍ JIJIBHÁÍ, the First Baronet, by his Son, and has been given in charge of the Trustees of the Pársí Pancháyat Fund, for the use of Pársís only. 19th December, 1868. A.C. 1238 Yezd.

After driving in the carriage as far as possible, the traveller will come to a flight of 80 steps, at the end of which he will find a notice facing him, "None but Pársís may enter." Accompanied by the Secretary of the Panchayát, the stranger will pass in, and turning to the right come to a stone building, where, during funerals, prayer is offered. Between this and the enclosing wall is a little space where the traveller may take a chair and enjoy one of the finest views obtainable in Bombay. To the left he will see Sion, Sewrí, and Mazagáon Hills, and between them some 20 lofty chimneys of cotton mills and other high buildings. From the foot of the hill on which are the Towers stretches a vast grove of palms, in which no human habitation is visible, though many are concealed by the broad palm leaves. On the right are seen in succession the Cathedral, the Government Offices, the Memorial Church of St. John at Kolába, and the Prong Lighthouse. Probably while the traveller is looking at the view, a funeral will take place. A bier will be seen carried up the steps by 4 Nasr Salars or "carriers of the dead," with 2 bearded men following them closely, and perhaps 100 Pársís in white robes walking 2 and 2 in procession. The bearded men who come next the corpse are the only persons who enter the Tower. They wear gloves, and when they touch the bones it is with tongs. On leaving the Tower after depositing the corpse on

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the grating within, they proceed to the purifying place, where they wash and leave the clothes they have worn in a tower built for that express purpose. In 1875 the tower was so full that the garments at the top were blown about by the wind. It should be said, that the Pársís who walk in procession after the bier, have their clothes linked, in which there is a mystic meaning. There is a model of the Tower which was exhibited to the Prince of Wales, and would probably be produced to any visitor on his asking permission to see it. There are 5 towers, the largest of which cost £30,000, while the other 4 on an average cost £20,000 each. The largest tower is 276 ft. round and 25 high. At 8 ft. from the ground is an aperture in the encircling wall about 5½ ft. sq., to which the carriers of the dead ascend by a flight of steps. Inside, there is a circular platform or grating gradually depressed towards the centre, in which is a well 5 ft. in diameter. The bodies are deposited in fluted grooves in 3 series, with a circular path, 3 ft. broad, round each, and a straight path to the well from the aperture in the wall, which straight path communicates with the 3 circular ones. The adult males are laid in the outer series, the women in the middle series, and the children in that nearest the well. The bodies are placed in the grooves quite naked, and in half an hour the flesh is so completely devoured by the numerous vultures that inhabit the trees around, that nothing but the skeleton remains. This is left to bleach in sun and wind till it becomes perfectly dry. Then the carriers of the dead, gloved and with tongs, remove the bones from the grooves and cast them into the well. Here they crumble into dust. Round the well are perforations which allow the rain-water or other moisture to escape into 2 deep drains at the bottom of the Tower, and the fluid then passes through charcoal and becomes disinfected and inodorous before it passes into the sea. There is a ladder in the well by which the carriers of the dead descend if it be requisite to remove obstructions from the perforations. The dust in the well accumulates so slowly that in 40 years it rose only 5 ft. This method of interment originates from the veneration the Pársís pay to the elements and their zealous endeavours not to pollute them. Pársís respect the dead, but consider corpses most unclean, and the carriers are a separate and peculiar class who are not allowed to mix in social intercourse with other Pársís. Yet even these men wear gloves and use tongs in touching the remains of a deceased person, and purify themselves and cast away their garments after every visit to a tower. Fire is too much venerated by Pársís for them to allow it to be polluted by burning the dead. Water is almost equally respected, and so is earth; hence this singular mode of interment has been devised. There is, however, another reason. Zartasht said, that rich and poor must meet in death; and this saying has been literally interpreted and carried out by the contrivance of the well, which is a common receptacle for the dust of all Pársís, of Sir Jamshídjí and other millionaires, and of the poor inmates of the Pársí Asylum. In the arrangements of the vast area which surrounds the Towers, nothing has been omitted which could foster calm and pleasing meditation. You at once arrive at the house of prayer, and around is a beautiful garden full of flowers and flowering shrubs. Here, under the shade of fine trees, relatives of the deceased can sit and meditate. The height of the hill and the proximity of the sea ensures always a cool breeze; and the view to the W. and S. over the waters, and to the E. and N. over the city, the islands in the harbour and the distant mountains beyond, is really enchanting and perhaps unrivalled. The massive grey towers and the thick woods about them are very picturesque. Even the cypresses, as the Pársís themselves say, tapering upwards, point the way to heaven; and it is certain that the Pársís follow out that thought and are firm believers in the resurrection and the re-assemblage of the atoms, here dispersed, in a glorified and incorruptible

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Pársí Dharmsálá.—If the ascent to the towers be made from the S. side, the traveller will drive to the Grám Deví Road, in which is the Dharmsálá for poor Persian Pársís. The building, which is a good and clean one, stands in an extensive garden in which is a tank. Over the door is written—

In the Name of God ! Amen !
Khurshídjí Ardeshír Dády Seṭ's Dharmsálá,
Under trust
For the Destitute Íráni Pársí Zoroastrians.
Year Yezdajird 1222—Vikram, 1929—A.C. 1853.

In this Íráni Dharmsálá are sometimes as many as 200 men, women, and children. In the morning they have tea and bread, at 11 A.M. rice and curry, and at 5.30 P.M. a dinner of meat and vegetables gratis. The children are taught by a Persian Munshí. A register is kept in Gujaráti of things supplied to the inmates. Close to the dining-room is a well of clear water, and a large airy sleeping-room for men. Close to the Íráni Dharmsálá is another for the use of the same persons, over the door of which is written :—

Khurshídjí Ardeshír Dharmsálá.
Erected at the expense of
Sir KÁUSJÍ JAHÁNGÍR READYMONEY, C.S.I.,
in Commemoration of his Maternal
Grandfather,
for the use of Poor Persian Zoroastrians.
Yezdajird, 1241. A.C. 1812.

At the S.E. foot of the hill on which are the Towers of Silence is an almshouse for decayed Pársís of both sexes. Over the door is written .—

This Asylum,
for the Reception of Blind and Disabled Poor
Pársís,
was erected at the expense of the
Sons of the late Fardúnjí Sorabjí Parak, Esq.,
in Commemoration of the Death of
FIRUZ BAI,
the Wife of the late
Jamshídjí Fardúnjí Parak, Esq.,
in the Yezd year 1214—A.C. 1845, and given in
charge of the Trustees of the Pársí Pancháyat.

The Upper Floor of this Building was built at
the expense of
KHURSHÍDJÍ FARDÚNJÍ PARAK, Esq.,
in the Yezd year 1233—A.C. 1864.

There are 6 rooms on the ground floor, in which are generally about 8 females and 3 or 4 times the number of men ; some are blind. In the centre of the quadrangle are flowering shrubs, and outside is a very large garden full of fruit. There is also a large upper room which looks over the garden, and at the end of it is the committee room. There are also four side rooms. In the room below is the dispensary, and on the far side of the quadrangle the store room. The *ghí* and other comestibles are kept in gigantic Chinese jars, big enough to hold 'Ali Bábá's thieves. These jars cost 2000 rs. The whole charity does much credit to the munificence of the Pársís.

There are two leading papers in Bombay, the *Times of India* and the *Bombay Gazette*. There is also a theatre, "the Gaiety," near the G.I.P. Railway Terminus, at the S. end of Esplanade Market Road, and one in the Grant Road. On the Ridge is a gymnasium called *Gymkhánah*, where lawn tennis is played ; attached is a skating rink.

Shooting.—Tigers and panthers are rather numerous in the Koṅkaṇ, and may be found occasionally in Salsette. At the hill fort of Tungaṛh, about 20 m. from Bombay, tigers are sure to be found, but it is difficult to get accommodation there, as there are only one or two huts, and horses picqueted outside are very likely to be killed during the night. The monthly pay of a huntsman or *shikári* is about Rs. 15 ; but shooting tigers is very expensive, as a great number of beaters is required at about 6 ánás each. New comers should endeavour to go with some experienced sportsman, by whom all the arrangements should be made. If the traveller can give a week to sport, he might go by steamer to Kárwár, 270 m., occupying 36 hours, and would find on landing that panthers abound in the jungles all round the harbour, and are bold enough to come even to the traveller's banglá. A few miles up the river, royal tigers are sure to be met with. Snipe are so numerous on the E. side of Bombay Harbour in Panwell Creek, that more than 50 brace have been killed by a single sportsman in a day. At the Vihár Lake and Tháná and close to Nárel wild duck, snipe, hares and partridges are to be found. At places in Gujarát, easily reached by the railway, such as Nariád, quail and florican can be got.

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Railways and Steamers.—The stations of the tramways, and of the Bombay, Baroda and Central India Railway are at Kolába, ½ m. S. of Watson's Hotel and of the hotels in the Fort, but there is a station much closer, and nearly due W. of Watson's Hotel, called Church-gate Station, whence passengers can start for any places reached by the B. B. and C. I. line. Those who are living at the Bykallah hotels will go of course from the Bykallah Station, and those living at Malabar Hill and its vicinity will go from the Grant Road Station. Passengers for the Great Indian Peninsula Line will start from the Borí Bandar Station. The office of the British India Steam Navigation Company is that of Messrs. Mackinnon, Mackenzie and Co., in the Fort in Elphinstone Circle, inner circle, S. side. The office of the B. B. and C. I. Ry. is in Church-gate Street, in a detached block of buildings facing the N. side of the Cathedral; that of the Rubattino Steam Navigation Company in Hamám Street, N. side. The office of the G. I. P. Ry. is in Elphinstone Circle, Fort.

SIGHTS IN THE VICINITY OF BOMBAY.

Elephanta.—For visiting this remarkable place steam launches can be hired at Apollo Bandar, and make the passage in an hour, or a bandar-boat may be hired at from 3 to 5 rs. In this case the length of the passage will depend on wind and tide. Or, if living near Mazagáoń, the traveller may hire a boat or engage a steam launch from the pier there. He will then cross close to Butcher's Island, which is 3 m. nearly due E. from Mazagáoń Dock. Persons coming from sea with infectious diseases, such as small-pox, are placed in quarantine at Butcher's Island, which was at first intended for Madras troops coming to Bombay. From this island to the landing place at Elephanta is 1⅓ m. due E. The view in this part of the harbour is beautiful. To the N. one sees Salsette Hill, otherwise called the Neat's Tongue, at Trombay, which is 100 ft. high above high water spring tides. The ruins of an old Portuguese chapel at Trubah in Trombay are at a height of 324 ft. The highest point of Elephanta is 568 ft. There is another hill 400 ft. high to the left of the Caves as you approach them, and here are 3 tanks, and further to the left the ruins of a tower. A pleasant trip may be made by water from Elephanta to Tháná, a distance of 16 m.

Elephanta, called by the natives *Gháráپúri* ("the town of the rock," or "of purification," according to Dr. Wilson)—according to the Rev. J. Stevenson, *Journal of the Bombay Asiatic Society*, for July, 1852, Art. iv., *Gárapuri*, "the town of excavations,"—is a small island, distant about 6 miles from the Fort of Bombay. The caves are called *Leneń* (Lená) by the natives, a word used throughout India and Ceylon for these excavations, most probably on account of the first of them being intended for hermitages of Buddhist ascetics. The walk to the caves is first of all over a slippery pier formed of blocks of concrete, which rise about 5 ft. from the water and have an interval of some 6 or 8 inches between every two. The total distance to the caves is about a ¼ of a m. After passing the pier the ascent is by flights of steps, 118 in all, with platforms or standing-places between each flight and the next. The island is covered with low corinda bushes. It consists of two long hills, with a narrow valley between them. The usual landing-place was formerly towards the S.W., where the valley is broadest. It is now on the N.W. About 250 yards to the right of the landing-place, on the rise of one of the hills, and not far from the ruins of the Portuguese building, was a mass of rock, which was cut into the shape of an elephant of the following dimensions, which we give as a specimen of native knowledge of proportion at the remote age when the figure was sculptured, which was probably the 10th century:—

	FT.	IN.
Length from the forehead to the root of the tail	13	2
Height at head	7	4
Whole circumference at shoulders	35	5
Ditto round four legs	32	0
Breadth of back across rump	8	0
Girth of body about the middle	20	2
Height of left hind foot	5	6

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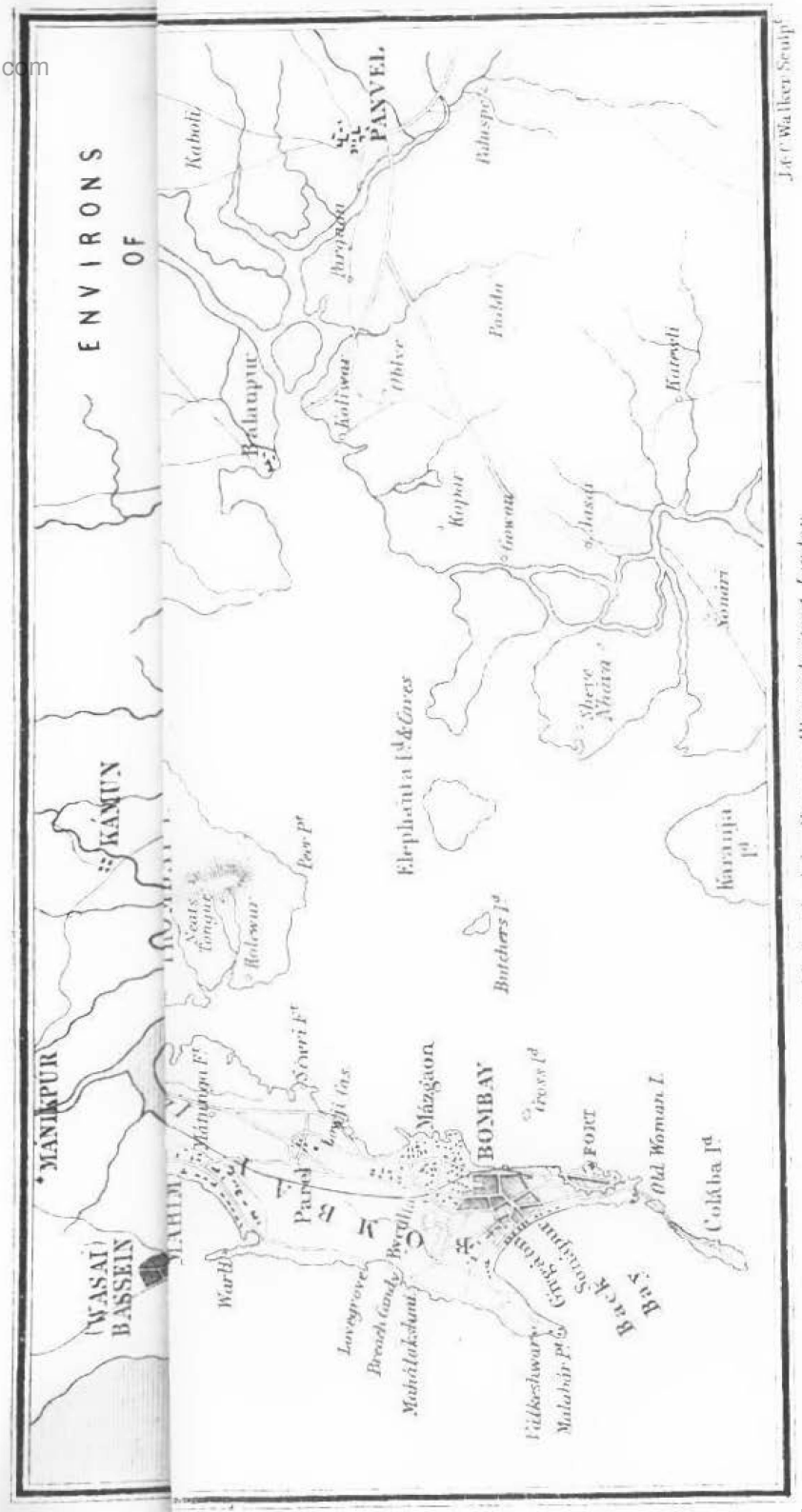

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	FT.	IN.
Circumference of right fore foot	6	7½
,, ,, hind foot	6	3
Circumference of left hind foot	7	7
,, ,, fore foot	7	3
Height of stone support to sustain belly	2	2
Length of tail	7	9
Circumference of tail	2	10
From top of brow to curve of trunk	5	3
Length of trunk from between tusks	7	10
Right tusk	0	11
Left ditto	0	6

Pyke in 1712, and Anquetil in 1760, represented the elephant as having another smaller one on its back. In 1764, Niebuhr reported that there were the remains of something on the back, but that it was impossible to distinguish what it was. Basil Hall, however, conjectured, and no doubt correctly, that the smaller animal was a tiger. Mr. Erskine (*Transactions of the Bombay Literary Society*, vol. i.) gives the following dimensions: length, 4 ft. 7 in.; distance of two hind paws, 3 ft. 6 in.; breadth of body, 1 ft. 2 in. In September, 1814, the head and neck of the elephant dropped off, and the body, which had a huge crack down the back, sank down, and threatened to fall. In 1864 the then shapeless mass of stones was removed to the Victoria Gardens in Bombay.

Advancing up the valley, which grows more and more narrow, at a place where the two hills approach so close as to leave only a steep gulley between them, is the spot where Fryer, in 1673, found a stone horse, which had sunk into the earth up to the belly. It still remained in 1712, but disappeared in 1784. There is, however, now a staircase leading directly to the excavations from the W. The following description is extracted chiefly from Mr. Erskine's paper in the *Transactions of the Bombay Literary Society* above alluded to:—

"Ascending the narrow path where the two hills are knit together, we at length come to a beautiful and rich prospect of the northern part of the island, of the sea, and the opposite shores of Salsette. Advancing forward, and keeping to the left along the bend of the hill, we gradually mount to an open space, and come suddenly on the grand entrance of a magnificent temple, whose huge massy columns seem to give support to the whole mountain which rises above it.

The time when these caves were excavated can only yet be guessed at, but it is supposed that it must have been some time between the eighth and twelfth centuries of the Christian era. The main reason for this supposition is, that from inscriptions and tablets found in various parts of Southern India, and architectural structures whose age is known, it seems that the religious system to which the carved images and architectural embellishments belong, had not gained much currency before the first mentioned of those eras; and, owing to their conflicts with the Muḥammadans, the Hindú Rájás, it is surmised, would not be able to give attention to such works after the last mentioned period. The rock, also, out of which the caves are excavated, being full of rents, the water penetrates through it, and detaches piece after piece from the figures, so as to threaten to destroy them one day altogether. This process, then, it is conjectured, if the caves had been of very ancient date, would by this time have occasioned a greater degree of damage than we find has actually taken place. This damage, since the caves were first described by Niebuhr, has been very considerable, and several Europeans in Bombay can testify that even during the last quarter of a century it has been by no means immaterial.

The entrance into the temple, which is entirely hewn out of a stone resembling porphyry, is by a spacious front supported by two massy pillars and two pilasters forming three openings, under a thick and steep rock overhung by brushwood and wild shrubs. The whole excavation consists of three principal parts: the great temple itself, which is in the centre, and two smaller chapels, one on each side of the great temple. These two chapels do not come forward into a straight line with the front of the chief temple, are not perceived on approaching the temple, and are considerably in recess, being approached

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by two narrow passes in the hill, one on each side of the grand entrance, but at some distance from it. After advancing to some distance up these confined passes, we find each of them conduct to another front of the grand excavation, exactly like the principal front which is first seen, all the three fronts being hollowed out of the solid rock, and each consisting of two huge pillars with two pilasters. The two side fronts are precisely opposite to each other on the E. and W., the grand entrance facing the N. The two wings of the temple are at the upper end of these passages, and are close by the grand excavation, but have no covered passage to connect them with it.

The left side of the cave, that is the side on which the square temple is situated, is 130 ft. 8 in. in length, while the right side is only 128 ft. 4 in. Varieties of this kind are observable in every other part ;—some of the pillars are situated from each other at a distance only of 12 ft. 10 in., others are separated by 16 ft. 4½ in. ; some of them are at 15 ft. 3 in., others at 13 ft. 2 in., others at 14 ft. 3 in. from each other, and so on ; nor is the size of the pillars themselves less various ; the side of the pedestals being some of them 3 ft. 3 in.; others 3 ft. 4 in., others 3 ft. 5 in., and others 3 ft. 6 in.

The great temple is about 130½ feet long, measuring from the chief entrance to the furthest end of the cave, and 130 ft. broad from the eastern to the western entrance. It rests on 26 pillars (eight of them now broken) and 16 pilasters ; and neither the floor nor the roof being in one plane, it varies in height from 17½ to 15 ft. The plan is regular, there being eight pillars and pilasters in a line from the N. entrance to the S. extreme of the temple, and the same number from the E. to the W. entrances. The only striking deviation from this regularity in the chief temple, is the small square excavation, that is seen as we go up the temple on the right: it occupies the place of four pillars and of the intermediate space inclosed between them, as if a veil had been drawn around them, and the spot so enclosed divided from the rest of the temple. At the furthest extremity there are two small excavations facing each other, the one on the r. the other on the l. ; their use is not well ascertained: they were probably employed for keeping the holy utensils and offerings. The excavation presents to the eye the appearance of perfect regularity, which it is not found to possess when accurately examined. The pillars, which all appear to run in straight lines parallel to each other, and at equal distances, are crossed by other ranges running at right angles in the opposite direction ; they are strong and massive, of an order remarkably well adapted to their situation and the purpose which they are to serve, and have an appearance of very considerable elegance. They are not all of the same form, but differ both in their size and ornaments, though this difference also does not at first strike the eye. They rise to upwards of half their height from a square pedestal, generally about 3 feet 5 each way, crowned on the top by a broad bandage of the same shape: above this, but divided from it by a circular astragal and two polygonic fillets, rises a short round fluted shaft, forming about a fourth of the column and diminishing with a curve towards the top, where a circular cincture of beads binds round it a fillet composed of an ornament resembling leaves, or rather cusps, the lower extremity of which appears below the cincture, while the superior extremity rises above, projecting and terminating gracefully in a circle of over-hanging leaves or cusps. A narrow band divides this ornament from the round fluted compressed cushion, which may be regarded as the capital of the column, and as giving it its character: its fluted form coalesces beautifully with the fluted shaft below. This cushion has its circumference bound by a thin flat band or fillet, as if to retain it; and above supports a square plinth, on which rests the architrave that slopes away on each [illegible] scrolls connected by a band [illegible] ill it meets the

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large transverse beam of rock which connects the range of pillars.

The Linga Chapel.—The great cave at Elephanta is what the Hindús call a Shiva Linga Temple, a class of sacred buildings very common in S. and Central India. Many of the Bráhmans in Bombay will not acknowledge its claim to this honour, and the place is now nearly deserted. They, with other natives, maintain that this and all the rest of the excavations around are the works of the sons of Páṇḍu, who constructed them while wandering about the country in banishment from their native land. They imagine these excavations are works far too mighty for the degenerate mortals of our day. The reason why this temple has been deserted may have been the unhealthiness of the island, which, during certain seasons of the year, is very prolific of ague; or perhaps the first Europeans may have desecrated the images, and led the Hindús to abandon them. Although the current tradition that the Portuguese fired into the cave from the offing, and hauled guns up the hill to its mouth to destroy the idols, is absurd, and could never, even if true, account for the actual damage done, as every visitor may easily satisfy himself; still it is not improbable that they desecrated the place, and that hence arose those popular stories. The great cave is nevertheless still visited by Hindús, especially of the Banyan caste, on the great festivals of Shiva, and the great Ling is worshipped on these occasions by crowds of devotees.

After entering the great cave from the usual entrance on the N., the popular object of worship, which more particularly attracts the devotees above mentioned, is seen about half-way up on the r., or towards the W. of the cave. It is a conical stone 2 ft. 10 in diameter, called the Ling, and is enclosed in a chapel 19½ ft. square, with four doors, facing the four principal directions. The Ling is intended to represent Shiva in his character of the prolific power of nature. Around this chapel on the outside are a number of large figures, representing door-keepers, who are supposed to be high caste Hindús. They lean on dwarfs, intended for low caste men, but called by the Hindús pishách, or demons. This Ling, then, is the principal object of popular worship. All the other figures in this excavated temple are to be considered merely as subsidiary to this, and might rather be compared to our historical frescoes in Europe than to anything else. At most they can but be considered analogous to the pictures in churches in S. Europe, additional to the altar-piece, which receive a degree of homage far inferior to that reserved for the patron saint.

Three-faced Bust, or Trimurti.—The chief of the mural figures is the immense three-faced bust, 19 ft. in height, which faces the northern entrance. It is the representation of Shiva in his three-fold character of Brahmá, Viṣhṇu, and Rudra. The Hindú notion of the deity is, that God is essentially one, but that, when the time for the renewal of the world arrives, he causes to emanate from his essence three impersonations of the divinity, one who creates, a second who preserves, and a third who destroys. The three-faced figure, then, called by the Hindús a Trimurti, is intended to represent these three gods, who emanate from the one divinity, and still continue united in him. According to the system of Hindúism followed in these sculptures, the eternal divinity is Shiva, in another system it is Viṣhṇu, and in a third the principal goddess of the Hindús. Shiva is sometimes represented with five faces, and it has been surmised that this three-faced bust is intended to represent him in that form, one of the heads being hid behind, and another above; but in those figures part of all the five faces are visible, four arranged round the head, and one peeping out from the crown before the knot of twisted hair. In the other figures, especially that of Brahmá, as carved in these caves, a portion of all the faces any being is supposed to have are always represented. We do not, then need to go to the Greek and Roman repre-

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sentations of the three-faced Hecate as preserved in ancient sculptures, for an illustration of the theory for which we contend, when we find it universally adopted by Hindú artists, and even in these very caves. The bust, then, represents a three-faced god.

The central face—the one that immediately fronts the spectator in this triple bust—is intended for Shiva in the character of Brahmá, the Creator. Brahmá, again, is, perhaps, the impersonation of the Bráhman caste,—the originator of the sacred rites of the Hindús. Remark the jewel on the breast, which is one of the finest specimens of Hindú taste extant. He is represented as an ascetic Bráhman, with his characteristic gourd in one hand, to serve for a drinking vessel. The face to the spectator's right, and to the left of the bust, is Shiva in the form of Vishṇu the Preserver; he has here his unfailing mark, a full-blown lotus, in his right hand. To the right of the bust, again, or to the spectator's left, Shiva appears as Rudra, *i.e.*, the Destroyer, which is generally considered to be his proper character. He is smiling on a *cobra capella*, which is twisted round his arm, and with expanded hood looking him full in the face. A swelling on his forehead is his third eye, from which is to burst the flame that will consume at last the world. Among the ornaments of his cap are a skull, a leaf of the *nirgudi*, and a branch of the *bilva* tree, all peculiar characteristics of this god. The figures at the portals, 13 ft. 6 and 12 ft. 9 high, are Hindú door-keepers, and they lean, as before, on dwarfs, called by the natives pishách, or demons, probably caricatures of the rude aborigines or hill tribes of the country.

Arddhanárishwar, or Half Male Half Female Divinity.— In the first compartment to the right of the central figure, or to the spectator's left, there is an exhibition of Shiva 16 ft. 9 high in his character of Arddhanáríshwar. The right half of the figure is intended to be that of a male, and the left that of a female, and thus to represent Shiva as uniting the two sexes in his one person. The first European visitors supposed this figure to be intended for an Amazon, transferring the traditions of Greece to India. No such being is known, however, to Indian mythology, while such a manifestation of Shiva as we have mentioned is described in the Puráṇas. The bull on which two of the hands of the figure lean, and on which it is supposed to ride, is called Nandi, a constant attendant on Shiva. Brahmá, on his lotus throne, supported by five swans, and with his four faces, is exhibited on the right of the figure. He has a portion of all these faces visible. On the left, Vishṇu is seen riding on what is now a headless Garuḍa, a fabulous creature, half man half eagle. Above and in the background are found a number of inferior gods and sages of the Hindús. Indra, king of the old gods—those worshipped in ancient times — appears mounted on an elephant.

Shiva and Párvati.—In the compartment next on the left of the *Trimurti* are two gigantic figures of Shiva and Párvatí, the former 16 ft. high, the latter 12 ft. 4 in. Shiva has a very curious cap, on which the crescent and other ornaments are sculptured, and from the top of which issues something which looks like a foam-crested wave, from which arise three female heads, to represent the Gangá Proper, the Yamuná, and Saraswatí, which three streams unite at Prayág, or Alláhábád, and form the Ganges. According to a well-known Hindú legend, the Ganges flowed from the head of Shiva. The god is standing, and has four arms, of which the outer left rests on a *pisháchah*, who seems to bend under the weight. Niebuhr mistook the twisted hair of this dwarf for a turban, whereas, as is worthy of remark, there is no such head-dress on any figure at Elephanta, and it is altogether ignored in ancient Hindú books. In the dwarf's right hand is a cobra, in his left a *chauri*; from his neck hangs a necklace, the ornament of which is a tortoise. On Shiva's right are several attendants, and above them Brahmá, sculptured much as in the compartment on the right of the *Trimurti*. Between Brahmá and Shiva

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is Indra on his elephant Airávatah, which appears to be kneeling. Párvatí leans slightly from left to right, towards Shiva, and is represented with very full breasts. Her left hand rests on a female *pisháchah*, above whom is Vishṇu on Garuḍa, with the sectarial mark and a snake tied like a neck-cloth. Above is a group of six figures, two of which are females.

Marriage of Shiva and Párvatí.—Proceeding still to the left of the *Trimurti*, and in a westerly direction, the visitor comes to the compartment representing Shiva's marriage, as Pyke and Moor were the first to discover. Mr. Erskine, however, in mentioning their conjecture, adds, "though, from the most careful inspection of the sculpture, I can perceive nothing to favour the supposition." This remark from so learned an Orientalist, is the more singular, as the position of Párvatí on the right of Shiva would alone go far to prove it to be the delineation of her bridal; it being well known that to stand on the right of her husband, and to eat with him are privileges vouchsafed to a Hindú wife only on her wedding-day. In the corner, at the right of Párvatí, is Brahmá, known by his four faces, sitting and reading the sacred texts suited to the occasion. Above, on Shiva's left, is Vishṇu. Among the attendants on the right of Párvatí is one bearing a vessel, supposed to be filled with sugar-plums, as is the custom still in Bombay on such occasions. Behind the goddess is a priest, who is pushing her forward to overcome her bashfulness.

Birth of Gaṇeshah, Shiva's eldest son.—In the corresponding compartment, to the east and right of the *Trimurti*, Shiva and Párvatí are seated together, with groups of male and female inferior divinities showering down flowers from above, the rock being cut into various shapes to represent the clouds of Kailás, Shiva's heaven. At Shiva's feet is the skeleton figure of Bhṛingi, one of his favourites; and behind Párvatí is a female with a child a-straddle on her left hip. This child, according to Stevenson, is Viná-yaka, or Gaṇesh, though Erskine supposes it to be Kártikeyah. Beneath is Nandi and the tiger on which Párvatí rides, with a *pisháchah* lifting up its leg. Two skeleton Ṛishis, the one on the left holding a basket, may be remarked in the clouds.

Rávaṇah attempting to remove Kailás.—The visitor must now face completely round, and look to the N. instead of the S., and, advancing a few paces, he will come in front of the sixth compartment, which is to the right of the eastern entrance. Here Rávan, the demon king of Lanká, or Ceylon, is attempting to remove Kailás, the heavenly hill of Shiva, to his own kingdom, in order that he may have his tutelary deity always with him, for Rávan was ever a worshipper of Shiva. Rávan has ten heads and arms, and is with his back to the spectator. Shiva is seen in Kailás, with Párvatí on his right, and votaries and Ṛishis in the background. On the left of Shiva, who is represented with eight arms, his third eye, and the crescent on his cap, is Vishṇu on Garuḍa, Gaṇesh, and Bhṛingi, and in the recess is the *Váhana*, or vehicle of Párvatí, a tiger crouched on its paws. Two of Shiva's attendants, on opposite sides of the compartment, have the eye on the forehead, and one has a death's head on his cap, "for," says the Shiv-Gítá, "he who worships me disinterestedly, by knowing me gains my form." The legend runs that Rávan shook Kailás so much, that Párvatí was alarmed, whereupon Shiva pressed down the hill with one of his toes on the head of Rávan, who remained immovable for 10,000 years, till his grandfather, Pulasti, the son of Brahmá, taught him how to propitiate Shiva, and thus effected his release. Rávan afterwards ever remained a worshipper of Shiva. In this tale is depicted the devotion of the aboriginal races to the worship of the destroying god.

Dakṣka's sacrifice destroyed.—The visitor must now cross over to the opposite side, passing the Linga chapel, in order to arrive at the corresponding compartment on the W. to that just described on the E. Here is

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represented the sacrifice of Dakṣha, a legend very famous in Hindú mythology, which is twice depicted at Élúra, and more than once at the Amboli caves in Salsette. Dakṣha, a son of Brahmá, born from the thumb of his right hand for the purpose of peopling the world, had 60 daughters, of whom 27 are the nymphs of the lunar asterisms. Another of them, named Satí or Durgá, married Shiva, and 17 were married to Kasyapa, and were the mothers of all created beings. On one occasion, Dakṣha began a sacrifice according to the ancient Vaidik ritual, and as the gods of the Vedas alone were invited, Shiva and his wife were not asked to attend. Satí went, nevertheless, unbid, and being badly received, threw herself into the fire, whereupon Shiva made his appearance in his most terrific form as *Víra Bhadra*, which manifestation of the god here forms the principal figure of the tableau. He dispersed the gods and other attendants of the sacrifice, and seizing Dakṣha with one hand, decapitated him with another, while in a third he held a cup, into which spouted the blood. The head was hacked to pieces; but when Shiva's wrath was appeased, he put the head of a ram on Dakṣha's body, thus keeping him ever in mind of the power of his decapitator. Víra Bhadra has here eight arms, three of which are occupied in slaughtering Dakṣha, two are stretched up, and three are broken off. The face of the god is distorted with rage, long tusks project on either side of his mouth, and a necklace of human heads passes over his left shoulder and thigh, and returns by his right thigh. On the right of Víra Bhadra is an elephant, around are the gods in attitudes expressive of fear, and above are ten figures, two of which are children. They are seated in devotion round a curious bottle-shaped figure, which is the Lingam, or Phallus, and is exactly over the head of Víra Bhadra. On it is a curious character, which Erskine and Stevenson suppose to be the mystic *Om*, a monosyllable which contains letters from the names of Mahádeo, Viṣhṇu, and Brahmá. The whole group refers to the contest between the followers of the ancient Hindú ritual and the worshippers of Shiva, which latter prevailed.

Bhairava.—Advancing to the entrance of the cave, and still on the same side, the visitor comes to another compartment. Here Shiva appears in his terrific form of Bhairava, which he assumed to outdo the incarnation of Viṣhṇu as Narsinha, the man-lion. Above is a very perfect Gaṇesh with elephant head. Bhairava has eight arms, which are all broken but one. Beneath is Bhṛingi with his skeleton form, and on the right is an attendant with the crescent on his cap, and a skull, from the right eye of which a *cobra* issues. The appearance of conflict is avoided, perhaps in deference to the numerous worshippers of Viṣhṇu.

Shiva as an Ascetic.—If the visitor now turns and advances a little, he will come in front of the last group, which is to the left of the grand entrance. Here Shiva appears as a Yogí, and the figure so much resembles Buddha, that many describers of the cave before Erskine thought it to be that personage. The figure has the remains of two arms, which appear to have rested on his lap. It is seated on a lotus, the stalk of which is supported by two figures below. The Bráhmans detest Buddhism, so it is hardly possible that this can be a figure of the genuine Buddh; but perhaps it is Shiva under the form of Buddh, for there appears to have been some attempt to reconcile the two religions. At the two wings of the Elúra Caves are Buddhistic excavations, a fact which favors the supposition of an attempt to unite the creeds.

So, too, Viṣhṇu is said to have become incarnate in Buddh, to deceive mankind. Brahmá is seen on the right of the principal figure, and Viṣhṇu, on Garuḍa, on the left. There is also a figure riding on an animal, which Erskine conjectures to be a horse. It has lost the head, but has a saddle, saddle cloth, and girth, like those used in Europe. If it be a horse, it is unique in these sculptures.

Supplementary Excavations.—Oppo-

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site the Ling chapel first described in the face of the hill to the W., is a small excavation dedicated to Gaṇesh, who is seated at the S. extremity with a company of Shiva's attendants. At the E. opening is a stair with a few steps, on either side of which is a sculptured lion, leading to a small Ling chapel, in which are no figures. Round the hill, a little to the S., are two other excavations fronting the E. These are also Ling chapels, with *Dwárpáls* sculptured outside. On a hill opposite to the Great Cave, an excavation has been commenced, but without much progress having been made. Diogo de Couto, the Portuguese annalist, in his 8th *Decade*, Book iii., chap. xi., mentions that "a famous stone over the gate (of the Pagoda, as he calls the cave of Elephanta), which had an inscription of large and well-written characters, was sent to the King D. John III.," and that it was lost in Portugal. He also asserts that, in another hill towards the E. of the great Pagoda, there was another Pagoda, which had "a marble porch very curiously executed," as also another in the same hill as the great Pagoda, "about two stone throws to the E.," "the most stupendous work of its size." He adds, that these Pagodas were constructed by a King of Kanaḍa, named Bánásur, and that the Portuguese soldiers did all in their power to destroy them.

Dr. Wilson traces a resemblance between some of the compartments at Elephanta and those at Elúra, particularly in that which represents the marriage of Shiva and Párvatí, and considers the Elephanta cave as of later construction than that at Elúra. He adds that the image of Deví, in the form of a tiger, on the hill above the caves, which is called *Umá-Wágeshwarí*, is mentioned in the 29th chap. of the 1st sec. of the *Sahyádri Khaṇḍ of the Skaṇḍa Puráṇa*. In 1851, a subscription of 2000 Rs. having been raised at Bombay, the earth was cleared from the front of the N. aisle, when two remarkably well-executed leogriffs of porphyritic basalt were discovered. Their counterpart may be seen in the "Dhúmár or Dumar Lená" at Elúra, and the reddish basalt of which they are formed is not found at Elephanta, but is of the same material as that of which the temple of Ahalyá Bái, at the village of Elúra, has been built. In a notice of these caves one is naturally reminded of Goethe's lines :—

Auch diese will ich nicht verschonen,
Die tollen Höhlexcavationen,
Das düstere Troglodytengewühl,
Mit Schnauz' und Rüssel ein albern Spiel
Verrückte Zierath brauerei,
Es ist eine saubere Bauerei.
Nehme sie Niemand zum Exempel,
Die Elephanten—und Fratzen—Tempel!
Mit heiligen Grillen trieben sie Spott,
Man fühlt weder Natur noch Gott—
In Indien möcht 'ich selber leben,
Hätt' es nur keine Steinhauer gegeben.

Mr. Burgess' account, which is the best, was published in Bombay, 1871. There are 5 caves in another part of the island, but the great cave alone is much visited. It is in the W. hill, 250 ft. above high water level. It is hewn out of a hard compact trap rock, which has also been cut away on either side, affording entrances from the E. and W. It bears a strong resemblance in size, plan, and detail to the Dhúmár Lená at Elúra. The entrance faces the N., and over it is a mass of rock overhung by trees and shrubs. The view from the front of the caves, says Mr. Burgess, is one of exceeding beauty. "Any true lover of Nature will feel himself amply rewarded for his trouble by the magnificent views to be here enjoyed." From the front entrance to the back the cave measures 130 ft., and its length from E. to W. is the same. The portions on the 3 open sides are 54 ft. long and 16½ ft. deep; omitting these and the back aisle, the body of the cave is a square of 91 ft., supported by 6 rows of columns with 6 columns in a row. The columns are very massive, and were 26 in number, with 16 half columns; but 8 of the separate pillars have perished, and others are much injured. Neither the floor nor the roof is quite level, so the columns vary from 7 ft. to 15 ft. in height. The principal architectural feature of the caves is the pillars. Mr. Burgess has given a

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drawing of one of the columns, and thus describes it:—"First, a square shaft, about 3 ft. 4 in. each way, rising to nearly half the total height or 8 ft., the upper 16 inches of which is bound about, as it were, by a band of very slight projection; the next 2 inches is octagonal, and on the shoulders thus formed, on all the columns within the *square* of the temple, and on those of the W. porch, sit male figures of *Gaṇesha* or some other *deva*. Above this 7 in. have shallow flutes, 32 in. in the circumference, and the next 6 in. in height is octagonal. From this springs the fluted neck of the column, 3 ft. in length, and diminishing from 3 ft. 1 in. to 2 ft. 9 in., the flutes ending in projecting cusps under a thin beaded torus, and over this a second line of cusps project and curve outwards under a thin fillet. On this again rests the compressed cushion-shaped capital, 1 ft. 9½ in. thick, and projecting about 16 in. beyond the face of the pillar; the middle of this capital is bound by a narrow flat band breaking its 64 flutes. Above is a circular neck 3 in. deep, and then a square plinth of the same width as the base, and about 8 in. deep. This last and the abacus or bracket it supports are plainly enough imitations of wooden details. The bracket slopes away upwards on each side to the architrave in a series of fanciful scrolls, divided or connected by a band over their middle." (Rock Temples of Elephanta, p. 5.)

Hydraulic Dock.—From Elephanta to the Hydraulic Lift Dock at Hog Island is 1¼ m. Hog Island is in reality joined to the main land by swampy ground. Here Captain Sherard Osborne proposed to bring the G. I. P. Railway from Puná, and passengers and goods were to be landed in Bombay by a steam ferry. The object was to save the circuit by Kalyán. There is deep water, about 8 fathoms, close to the Dock. Water is forced by steam power into the hydraulic pillars, and this lifts the girder. There are 36 pillars and 72 lifts. The pressure on a cubic inch is 1 ton 3 cwt. Altogether, 23,000 tons can be lifted. There are sluices in the pontoon by which the water is let out rapidly. The length of the pontoon is 380 ft., inside measurement, and the breadth 85 ft. The pontoon weighs 1600 tons. The engine is of 150-horse power. The pipes of the engine are covered with Gilroy's patent coating, which is a non-conductor. The Lift Dock was constructed in 1868, by Mr. Edwin Clark, and the cost was £350,000, and the money expended has been, up to the present time, uselessly thrown away. Hence to Tháná is 16 m., and the trip may be made by water, and at full moon in fine weather the distance can be crossed most agreeably.

Vihár Lake is 15 m. from Bombay, and the journey can be made in a carriage, or the traveller may go by the G. I. P. Railway to Bhándúp, 16¾ m., leaving Bombay at 8.30 A.M. and reaching Bhándúp at 9.33 A.M. At Bhándúp he must take care to have a pony ready, and he can canter to the Lake in ½ an hour. He will turn to the right after leaving Bhándúp at a sign-post, which is marked 3 m. to Pawé. This Pawé is a village belonging to a Pársí, on the ground around which are 16,000 mango trees, which bring in from 1½ Rs. to 2 Rs. yearly. The estate however has been the subject of a law-suit, and is in much disorder; and the jungle is very thick after leaving Páwe a m. or so. From the gateway called the Darwázah of Pawé, it is 2 m. to the lake, part of which is along a steep height, and in one place is a chasm with only just room for the bullocks of a native gárí to pass. On reaching the lake you cross an embankment 800 ft. long; you then come to the outhouses where the labourers lodge; and beyond that is a curious embankment about 200 ft. long. The great embankment is 30 ft. broad and 30 ft. above the water, to which it slopes down. The water is 75 ft. deep, of which 50 ft. are available for the supply of Bombay and 25 ft. are kept for *settling*, that is, for allowing the mud to be deposited. Fish are numerous, particularly *singára* or "cat-fish." There are also many conger-eels, which grow to 8 or 9 ft. At the end of the embank- a notice

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that after March, 1875, no person is to enter the Municipal banglá without showing a permission from the executive engineer of the municipality. The lake is 2¾ m. long from N. to S., and 2¼ m. broad from E. to W. A delicious cool breeze blows over the lake from the N. It is however a dreadful place for fever, and out of 75 labourers all but 10 died in a few months. There are many teal on the lake, but it is very difficult to get within shot of them, unless it be in the very early morning. Tigers are scarce now, but many have been killed there. One that was shot by Mr. Robertson, C.S., had killed 16 persons. The lake covers 1400 acres, and was made by Mr. Conybeare, C.E., by damming up the Garpúr river. It cost £373,650, and can supply eight million gallons of water a day. As fears had been entertained of a scarcity of water should the supply of rain in any year be unusually small, it was determined to dam up the Tulsí Lake also, which lies to the N. This was done in 1872, at a cost of £40,000, and a pipe has been carried thence to the top of Malabar Hill.

Montpezir Caves. — These caves, properly *Maṇḍapeshwar*, are so near to the Káṅhari Caves that it will be well to take them in the morning and the Káṅhari Caves in the afternoon. The traveller will go to the Grant Road Station and start by the 7.15 A.M. train, local time, for Borwalí Station, 22½ m., which he will reach about 8.30 A.M. He will be careful to write beforehand to the station-master to have 6 Ḳulís ready for him to carry a chair resting on bambús, in which he will sit, and it would be better to have 1 Ḳulí to carry his tiffin-basket. He will take an umbrella with a thickly padded white cover, as the sun is very hot even in the winter months. If he would prefer to ride, he must write beforehand to the station-master for a pony. There is a good clean waiting-room at Borwalí. After leaving the station, proceeding N., the road turns off, at about 200 yds., into the fields to the left. Deep ruts make it rather difficult for the bearers. In about an hour he will reach a ruined Portuguese church, which is roofless, but is substantially built, chiefly of stone. The nave is 100 ft. long from the portal to the steps of the altar, and 17 ft. more from the steps to the rock against which the E. side is built, and 34 ft. broad. There are no aisles. The arch in front of the altar is now 30 ft. high, and when the roof existed must have been about 45 ft. W. of the church, at a distance of 182 ft., is a cross, inscribed at top with I. N. R. I., which stands for Jesus Nazareus Rex Judeæ. Turning round the corner of the church to the N.E. and descending a little, you come to 3 caves hewn out of the rock, which, judging from the pillars, may be of the 9th century. The cave on the E. is 57 ft. 8 in. from N. to S., and 18½ ft. from E. to W. There is no carving inside, but there are 2 pillars in the façade shaped somewhat like the Ionic. Adjoining this cave to the W. is a stone basin for water, of which there is a good supply, said never to fail, and this may be one reason why the Portuguese built here. The cave which adjoins is 27 ft. 3 in. from E. to W., and 14 ft. 9 in. from N. to S. In the W. wall is a group of figures very much mutilated. The principal figure has 4 arms, and is said to be Bhím, but is probably Shiva, with 25 Gaṇas. In the corner of the outside wall is half a door of the church, of teak, with 2 saints carved on it. The 3rd or W. cave is to the N. of the other 2, and is 49 ft. 7 in. from N. to S., and 57 ft. 2 in. from E. to W. At the N. end is a partition with pillars leading to 3 cells, and to the W. are also similar partitions with cells. This cave was converted into a chapel in A.D. 1555. The stone on which the date is inscribed was originally over the entrance door, but has been removed and stuck in the N. part of the E. wall, upside down. The inscription is,—

> Esta Ecclesia fabrico no anno
> Mil quinientos cincuente cinco.

At the S. end of the chapel is a figure of the Virgin, and W. of it a confessional, on which some recent visitors have scrawled their names. The chapel is kept locked, but the key can be ob-

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tained from the priest, who lives ¾ of a m. off. On the W. side of this cave are 4 pillars and 2 pilasters. The pedestal of one of the pilasters appears to have been painted. The pillars have a tapering shaft and an angular capital, which reaches the ceiling, and they and the room are 12 ft. 2 in. high. This cave was probably a Vihára cave in which 10 or 12 hermits lived. At 200 yds. to the S., on an eminence 80 ft. high, is a round tower, which the priest says was a Calvarium. It is 40 ft. high, and has a place for a bell at the top. In the lower part are rooms, now choked with rubbish and bushes, and the tower itself is surrounded by such a thicket as makes it difficult to reach. The staircase is on the outside, and in places there are apparently embrasures for guns. The people about say it was used as a tower of defence. There is a good view from the top over the plain, and about 3 m. off to the E. is the hill in which are the Kánhari Caves. There is a platform at about 25 ft. from the ground, on a line with the entrance into a room 14½ ft. diameter, which forms the top of the tower.

The Cave Temples of Káńhari (Kannari or Kenery).—These caves are all excavated in the face of a single hill in the centre of the island, and about 5 m. from the traveller's banglá at Tháná, which is situate to the N. of the town. Tháná is on the E. coast of the island, opposite the main land, and the caves lie due W. of it. There are 109 of them; but though more numerous, they are pronounced by Mr. Fergusson * to be much less interesting than those at Ajanta, Elúr (Ellora), or Kárlí. The same authority considers this series of caves to be "one of the most modern of the Buddhist series in India, and that the greater part of them were executed by a colony of Buddhists, who may have taken refuge here after being expelled from the continent, and who tried to reproduce the lost Kárlí in their insular retreat." He ranks them as follows:—"Those in the ravine, in the 4th and 5th century A.D.; those on the S. side, under the brow of the hill, with those on each side of the great cave, a century later; then the great cave; and lastly, the unfinished one, which is the first the traveller approaches by the usual route, and which dates about the 9th or 10th century A.D., or is even still more recent." Heber conjectures that the Káńhari caves are older than those of Elephanta, to which he is "not disposed to assign any great degree of antiquity;" but Caunter * speaks of "sixteen or eighteen hundred years, the latest probable date assigned even by Bishop Heber himself to these excavations." However this may be, it is at least certain, to use Heber's words, "the beautiful situation of these caves, their elaborate carving, and their marked connection with Buddh and his religion, render them every way remarkable."

A good account of the Káńhari caves is given by Salt, p. 47, vol. i., Transactions of the Literary Society of Bombay, which is here followed, corrected by Mr. Burgess's account in "Cave Temples of India" just published. This writer speaks of there being no regular road to them, and of its being requisite to clear a way to them through the jungle, the whole of the part of the island where they lie being covered with a thick and almost impenetrable jungle. Most of this jungle, however, has now disappeared. The path is narrow, and winds along the sides of rocks, but it is quite possible to proceed along it in pálkís or on horseback. Most of the surrounding hills are covered with jungle, but the one in which are the caves is nearly bare, its summit being formed by one large rounded mass of compact rock, under which a softer stratum has been washed out by the rains, forming natural caves, which, slightly improved by art, were appropriated as cells. The road which ascends the hill leads to a platform in front of the great arched cave, where are several mounds of masonry. The largest of them was opened by Dr. Bird, and many relics and inscriptions on copper were found. This is the first

* "Rock-cut Temples of India," p. 34.

* "Oriental Annual," p. 273.

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stage of ascent to the caves, which consist of six stories, on the ledges of the mountains, connected with each other by footsteps cut in the rock. The ascent is gradual until within a few hundred yards of the southernmost, when the path becomes steep and rugged, and so closely shaded with shrubs and lofty trees as to conceal every appearance of the caves until actually in front of them. This gives a striking effect to the first which comes in view. Two massive columns, of the same order as those at Elephanta, support a plain solid entablature, above which an oblong square is hollowed out. Within are two ante-rooms, each about 35 ft. broad and 12 ft. deep; and beyond, an unfinished chamber 26 ft. deep. The front screen has three doors, and three windows over them, and the partition between the second ante-room and the inner chamber has likewise three doors, and over the centre one a large open arch, rising nearly to the roof. Salt thinks that the workmen began this cave from the top, and worked downwards. There are here no figures or carvings, and the details are of little interest. Fergusson supposes it to be the latest excavation in the hill, and to date in the 9th or 10th century A.D., or even later.

From this a *vihára*, consisting of a long irregular verandah with cells at the back, extends in a direction from south-west to north-east to the great cave, from which it is divided by a partition, so thin that it has been broken through by some accident. It contains, and this is the chief point of interest, two sanctuaries, in which are *dahgopas*, or solid masses of stone or earth, in the form of a cupola. The most southern of these stands in a recess, the three sides of which are divided into panels, on which are carved one, two, or more figures of Buddha and of Bodhisatwas in various attitudes. Behind the northern dahgopa Buddha is represented on a lion-throne, which rests on a lotus, whose stalk is supported by two boys with hoods like that of the cobra. From the main stem spring two others, on which are two youths with the fans called *chauri*, and one with a lotus-head in his hand. Above are two flying figures, and two of priests below, and a group is thus formed, the fac-simile of which is seen at Kárlí and Ajayantí (Ajunta). One of the *dahgopas* was opened by Dr. Bird, but no relics were found. In digging round the foundation, however, a small earthen pot was discovered, in which was a brass serpent and an image of Buddha of baked earth, inscribed with very minute characters.

The Great Chaitya Cave.—Joining this verandah, in the manner just mentioned, is the *Great Chaitya Cave*, which resembles the great cave at Kárlí; but it is here even still more evident that the centre at least must have been roofed, though the roof could not have extended to the ends, for then it would have cut across the figures of Buddh, 23 ft. high, which occupy both extremities. On the jamb of the entrance to the verandah is an inscription of Gautamiputra II., in the 4th century A.D. The dimensions of the interior are somewhat less than those of Kárlí, the length being 86 ft. 6 in., breadth 39 ft. 10 in.; the length and breadth of the nave, 74 ft. 2 in. and 39 ft. 10 in.; but in front of the cave itself is a portal, and after that a vestibule. In going from the verandah to the *Great Cave*, you pass a small tank. An ascent of five steps leads to the portal, which was once arched or much higher than at present, as is proved by the broken figures on either side. The portal opens into a court, in which are two lofty columns, that on the right surmounted by 4 lions couchant. Its pedestal is cut into panels and supports an image of Buddha, whose head is canopied by five heads of the hooded snake. The left column has 3 dwarf figures on the top, which once, perhaps, supported a wheel. The whole space at the further end of the portico is occupied by the front face of the cave, which is divided by plain columns into three square portals beneath and five open windows above, beyond which is the vestibule. On the right and left of the vestibule, in recesses, are gigantic statues of Buddha.

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23 ft. high. On the leg of the left-hand image are a cross and an inscription in Roman letters, which, according to Dr. Bird, is shown to be more ancient than the times of the Portuguese by the Æthiopic or Arabic term, *Abuk*, "the father," and which, accompanied by the date 78, with a resemblance of the cross, and the letters for *Kal Buddha*, *Buddha Sakya*, may indicate its connection with primitive Christianity, whose spurious doctrines, introduced into India, are supposed by Wilford to have given rise to the æra of Shálivâhana, which dates 78 years after Christ. The court is parted by a screen, over which was once a music gallery, from a vestibule. The interior temple again is parted from the vestibule by a second screen, the figures of which are only remarkable for their miserable execution. Indeed, all the carving and the general execution of this cave are declared by Fergusson to be most slovenly. The pillars that surround the nave are of the same order as those at Kárlí, but much inferior in execution. Six on one side and eleven on the other have capitals ornamented with figures of elephants pouring water from jars on the sacred bo-tree or on dahgopas, and boys with snake heads are also introduced. The remaining fifteen columns are finished as plain octagons. These columns stand at about 5 ft. distance from the sides of the cave, and thus form a narrow aisle on each side of the nave, which terminates in a semicircle; and at this end is a dahgopa 49 ft. in circumference.

Mr. Fergusson is of opinion that this great Chaitya Cave was excavated after the vihára, and that the three dahgopas existing at its threshold are more ancient than the cave itself. As the spot had been regarded as sacred, owing to them, some devotee, he thinks, determined on excavating a great temple behind and between them. There being, however, but thirty feet between them, the court in front of the great cave could only be made of that width, while the great cave itself, in the rear of them, swells to 40 ft. This way of accounting for dimensions that are contrary to all rules of architecture, seems preferable to Mr. Salt's supposition, that the form of the hill occasioned such a plan of construction.

The Darbár Cave.—Proceeding a little to the N.E. from the cave just described, and turning to the right, round an angle of the rock, is a long winding ascent by steps cut in the rock, leading to many smaller caves in a ravine, through which a strong mountain torrent pours in the rainy season. There are ranges of caves at different heights on both sides the ravine, communicating by steps with one another, and above are the remains of a dam erected across the ravine, by which a capacious reservoir was once formed. The first cave on the right hand is the so-called *Darbár Cave*, or "Cave of Audience," the finest vihára of the series, and the only one that can compete in size with those at Ajayantí. It is 96 ft. 6 in. long, and 42 ft. 3 in. deep, exclusive of the cells. The colonnade goes round only three sides, and the sanctuary occupies one intercolumniation of the inner range. It is scarce 9 ft. high, and therefore too low for its other dimensions. The pillars and plan are similar to those of the Viswakarma at Ellora. The verandah has a range of eight plain octagon pillars, with pilasters. Below is another cave, which gives to the Darbár Cave the appearance of having two stories. Immediately opposite is a vast excavation, in which are a few fragments of columns hanging to the roof.

Upper Caves.—Ascending still higher from the platform of the Great Cave, the traveller comes to 20 or 30 excavations, containing nothing of note. Above these again is another series of *viháras*, of which three are very interesting, their walls being entirely covered with figures, finely executed. The general design is Buddha seated on a lotus. Remains of plaster and painting are seen here and there. Mr. Fergusson remarks on the peculiar head-dress of the principal figure in some of the groups, which he had not noticed elsewhere, and observes, also, that this figure is attended by two

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female figures, whereas the true Buddha is always attended by men. On the east side of the hill is a broad, long, and level terrace, commanding a very fine view of the surrounding country.

The inscriptions at Káṅhari have been translated and explained to some extent, and with much learning, by the Rev. Dr. J. Stevenson in the "Journal of the Bombay Asiatic Society," vol. v., No. XVIII., Art. I., for July, 1853. In Bird's "Caves of Western India," also will be found some translations furnished to the author by persons acquainted with Sanskrit; but the most valuable part of the work last named is the notice of discoveries made on opening the dahgopas, etc. The following passage refers to a discovery of great importance made by Dr. Bird :—

"The tope at Káṅhari (Kanari) which was opened by me in 1839, appeared to have been originally twelve or sixteen feet in height, and of a pyramidal shape; but being much dilapidated, formed exteriorly a heap of stones and rubbish. The largest of several, being selected for examination, was penetrated from above to the base, which was built of cut stone. After digging to a level with the ground and clearing away the loose materials, the workmen came to a circular stone, hollow in the centre and covered at the top by a piece of gypsum. This contained two small copper urns, in one of which were a ruby, a pearl, and small piece of gold mixed with ashes. In this urn there was also a small gold box, containing a piece of cloth, and in the other, ashes and a silver box were found. Outside the circular stone there were two copper plates, on which were legible inscriptions in the *Lath* or Cave character. The smaller of the plates had two lines of writing in a character similar to that met with at the entrance of the Ajanta caves; the larger one was inscribed with letters of an earlier date. The last part of the first-mentioned inscription contained the Buddhist creed, as found on the base of the Bauddha image from Tirhut, and on the stone taken from the tope of *Sarnáth*, near Banáras; an excellent commentary on which will be found in Mr. Prinsep's journal for March and April, 1835. The original of the Káṅhari (Kanari) inscription reads,

"'Yé dharma hetu prabhava hetuṅ, teshán Tathágata hyavadat —téshánchа yo nirodha evam vádí Maha Shramaṇa.'

"And may be translated,

"'Whatever meritorious acts proceed from cause, of these the source Tathagata (Buddha) has declared; the opposing principle of these, the great one of golden origin has also demonstrated.'

"This discovery at Káṅhari of the Buddhist *confessio fidei* establishes the Buddha origin of the cave temples of Western India."

The most curious fact of all connected with Káṅhari is the existence there in ancient times of a tooth of Buddha. The cave over which inscription VII. of those mentioned by Stevenson is engraved, is called Sákadatya-leṇa, the "Buddha-tooth Cave," probably because the relic was there temporarily deposited, while the tope, there compared to the pole of the heavens, in which it was finally lodged, was being prepared. The final lodgment (says Dr. Stevenson) of the tooth was doubtless in the tope opened by Dr. Bird, opposite the great temple cave, as appears from the important copper-plate inscription, of which there is a fac-simile in his work. At the foot of this inscription, in very large letters, is written Dáḍhá, "Canine tooth." There was no tooth among the valuables brought to light by Dr. Bird; but Dr. Stevenson thinks there was a secret door or passage to the adytum in which it was contained, for a plate, in a character more modern than that above referred to by five or six centuries, was found with it in the same mound. The same authority therefore supposes that when Buddhists began to be persecuted in India, their priests conveyed the tooth to a place of safety, and he is even of opinion, "that it is not beyond the bounds of probability

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that the Ceylonese tooth, said to have been brought from the other side of India, A.D. 310, may be the identical Káṅhari relic."

Besides the name of Chánakya, the Káṅhari inscriptions record that of Buddaghosha, who is claimed by the inhabitants of Siam and Barmah as their apostle, and who, the Ceylonese affirm, translated into Pálí or compiled the Atthakathá or commentary on the sayings of Buddha. There are also the names of Gautamiputra and Yadnya Shrí-Sát-Karni, two famous sovereigns of the Andhra dynasty mentioned by Pliny, and perhaps that of a third, Balin, first sovereign of the race. Lastly, there has been the name, now obliterated, of one of the Mahákshatrapas, kings, who in the beginning of the Christian era reigned over the country on the Indus and Gujarát, at first as satraps of the Bactrian or Parthian monarchs, but afterwards as independent princes. Dr. Stevenson thinks that in *Dhanuka-Kaṭa*, who is mentioned in No. 7 inscription as an artist, and in No. 11 of Bird's Kárleṅ inscriptions as a Yavan or Greek, we have the name of the principal architect of the excavations, whose Greek name was Xenocrates. The whole subject is worthy the study of orientalists and the continued research of travellers.

Mr. Salt remarks that "there is, perhaps, no spot in the world where the catholic and heathen imagery come so closely in contact as here."

Magathana Caves.—Two miles south by east from Montpezir are the caves of Magathana, which are in a most decayed state, and the entrance overgrown with thick bushes. It seems doubtful whether it would be worth any traveller's while to explore them, a task from which Mr. Salt excused himself.

Jogeshwar Cave.—Six miles to the south of Magathana Caves is that of Jogeshwar, which is two miles N.E. of the village of Jogeshwar, and this again is eight miles to the N. of Máhim, the town at the N.W. point of the island of Bombay. The W. entrance is that now used; but the decorations on the E. side are more carefully executed, and the principal entrance was probably there. Over the sloping path that leads to the W. entrance, a natural arch is formed by the branches of a banyan tree, which, shooting across, have taken root on the other side, and render the approach singularly picturesque. Eight steps lead down to a small ante-room, in which the figures are greatly decayed. A door leads into the great cave, and above this are two figures in the attitude in which Rámah and Sítá are often represented. The great cave is 120 feet square, and 18 feet from the door are 20 pillars of the same order as at Elephanta, forming an inner square. Within, there is a chamber 24 feet square, with doors corresponding to each other on the four sides. This is a temple sacred to Mahádeo. On the walls are the vestiges of many figures. Over the door at the east entrance is a curious design of a monster, with the mouth of a hippopotamus, trunk of an elephant, and a dragon's tail, which appears to vomit forth a sculptured group, representing Rámah and Sítá, supported by Rávaṇ. From this entrance two vestibules lead to three doorways, which again open into the great cave. Over the doorways are some curious designs, as, *e.g.*, over the centre one a figure resembling Buddha, and on one side a hero leaning on a dwarf, who grasps in his hands two enormous snakes that are closely twined round his body. Adjoining the principal cave are several *viháras*. The whole locality used to be much infested by tigers, and Mr. Salt saw the footprints of many of these animals. Mr. Burgess thinks the date of this cave may be the latter half of the 8th century A.D.

Bassin.—To visit this interesting place, which is about 30 m. N. of Bombay, the traveller will leave the Grant Road Station by the B. B. and C. I. Ry. at 7.15 A.M., and will reach Bhaindar Station, 28¼ m., at 9.48 A.M. There is no waiting-room at this station, and the traveller will walk ¼ of a m. over heavy sand to what is called the *bandar*. This bandar is so

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built that at high water one has to scramble on to the wall of rough stones, instead of being able to step into the boat at once. On getting into the boat, for which application must be made beforehand to the station-master, the water is very shoaly in places, and unless one has a steam launch it will take probably 40 minutes to reach the bandar at Bassín, which, as the crow flies, is about 2 m. off. A large fishing village of huts extends due S. from the Fort. The landing is at a jetty, from which the road goes due W. to the Government banglá. The walls of the Fort are even now strong, and are 32½ ft. high in some places, and 26 ft. in others.

The first notice we have of Bassín is in 1532, when the Portuguese ravaged the neighbourhood and burned all the towns between it and Chiklí Tárápur. In 1534 they took Damán, and obliged Sulṭán Bahádur of Gujarát, then hard pressed by the Emperor Humáyún, to cede Bassín in perpetuity, on the 17th of February, 1765. Chimnají Apá, brother of the Peshwá Bájí Ráo I., invested Bassín, and the town surrendered on the 16th of May, after a most desperate resistance, in which the commandant, Silveira de Mineyes, was killed, and 800 of the garrison killed and wounded, while the Maráṭha loss was upwards of 5000. The capitulation was made by Captain de Souza Pereira, and the historian of the Maráṭhas declares that it was the most vigorous siege ever prosecuted by that people, while another authority* says that "no contest had been so glorious for the Indo-Portuguese." By the terms of capitulation, "all the garrison, as well regulars as auxiliaries," were allowed free passage out of the town, "with their arms in order, drums beating and colours flying, also with four pieces of cannon and two mortars." The seventh article declared, "that the Christians who remain voluntarily in the place shall enjoy the liberty of worshipping God in the faith they profess." The English, who might easily have saved the place, but, out of a miserable jealousy, had refused all aid, except 15,000 Rs., for which they took the security of the church plate and some brass guns, which were for the purpose removed from the defences, now made some amends for their gross indifference to the interests of an allied nation. They sent boats with a strong escort to bring off the garrison, permitted them, 800 in number, to remain in Bombay during the monsoon, and advanced 4000 rupees monthly for their support. But the disasters of the gallant Portuguese were not over. On the 29th of September they left Bombay, but, taking the overland route from Cháwal (Choul) to Goa, were attacked by Khem Sáwant with 300 horse and 5000 foot, and, after a furious contest of two hours, routed, with the loss of 200 of their best men.* The remnant escaped to Goa, where the English commodore saw them arrive "with care and grief in their faces." The Portuguese never recovered this blow, and soon afterwards ceded the forts of Cháwal and Maira to the Maráṭhas. On the 13th of November, 1780, General Goddard arrived before Bassín, and on the 28th his first battery opened against it. He had very powerful artillery, and one battery of 20 mortars, which was shortly after opened at the distance of 500 yards, did great execution. The place surrendered on the 11th December, on which day Colonel Hartley, with a covering army of 2000 men defeated the Maráṭha relieving army of upwards of 24,000 men, and killed its distinguished General, Rámchandra Ganesh.

Before reaching the banglá, it will be advisable to turn off S. to a bastion, which has an iron gate with knobs, 16 ft. high. From this a path proceeds through a thick jungle of custard apple trees, mangoes, and the creeper which bears the *ganja* seed used for weights (the *Abrus precatorius*). After 150 yds. the ruined cathedral of Saint Joseph is reached.

* "Bombay Quarterly Review" for July, 1856, No. vii. p. 84.

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There is no roof, but the walls are apparently in good preservation. It is not safe, however, to ascend, as a serious accident happened here some years ago to a climber. The tower is 60 ft. high, and has the following inscription, 2 ft. sq., over the door :— "No Anno de 1601, sendo Arcebispo Primar o Illmo Dom Frei Aleixo de Menezes, e vigario o Pe. Pedro Galao Pereira, se reformou esta Matriz." "In the year 1601, in the time of the most illustrious Primate Archbishop Sr. Dom Frei Aleixo de Menezes, and the Rev. Pedro Galao being Vicar, this Cathedral was rebuilt." In the body of the church, left of the entrance, over which the above inscription is placed, is a large slab with the following inscription in Portuguese :— "To this grave are transferred the bones of Pedro Galao, servant of the Lord, who governed and enlarged this church. He died at Goa on the 19th of March, in the year 1618." This cathedral was built about 1546, when Dom João De Castro was governor, its erection being ordered by Dom João III., King of Portugal. It is referred to by the traveller Gemelli Careri. (See Churchill's "Voyages," p. 192.) The learned J. Gerso da Cunha, in his notes on the history and antiquities of Bassín, calls the slab an oblong black tomb-stone, but there seems some mistake here about the colour. He mentions another tomb-stone, half buried, with the name Antonio de Almeida de Sampano e Sa, at the W. extremity of the nave. At the end of the street, to the left of the Sea Gate, is the ruined doorway of the castle, with the date 1606. There is also a ruined bastion with an inscription, the English of which is, "The 1st Captain who built this fortress was Garcia de Sa, by command of the Governor, Nuno da Cunha, 1536." This is the oldest inscription in Bassín. Bocarro ("Chronista," vol. iii. p. 243) says the captain resided in this bastion, and that in front of the portal was a market, which was the busiest thoroughfare in the city. Behind it are the ruined palaces of the General of the North and the Captain of Bassín. At the end of the street leading from the Sea Gate to the Pillory Yard are the ruins of a large building, thought to be the church and convent of the Augustines. In front is a stylobate with 5 steps, and a portico with 4 pillars, at the back of which appear the royal arms of Portugal. On the entablature and pediment were 2 inscriptions, now removed. Translation of the 1st :—

While the Viceroy Dom Miguel de Noronha, Count of Linhares, was governing the State of India, this Portal was built, on which was placed St. Francis Xavier as Patron of this City, on the 10th of May, 1631.

Translation of the 2nd :—

When Gaspar de Mello de Miranda was Captain of this City, and Gonçalo Coella da Silva, Pero Ferreira, and João Bolo Machado, were aldermen with other officers, this (inscription) was placed in this Portal to St. Xavier, who was chosen Patron in 1631.

The ruins of the factory come next, and then those of the Ambár or Storehouse, and in the garden of the General of the North's Palace are the ruins of the Misericordia, a church with a hospital attached. First comes a large square cloister, the walls of which are most curiously intermixed with massive shoots and roots of the *Ficus Indica* and other trees. The church has a stone front with pillars, and a Maltese cross in the centre. Within are 2 tombstones. On the large one is an inscription, of which the following is the translation :—

The Grave of Po Cabral de Navais and of his son P. Hieronimo Po Cabral and his heirs.

On the second tombstone is—

Sa
Da L. H.
E. D. E.

Opposite the entrance of the church is a mound of stones, on which probably stood a cross, and to the W. is a temple of Shiva with a circular top. The Bull or Nandi is well carved in stone, and was remarked on by Mrs. Heber. Here is a fosse 60 ft. broad and 25 ft. deep, in which is water a few feet deep. Parallel with the temple is the church of N. S. da Vida, one of the oldest in Bassín. Here a sugar refinery was

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established by Mr. Littlewood, which is now abandoned. All the ecclesiastical buildings are near this and between the Citadel and Land gateway. To the right of the church of N. S. da Vida is another church, which was made into a warehouse for the sugar factory. This latter church is probably that of the Hospitallers, and near it are the ruins of a monastery. Further on are seen the ruins of the monastery and church of the Jesuits. The church has a fine arch with columns, of which the shafts are fluted and the capitals Corinthian. Near it are the ruins of a college with the date 1636 over the door. The Jesuits' church and monastery were founded in 1548. St. Xavier visited Bassín 3 times—in 1544, 1548, and again in the same year, when he founded the Jesuit Mission. The Jail is thought to have been near the Captain's palace, but all that remains of it is a slab near the T. B., with an inscription which may be thus translated :—

Pero da Silva being Viceroy,
and Rui Diaz da Cunha, Captain of this
fortress at the City of Bassín, Dom Luiz
d'Athaide, Francesco Perreira
and Alvaro Caelho caused this Jail
to be built, which was completed,
while André Saleme was Captain,
and Antonio Teleo, Tristram . . . .
Aldermen.

The date is gone, but Pero da Silva was Viceroy in 1635 to 1639, during which period the Jail must have been built. The architecture is essentially appropriate to the climate, in marked contrast to the buildings in Bombay. In the nave of the church of the Jesuits are 2 gravestones with these inscriptions :—

Grave of Isabel de Aguiar, widow and notable benefactress of this College.
Died 24 January, 1591.

and

Grave of Dona Filipa da
Fonseca, widow and famous
benefactress of this church, to which
she gave, during her lifetime, all she
possessed. Died on the 20th of July, 1628.

Beyond is the church of S. Antonio, the oldest and one of the largest in Bassín. It dates from the time of Fr. Antonio do Porto, who built 11 churches, converted 10,150 heathen, and destroyed 200 Pagodas. The ruins of the Franciscan church or monastery are remarkable. It was the largest and most important Portuguese church after that of S. Francis at Goa. To it were affiliated the churches of Espirito Santo, Monte Calvario, Madre de Deva, and N. S. da Luz at Agasi in Salsette. The arched ceiling of the principal chapel is tolerably well preserved. The church has 4 lateral chapels, in which are tombstones inscribed as follows :—

[*Translation.*]

I.
H. M. Counsellor, died on the 24th of
August, 1558, and of his wife, Dona
Luiza da Silva and of his heirs.

II.
Here lies Dona Francisca da
Miranda, wife of Manoel de
Melo Perreira, founder of this
Chapel, and her daughter Dona Ines de
Melo, and her grandson Luis de Melo.
She died on the 10th of November, 1606.

III.
Grave of Dona Giomar da Aguiar, widow of Alvaro de Lemos. May he be with God! Died on the 11th of March of 96 (1596). Hers and her son's.

In the third chapel right of the chancel are two tombstones inscribed as follows:—

I.
This tombstone was placed by
Dona Sra de Barredo for her
Interment in the grave of her husband
Antonio Tello de Menezes, who
died on the 26th of October, 1676. This
Grave was purchased by Manoel de
Carvalhar Pereira and his heirs. Our Father.

II.
In the reign of the most high and puissaut
King
D. João de Portugal, III. of the name.
When the Viceroy D. Affonso de Noronha was
governing India,
Son of the Marquis of Villa Real, and when
Francisco
De Sá was captain of this fortress and of the
city
of Bassín. This bastion was founded under
the name of San
Sebastian on the 22nd of February
In the year 1554.

A few yards from this bastion is a tombstone inscribed,—

Here lies the body of . . . Durban, wife of Andrew Durban, Surgeon, who departed this life in .

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There is a cavernous passage towards the riverside, where the air is so mephitic as to extinguish a light. An ancient street, almost parallel to the new high road, leads through the middle of the Fort to the Sea gateway. Fryer, in 1675, says, here were "stately dwellings, graced with covered balconies and large windows two storeys high, with panes of oyster shell, which is the usual glazing among them (the Portuguese) in India, or else latticed." In a wall to the left of the street, near the newly-built cottages for the men who worked at the Sugar Factory, is a slab 5½ ft. long and 2 ft. broad, inscribed as follows :—

[*Translation.*]

These cottages
were built by
Sam Eafoe
Sae * * in the year
1617.

The rest of the inscription is much obliterated. Close by these buildings is the chapel of N. S. da Annunciada, which was under the care of the Augustines. The altar faces the N. There is also an ornamented bath-house built of hard cement. The churches at Bassín, of which the principal have been mentioned, have square towers without spires. The roofs, now fallen, were very steep and covered with tiles. In the Jesuit church there were remains of a handsome ceiling of teak, carved and gilded. The tombs of Don Lorenço, who encountered the Turkish Armada near Diu, and of Alfonso Albuquerque, who first took Goa, are said to have been here. Heber notices the monument of Dona de Souza, dated 1606. The learned Doctor da Cunha of Bombay has lately published a valuable account of Bassín.

ROUTE 1.

BOMBAY TO MÁTHERÁN.

Mátherán.—This word is derived from Máthá, "crest of a hill," and Rán, "wood or forest," it being a jungly hill on the crest of the Ghát̤s. The traveller will proceed to this place by the G. I. P. Railway, S.E. division. This line, which starts from the Fort of Bombay, approaches the B. B. and C. I. Ry. very closely at Parell Station, and continues in near proximity to Dádar Station, and then begins to diverge and crosses from Bombay into Salsette by the causeway at Sion and Kurla, while the B. B. and C. I. crosses to Salsette from Mahim to Bandora. The railways continue to diverge, and from Kalyán Junction Station the G. I. P. turns to the S.E. to go to Puná and Madras, whilst its N.E. division goes on to Náshik and Jabalpúr. On this line 1st and 2nd class return tickets, available for return any day within 2 calendar months, are issued at all stations to all stations throughout the line. Holders of such tickets can break their journey either way as often and as long as they like within the two months, provided they do not travel more than once in the same direction. Coupon or special tickets, 1st and 2nd class, are issued from Bombay or Bykallah Station to Khandálá or Nárel from 1st October to 31st May, and to Puná or Khirkí from 1st June to 30th Sept. for use up or down any time within two months, so that the holders may make 4 journeys each way. These tickets are chargeable as follows :—

Bombay, or Bykallah, to Nárel, 1st class, Rs. 24 ; 2nd class, Rs. 13.
Bombay, or Bykallah, to Khandálá, 1st class, Rs. 40 ; 2nd class, Rs. 20.
Bombay, or Bykallah, to Puná or Khirkí, 1st class, Rs. 60 ; 2nd class, Rs. 30.

Holders of single journey tickets of all classes are allowed one day for every 100 m. or part of 100 m. to break their journey, but the time must not exceed the time occupied by the train plus the 1 day for each 100 m. The

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station master will indorse the ticket "Broke journey at ——." Free luggage is for 1st cl. 1½ mans; 2nd cl. 30 sers. Only small articles, despatch boxes, tiffin baskets, railway wrappers, hat boxes, &c., which go under the passenger's seat, may be taken in the carriage with him, at his own risk. Their weight is counted in the total weight carried for him. The excess luggage is charged at 2 pies per *man* per mile. To be booked, personal luggage must be delivered at least 15 minutes before the train starts. Reserved accommodation may be had on giving previous notice of 6 hours to station masters at Borí bandar or Bykallah, and of 24 hours at other stations. Rates are—

For a Family Carriage .	6	1st Class Fares.
For half a 1st Class ordinary Saloon	4	do. do.
For whole do. . .	8	do. do.
For half a large 1st Class Sleeping Carriage . .	6	do. do.
For the whole of a large 1st Class Sleeping Carriage .	12	do. do.
For the 1st Class compartment of a large Sleeping Composite Carriage .	6	do. do.
For one compartment of a 2nd Class . . .	6	2nd do.
For half 2nd Class . .	10	do. do.
For whole do. . . .	16	do. do.
For the 2nd Class compartment of a large Sleeping Composite Carriage .	10	do. do.
For whole 3rd or 4th Class	40	3rd or 4th do.
For half do. do. .	20	do. do.

For convenience sake the whole of the stations with distances and fares on the S.E. division of the G. I. P. Railway are now given to Raichúr, where the Madras line joins.

DOWN.—SOUTH EASTERN DIVISION.

Dist. from Bombay.	Stations.	Mail Train.	Fares from Bombay. 1st Cl.			2nd Cl.		
Ms.		P.M.	R.	A.	P.	R.	A.	P.
	Bombay . .	2.30						
1	Masjid . . .	—	—	1	—	—	—	9
2¼	Bykallah . .	2.41	—	5	6	—	2	—
3¼	Chinchpokli . .	—	—	—	—	—	—	—
4½	Parell Station .	—	—	—	—	—	—	—
8	Sion . . .	—	—	—	—	—	—	—
9¼	Kurla . . .	—	—	—	—	—	—	—
16¾	Bhándup . .	—	—	—	—	—	—	—
20¾	Thánà . . .	3.16	2	—	—	1	—	—
26¼	Diva . . .	—	—	—	—	—	—	—

DOWN.—SOUTH EASTERN DIVISION.—*cont.*

Dist. from Bombay.	Stations.	Mail Train.	Fares from Bombay. 1st Cl.			2nd Cl.		
Ms.		P.M.	R.	A.	P.	R	A.	P.
33¼	Kalyán Junc. arr.	3.41	3	3	—	1	10	—
	Kalyán Junc. dep.	3.46	—	—	—	—	—	—
42	Badlápur . .	—	—	—	—	—	—	—
48¼	Wangni . . .	—	—	—	—	—	—	—
53½	Nárel, or Neral .	4.28	5	1	—	2	9	—
57¼	Chinchowli .	—	—	—	—	—	—	—
62	Karjat . . arr.	4.45	5	13	—	2	15	—
	Karjat. . dep.	4.50	—	—	—	—	—	—
77	Khandálá . .	6.21	7	7	—	3	11	—
79½	Lanaulí . arr.	6.33	7	8	—	3	12	—
	Lanaulí . dep.	6.39	—	—	—	—	—	—
84½	Karlí . . .	—	—	—	—	—	—	—
89½	Kharkala . .	—	—	—	—	—	—	—
98	Talegáoṅ . .	7.20	9	3	—	4	10	—
109	Chinchwaḍ . .	—	—	—	—	—	—	—
115¼	Khirkí . . .	8. 5	10	14	—	5	7	—
119	Puná . . arr.	8.15	11	3	—	5	9	—
	Puná . dep.	8.55	—	—	—	—	—	—
129½	Loní . . .	9.23	12	3	—	6	2	—
137	Uruli . . .	9.46	12	14	—	6	7	—
145	Yeoat . . .	10. 9	13	10	—	6	13	—
152½	Khedgáoṅ . .	10.32	14	6	—	7	3	—
159	Pátas . . .	10.50	14	15	—	7	7	—
165½	Dhond . . .	11.13	15	9	—	7	13	—
172¼	Borebail . .	11.33	16	4	—	8	2	—
183¼	Diksal and Bhigwan . . arr.	A.M. 12. 0	17	4	—	8	10	—
	Diksal and Bhigwan . dep.	12.10	—	—	—	—	—	—
188¼	Kartruz . .	12.25	17	12	—	8	14	—
195	Pomalwáḍí . .	12.45	18	5	—	9	2	—
212½	Jeur . . .	1.36	20	—	—	10	—	—
222½	Kem . . .	2. 3	20	15	—	10	7	—
233¾	Barsi Road . arr.	2.30	21	15	—	11	—	—
	Barsi Road dep.	2.40	—	—	—	—	—	—
243¾	Madha . .	3. 7	22	14	—	11	7	—
252	Angar . . .	3.29	23	10	—	11	13	—
262¼	Mohol . .	3.55	24	11	—	12	5	—
272¾	Pákni . . .	4.17	25	10	—	12	13	—
282¾	Sholápur . arr.	4.40	26	9	—	13	4	—
	Sholápur dep.	5. 0	—	—	—	—	—	—
291¾	Hudgí . .	5.27	27	6	—	13	11	—
304¾	Karabgáoṅ . .	6. 1	28	10	—	14	5	—
322	Dudní . .	6.45	30	3	—	15	2	—
336¼	Gudur . . .	7.23	31	10	—	15	13	—
352¾	Kalbarga . arr.	8. 3	33	2	—	16	9	—
	Kalbarga dep.	8.13	—	—	—	—	—	—
369¼	Sháhábád . arr.	8.53	34	11	—	17	6	—
	Sháhábád dep.	9.28	—	—	—	—	—	—
376¼	Wáḍí . . .	9.50	35	6	—	17	11	—
384	Nalwár . . .	10.13	36	—	—	18	—	—
399¾	Yádagiri . .	10.55	37	8	—	18	12	—
414¼	Saidápúr Road .	11.34	38	15	—	19	7	—
426¾	Krishná . .	12.12	40	1	—	20	—	—
432¼	Chikságar . .	12.40	40	10	—	20	5	—
442½	Raichúr . .	P.M. 1.10	41	9	—	20	12	—

There is a road for the train over the causeway to Salsette, and another for carriage and foot passengers. The

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traveller having taken his ticket to Nárel, or Neral, will not have occasion to stop anywhere before reaching that station. He will take care to have written to the station master to have a pony or a *tonjon* with 6 men to carry him up the hill. The ascent will take about 1¾ hr. The 1st m. is mostly over level ground, which extends from Nárel to low hills at the foot of the higher hill of Mátherán. The 1st milestone marks an ascent of only 126·70 ft. The *tonjon* is a sort of long chair with poles to carry it by, and seated in it, the traveller is much above the bearers' heads. In the next mile, which rises to 576·13 ft., the road begins to skirt precipices. The 3rd m. brings the altitude to 975·38 ft., and the 4th rises to 1525·07 ft. At the end of the 5th m. the height of 2138·49 ft. is reached. The 6th m. brings the traveller to the plateau on the top of Mátherán Hill, which is 2283·95 ft. above the sea level. The 7th m. reaches 2375·71 ft., and the 8th m. descends to 2109·30 ft. From the 3rd m. the ascent is very steep indeed, but the greater part of the way luxuriant trees clothe the side of the hill, and cloak the precipice. The Alexandra Hotel is near this point where the road first descends. It must be said that the food is not very appetizing. There is an account of the hills by Dr. J. Y. Smith, which may be read by the traveller before proceeding to a personal inspection. The church is 200 yds. from the Alexandra Hotel, and is a neat structure, capable of holding 240 people. Over the Communion-table is a handsome stained-glass window, given by Michael Scott, merchant of Bombay, who obtained great wealth during the cotton famine, but speedily lost it. The church is called St. Paul's, and is in charge of the junior chaplain of Bombay Cathedral, and there is service regularly during the season and at Christmas at 7.30 A.M. and 5.30 P.M. There is a library, the subscription to which is Rs. 5 for the 1st month, 3 for the 2nd, 2 for the 3rd, and so on. There are also grounds for croquet, badminton, and lawn tennis. The charge for conveyance is as follows: for a pálkí or tonjon with 12 bearers between Nárel and Mátherán, including the carriage back of the empty pálkí, Rs. 8; but at night, Rs. 8. 6 ás. For a pálkí or tonjon for a day on the hill, Rs. 3½. Three hours are reckoned for a half day, and the charge is R. 1. 12 a.; for 2 hrs. the charge is R. 1. 8 ás. and for 1 hr. R. 1. 1 a. A pony between Nárel and Mátherán costs Rs. 2, and the same for a day on the hill. A kulí between Nárel and Mátherán costs 5 ás. A pony for a servant between Nárel and Mátherán, or for a day on the hill, costs R. 1. 4 ás. One of the first points to visit is Alexandra Point, which is 8100 ft. or about 1½ m. from the church to the N.E. The view is very beautiful, resembling those from Sydney and Elphinstone Points at Mahábaleshwar. To the right of the traveller as he looks down from Alexandra Point will be seen the old road to Chauk, by which Hugh Poyntz Malet ascended when he discovered Mátherán in 1850. There is a thick belt of primeval forest half way up the mountain through which the road passes. This old road is most difficult and steep. Chauk is a stiflingly hot village about 14 m. N. of Panwell, on the road to Puná, and about 5 m. S.S.W. of Alexandra Point. About 1¾ m. to the left the traveller will see Gharbat Point, from which a long narrow ridge runs tapering down into the low country, and this ridge bounds the view in that direction. The next day should be spent in a visit to Panorama Point, which is to the N.W. of the hotel. The distance is 21,600 ft. or a little over 4 m. The road leads through a thick jungle of beautiful trees, in the branches of which, about 8 or 10 ft. from the ground, will be observed globular masses like fungi about 1 ft. in diameter with leafy projections. These are the nests of black ants, which bite venomously, and their nests are consequently seldom disturbed. About ½ m. from Panorama Point the road comes to a point parallel with a place called Porcupine Point. Here the traveller may, if he pleases, dismount, as there is a precipice to the left of 1000 ft. At 100 yds. from its termination the road goes quite round the brow of the

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peak, and here there is a truly beautiful panoramic view of the country from which the point gets its name. The traveller will have to his left Hart Point and Porcupine Point, the latter called from the number of porcupines which are found there. Far in the distance is Prabal Point, where there is a fort of the same name, which signifies "Mighty." Between Mátherán and Prabal the mountain sinks down abruptly to the plain, forming a huge chasm. Below and in a line with Panorama Point is the Bháo Mallin (or Báwá Malang) Range, 10 m. long, with strange cylindrical or bottle-shaped peaks. Captain George Mackenzie, of the Queen's Royal regt., in his Series of Pen Sketches of the scenery in the Presidency of Bombay, has given views of Chauk, Prabal, and the Bháo Mallin Range.* The huts of Nárel village lie directly below, and beyond them, due N. is the curving line of the G. I. P. Ry.; thus Nárel is seen to be S. of the railway, and Mátherán S. of Nárel. Mátherán is 28 m. due E. of the Fort of Bombay, and Nárel is 30½ m. E. of Mazagáoń and 9 m. N.N.E. of Chauk, which again is 4 m. S. of Kolába Lighthouse. In the evening a ride may be taken to the new *Band* or embankment, which is about 1½ m. N. of the hotel. It is of very hard blue stone, which is quarried on the spot. The embankment is 100 ft. long and 6 ft. broad at top. There are other points which may be visited in the hills, but none equal to those already mentioned. A whole day may be well spent, or even 2 days, in visiting Prabal. The traveller will start from Louisa Point; this point overlooks a majestic cliff, whence, in the rainy season, descends a cataract 100 ft. in width, which bounds into the valley below by a single leap of 1000 ft. Here at times the wind is so strong and gusty, that the cataract seems to struggle against it in dubious conflict, and the water with difficulty seems to force its way through the troubled air. Hence descend 1½ m. to a Thákúr village on the middle plateau. Here guides must be procured. A descent will then be made to the low country by a deep valley or ravine shaped like a V; after 2 m. a watercourse will be reached, and after that several spurs of the mountain must be crossed about 100 ft. high, and so steep as to require great care in crossing them. They taper up to summits which are only a few feet wide. You then come to another middle ground which is very steep and 1600 ft. high; traces of tigers will be seen here. This plateau is 13¼ m. from Mátherán, and must be crossed in a S. direction for 1½ m. to a watercourse which runs at right angles to the first watercourse. You then ascend 2 m. to Prabal plateau, from which precipitous rocks rise to from 600 to 1000 ft. Prabal Fort is 2400 ft. above the sea, but the highest part of the mountain on which it is situated is 4000 ft. From the fort there is a fine view of the Cathedral Rock near Bháo Mallin. At a mile from Prabal Fort is a tank cut in the solid rock, 10 ft. deep, 30 ft. long, and 15 broad. There are other forts and buildings, and the locality has been very little explored. If the traveller has time to stop a few days, he would be sure to have sport with tigers and panthers.

* Bháo Mallin has its name from a Muḥammadan saint, who chose it for his residence. On the summit are the remains of a fort, to which the only means of access was a flight of narrow steps cut, or rather notched, in the rock, with a miserable, shaky wooden banister, quite insecure. This frightful ascent of 200 ft., perpendicular, at the top of a mountain, where a gust might sweep the climber in a moment to destruction, was destroyed by Captain Dickinson, about 60 years ago, by order of Government.

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ROUTE 2.

BOMBAY TO THÁNÁ, KALYÁṆ, AND AMARNÁTH.

Tháná.—It will be seen from the Time Table given in the preceding route that Tháná is 20¾ m. from Bombay, and starting by the train which leaves Bykallah at 6.2 A.M. the traveller will reach Tháná at 7.15 A.M. The town itself presents little attraction to the tourist. The railway to it was first opened on the 16th of April, 1853. In 1320 A.D., 4 Christian companions of the Italian friar, Odoricus, here suffered martyrdom. In April, 1737, it was taken from the Portuguese by the Maráṭhas under the first Bájí Ráo Peshwá, after a gallant defence. At this time the country round Tháná was highly cultivated, and the traveller's eye (see Anderson's "Western India") rested at every half mile on elegant mansions, 2 of which deserve special mention: one, the property of John de Melos, was 3 m. from Tháná; it stood on a sloping eminence, decorated with terraced walks and gardens, and terminating at the water side with a banqueting-house, which was approached by a flight of stone steps. A mile further was Grebondel, the property of Martin Alphonso, said to be "the richest Don on this side Goa." Above rose his fortified mansion and a church of stately architecture. This prosperity was ruined by the Maráṭha irruption and occupation of the island of Sáṣhṭi or Salsette, of which they retained possession till 1774. In that year (see Grant Duff's "History of the Maráṭhas," vol. ii. p. 276) the Portuguese sent a formidable armament from Europe, for the avowed purpose of recovering their lost possessions. This circumstance becoming known to the Government of Bombay, Mr. William Hornby, the Governor, determined to anticipate their enterprise, and seize upon the island for the English. In the beginning of December a force of 620 Europeans, 1000 Sipáhís, and 200 gun laskars, was prepared under General Robert Gordon for the reduction of Tháná. The batteries opened on the 26th of December, and on the night of the 27th an attempt to storm was repulsed, with the loss of 100 Europeans killed and wounded; but next evening a second assault was more successful, when almost all the garrison was put to the sword. The 3rd day of the siege was marked by the loss of Commodore J. Watson, the manner of whose death was most singular. A cannon shot struck the ground close to him and drove the particles into his body. On March 6th, the Peshwá Raghubá, by the treaty of Wasaí (Bassín) ceded the island of Sáṣhṭi (Salsette) in perpetuity. By the convention of Wargáoṅ, concluded in January, 1779, this acquisition with all others was to be restored to the Maráṭhas, but Mr. Hornby disavowed the treaty, and determined at all risks to resist the cession. Whether Tháná was ever really given up does not appear; but if so, it was recovered the next year, when General Goddard captured Bassín. In 1816, Trimbakjí Dánglia, the celebrated minister of Bájí Ráo, the last Peshwá, effected his escape from the fort of Tháná, though guarded by a strong body of European soldiers. The difficulties of this escape were greatly exaggerated all over the Maráṭhí country, and it was compared to that of Shivají from the power of Aurangzíb. The principal agent in this exploit was the Maráṭha horse-keeper in the service of one of the English officers of the garrison, who, passing and re-passing Trimbakjí's cell, as if to exercise his master's horse, sang the information he wished to convey in a careless manner, which disarmed suspicion. Heber,* who had seen Trimbakjí imprisoned in the fort of Chunár, was much interested in this escape, and speaks of it thus—

"The groom's singing was made up of verses like the following:—

Behind the bush the bowmen hide,
The horse beneath the tree,
Where shall I find a knight will ride
The jungle paths with me?

* Vol. ii. p. 8.

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There are five-and-fifty coursers there,
And four-and-fifty men;
When the fifty-fifth shall mount his steed,
The Deckan thrives again.

This might have been a stratagem of the Scottish border, so complete a similarity of character and incident does a resemblance of habit and circumstance produce among mankind." The same writer comments on the "neglected and uncivilized state of Salsette" after it had been so long in the hands of the English. Heber adds that Tháná is chiefly inhabited by Roman Catholic Christians, either converted Hindús or Portuguese, who have become as black as the natives and assume all their habits; he also describes the place as neat and flourishing, and famous for its breed of hogs, and the manner in which the Portuguese inhabitants cure bacon. The church, which he describes as small, but extremely elegant and convenient, was being built when he arrived, and on July the 10th, 1825, it was consecrated by him. The neighbourhood was, from the time of the Bishop's visit till 1844, notorious for its robberies; but rigorous measures being then taken, these disorders were suppressed. Shortly before that date, the English judge having incautiously entered with too few attendants among the large number of prisoners confined in the jail there, was seized, and was within a hair's breadth of being executed by them. The rope was already round his neck when help arrived. The fort of Tháná is now a jail; the wall is 21 ft. high; it has contained 850 persons, but in 1876 there were only 598, of whom 73 were women, who receive no instruction except in weaving. After the age of 45 they are not sent to the Andamans, and a woman above that age in order to go to her son confessed to a crime which she had not committed, and was much distressed to find that she would not be sent there. In the centre are the remains of Bájí Ráo's office, which is to be removed, in order that a central tower may be built.

The 23rd milestone from Bombay is close to the Collector's office at Tháná, and the Vihár Lake is 5½ m. off, so that if the traveller chooses, he may visit that lake from this town. A good view is obtained from the church, which is ascended by 69 steps, and is ¼ m. W. of the fort, and about the same distance from the Collector's house. On the E. side of the church is a garden, well kept, and on the W. the cemetery. There are one or two rather old tombs in the cemetery, as, for instance, that of John Halsey, chief of Salsette, who died March 3rd, 1785; Gregory Page, chief of Salsette, who died in November, 1794, is also buried here, as is Stephen Babington, who died from injuries received at a fire at Wasauli, a neighbouring village. His monument in Bombay Cathedral has been mentioned, the statue being by Chantrey.

Kalyán, 33¼ m. from Bombay. This is a very ancient town, and in early times, no doubt, was the capital of an extensive province. There is good reason to think that a Christian Bishop resided at Kalyán in the beginning of the 6th century A.D. Thus when Cosmos Indicopleustes sailed down the W. coast of India, he found at "Male, where the pepper grows, a regularly ordained clergy, and at Kalliana, a Persian bishop." When the Muḥammadan power extended itself over the Dakhan, the province of Kalyání fell to Aḥmadnagar, but was ceded by that state to Bíjápúr in 1636, and being divided into two, the N. part extending from Bhíwadí to Nágathánah, was placed under a new Governor, who resided at Kalyán. In 1648, Abbají Sondeo, a Bráhman general under Shivají, surprised Kalyán, and was appointed by Shivají Ṣúbahdár of the province. In 1780, the Maráṭhas having cut off the supplies from Bombay and Salsette, which were usually brought to those places from the mainland, and were so necessary to the inhabitants of Bombay, the Government of that place determined to occupy the Koṅkaṇ opposite Tháná as far as the Gháṭs. Accordingly, several posts were seized, and Kalyán amongst them; and here Captain Richard Campbell was placed with a

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garrison. Nána Farnavís forthwith assembled a large force to recover Kalyán, on which he set a high value, and his first operations were very successful. He attacked the English advanced post at the Gháṭs, consisting of 4 European officers, 2 companies of Sipáhís, and some European artillerymen with 3 guns, captured the guns, and killed or made prisoners the whole detachment. He then compelled Ensign Fyfe, the only surviving officer, to write to Captain Campbell that, unless he surrendered, he would put all his prisoners, 26 in number, to death, storm Kalyán, and put all the garrison to the sword. To this Campbell replied (see Grant Duff, vol. i. pp. 139, 141, and vol. ii. p. 414) that, "the Nána was welcome to the town if he could take it," and, after a spirited defence, was relieved by Colonel Hartley, on the 24th of May, just as the Maráṭhas were about to storm. The remains of buildings round Kalyán are very extensive, and Fryer, who visited the place in 1673, "gazed with astonishment on ruins of stately fabrics, and many traces of departed magnificence."

It is especially deserving of notice that the inscriptions at Káṅhari, which are marked XIV. and XV. by Dr. Stevenson in his paper in the Bombay Asiatic Society's Journal for July, 1853, establish the fact that Chánakya, the famous preceptor and prime minister of Chandra-gupta or Sandrocottus, was a native of Kalyán. He is called in the inscriptions Dámila, which signifies Malabarian. The XV. inscription runs thus :—"To the Perfect One. To Dámila, inhabitant of Kalyán, famed throughout the world, and purified, the religious assignation of a cave and cistern in the Kaṅha Hill." It is shown by Wilford in "Asiatic Researches," vol. ix., that Chánakya finished his life as a penitent or religious recluse, and, being a native of Kalyán, he probably retired to the neighbourhood of the Káṅhari caves. It may be fairly conjectured that one of his descendants, becoming a convert ot Buddhism, devoted his property to the excavation of a monument to his great progenitor, and hence the inscriptions. Several other inscriptions will be found in Dr. Stevenson's paper, commemorating the names of natives of Kalyán. Thus the first Prákṛit inscription is by Samidábha, a goldsmith of Kalyán, and the fifth is by Ṛishihala of the same city. Dr. Stevenson infers from the appearance of the letters, that the 15th inscription was engraved shortly after the commencement of the Christian era.

Further testimony to the ancient splendour of Kalyán is found in the Ratan Málá, or "Garland of Jewels," in which the Bráhman Kṛishṇají celebrates the glories of the Solankhí princes. The scene is Kalyán, where Rájá Bhuwar, the Solankhí, reigns, and the time is the year of Vikram 752, A.D. 696.* "The capital city, Kalyán, is filled with the spoils of conquered foes, with camels, horses, cars, elephants. Jewellers, cloth-makers, chariot builders, makers of ornamental vessels, reside there, and the walls of the houses are covered with coloured pictures. Physicians and professors of the mechanical arts abound, as well as those of music, and schools are provided for public education. It is for the sole purpose of comparing the capital city of Ceylon with Kalyán, that the sun remains half the year in the north, and half in the south."

Amarnáth, or *Ambarnáth*, "Immortal Lord," is a village of about 300 inhabitants, which gives name to the district in which the town of Kalyán is situated. The temple of Ambarnáth is in a pretty valley † less than a m. E. of the village of the same name, and 4½ m. S.E. of Kalyán. It stands on the edge of the little river Wadhwán, which, rising near the base of the Malangad or Báwá Malang mountain (called by others Bháo Mallin), flows N. into the Ulás, near Kalyán. That strangely peaked hill rises very near, and every furrow of it is distinct, while its summit seems as thin as a wedge. There is no written or traditional history of the temple. At a

* "Rás Málá," vol. i. p. 26.

† See the "Indian Antiquary" for 1873, vol. iv. p. 316.

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meeting of the Bombay Asiatic Society in 1850, Dr. J. Wilson said that his attention had been called to it by Mr. J. S. Law, C.S., to whom its existence had been reported by Vishṇu Shástri, its first discoverer. Dr. Wilson said it was decidedly a Shaivite temple (see Journal Bombay As. Soc., vol. iii. pt. 2, p. 349). The temple is 87½ ft. long from E. to W., and 68 ft. from N. to S. In a niche on the N. side of the adytum is a Trimurti, or "three-headed Shiva." The figure, from its multiplex and fictitious heads and skeleton legs, is as deformed as can be imagined. It is an object of considerable interest as a specimen of genuine Hindú architecture. The acting-superintendent of the School of Art at Bombay, with a head-moulder and draughtsman, and 8 assistants, visited Ambarnáth on the 14th of November, 1868. They produced 24 drawings, 35 photographs, and 76 moulds, at a cost of Rs. 10,714, and a further sum was required to complete the drawings, copies of which will be found in the "Indian Antiquary." The temple faces W., but the *Maṇḍap* or Hall in front of the shrine has doors to the N. and S. Each door has a porch approached by 4 or 5 steps, and supported by 4 nearly square pillars, of which 2 are attached to the wall. These are most elegant in their proportion and design. The roofs of the porticoes between the lintels are covered by carved slabs with beautiful designs, in which birds and the heads of the lion of the south are introduced. The door from the portico into the temple is richly carved. The body of the temple is 22½ ft. sq., with a lobby inside each door 10½ ft. wide and 5½ deep. The roof of the hall is supported by 4 elaborately carved columns nearly square at base but changing to octagons at about 1 third of the height. The capitals are circular and under square abaci, which are surmounted by square dwarf columns, ending in the usual bracket capitals of the older Hindú works. So rich and varied is the sculpture on these pillars, that no description could give an adequate idea of it. The pediment of the doorway leading into the Vimánah is ornamented above with elephants and lions, and in the centre with figures of Shiva, ascetics, &c.; the jambs have a neat pilaster and 3 figures below, the central one having a big cap and 4 arms and holding up a skull. By the door at the E. end of the hall one descends 9 steps into the shrine, which is 13½ ft. sq. Very few fragments of the original surface of the wall are left. The spire has been ruined, and the light comes in from the roof. The interior of the shrine shows how carefully the long stones of dark basalt were jointed and bedded, mortar not being in use among the Hindús until the Muḥammadan conquest. Like all Hindú temples of the N. style the outside of the building is a series of projecting corners. The base is a series of projecting and receding members, one of the upper ones representing a string of curious horned and bat-like faces; then comes a band with elephants' heads and small human figures; then comes a band with half-goat, half-bat-like faces; then a deeper course with innumerable human figures. A curious belt of beautiful carving runs up each face of the Vimánah. On the inside of the lintel over the N. door of the Maṇḍap an inscription was found in 6 lines with characters of the IXth century, which have been translated by Dr. Bháu Dájí (see Jour. Bomb. As. Soc., vol. ix. p. 220). This inscription gives the date of the building of the temple as Samwat 782 = A.D. 860, in the reign of Mahámaṇḍaléshvara Shrí Mahavânirájadwa.

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ROUTE 3.

BOMBAY TO KHANDÁLÁ AND KÁRLÍ.

Khandálá. — This pretty station is 77 m. from Bombay. After Badlápúr, 42 m., the scenery becomes picturesque. At Karjat, 62 m. the engine is changed for one much more powerful to ascend the Bohr Ghát.* The Ghát begins 1 m. from Karjat. The ascent is 1 in 42, and to prevent destruction in case of the couplings snapping, there are such powerful breaks that a descending train could be soon stopped, with surplus power to spare. The ascent of the Ghát to Lanaulí is 17 m. by rail, and about 15 m. as the crow flies. It is a succession of short tunnels and open spaces, with beautiful views of green valleys and rocky wooded mountain sides, down which in the rains innumerable waterfalls descend. After ascending about 1000 ft. the Flag Staff and T. B. at Khandálá are seen far up on the left, and on the right the level valley from Panwell to Kampúlí. This is a large and very pretty village, with a fine tank and temple to Mahádeo, built by the celebrated Maráṭha Minister, Nánà Farnavís, whose real name was Balájí Janárdhan Bhánu, and who was a Koṅkaṇí Bráhman of the Chitpáwan tribe, a tribe which gave rulers to the Maráṭha empire in the Peshwás, and not improbably produced the celebrated Chánakya. Kampúlí is 23½ m. from Panwell. The scenery is beautiful. At the back of Nánà's Pagoda, the Ghát rises perpendicularly and seems to overhang it; over the lake spreads a magnificent banyan tree, and near it is a grove of mango trees.

Kampúlí is not 200 ft. above the sea, while the Government *banglá*, at Khandálá, the lowest point on the tableland reached by the railway, is 1800. At Lanaulí, the Ghát is 2037 ft. above the sea, and is naturally an abrupt and volcanic scarp, which is the general character of the Sahyádri Range. The heights of the Kasúr, the Málsej, and the Taḷ Ghátṣ, are 2149 ft., 2062 ft. and 1912 ft. respectively. The importance of the Bhor and the Taḷ Ghát may be understood from the fact that, along a range of 220 miles of the Sahyádri Mountains, there are no passes for wheel traffic from Bombay to the interior of the country, but these two. The many so-called Ghátṣ are merely precipitous footpaths for natives, or steep, winding, rugged tracks for pack-bullocks. The Puná and Calcutta road crosses the Bhor Ghát, and the Agra road the Taḷ Ghát. The present road over the Bhor Ghát was constructed 25 years ago, is three miles long, has in that distance about 40 well defined turns, besides curvatures, and leads to a point 150 ft. higher than the Railway arrives at. The first incline for the G. I. Peninsular Railway over this Ghát was laid in 1852, and at its base crossed some low ground on the left of the Ulasa valley, near the village of Pádasdarí, and proceeded along the N. flank of the spur, which projects from the main escarpment near Khandálá. It ascended this mountain side, crossing several spurs of the Songirí Hill, above the village of Newalí, and rose along the upper edge of a basaltic dyke, above the village of Bhír to the *Khiṅd*, or Pass, called Mhau ki Maḷí. It then curved through the Khamní Hill, and reached a natural terrace near the hamlet of Ṭhákúrwáḍá. Thence it ran for two miles to Gambhírnáth, where it crossed two ravines, and ascended to a height called Náth ká Doṅgar, and, passing a deep chasm, entered upon a long level depression in the crest of the ridge. From this an inclined plain of 1 in 20, and 1 mile and ¾ long for stationary engines, was laid along the east of the Shíbí Hill, passing under the mail road below the old temple, and up the mural precipice of the main Ghát to its crest on the rice ground, to the N. of Sir Jamshídjí's *banglá*. Thence the line passed by a tunnel under the said ground to the rice fields on the S. of

* Several derivations have been given for this word: first, from the word Bor, *Zizyphus Jujuba*; second, Drummond (Illustrations of Gram.) derives it from the Bhor River, but gives no etymology for the river's name. There is also Bhor, "dawn," which might refer to sunrise over the mountain.

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the Khandálá Tank, whence it turned into its proper direction, and crossing the mail road about half a mile above Khandálá, ran to the summit of the incline near the village of Tungarlí. Its total length was 13½ miles; its rise was 1796 feet; and its estimated cost £483,900. The difficulties in this plan induced Lord Dalhousie, in 1853, to call for further investigation, and this led to the examination by Mr. Berkley, the Chief Engineer, of the Kasúr, Saolí, Kuraunda, Sáwa, Wágí, Sawasní, Kauní, Bhurúp, Gárdolet, Pimprí, Kumbha, and Tiptátí Gháṭs, none of which were found so eligible as the Bhor Gháṭ. It was proved, for example, that the Kasúr Gháṭ, on the River Andhru, with 1728 feet to be ascended, would require a gradient of 1 in 33 instead of 1 in 40, as at the Bhor Gháṭ, and be, in other respects, greatly more difficult. A new incline up the Bhor Gháṭ was now adopted, and as the works in progress along it are the most stupendous of the kind in the world, they deserve a somewhat detailed notice here. For the first four miles from Pádasdarí to Mhau kí Malí, the route was entirely changed. It now skirted the foot of the spur, and turned its S.W. angle below Songirí Hill to its S. flank, up which it ascends to Mhau kí Malí. By this the gradient was reduced from 1 in 35 to 1 in 50 and 1 in 40. From Khamní Hill to the Khiṅḍ, the course was very slightly altered, but from that point it was entirely changed. This was accomplished by adhering to the side of the great ravine below Khandálá, by sweeping round the W. slope of Shíbí Hill, and by perforating by a long tunnel the lofty projection on which Mr. Adamson's house now stands. Emerging from this tunnel, the altered incline ascends the precipitous escarpment on the left margin of the great Khandálá Ravine. It rises to a new summit near the village and beautiful wood of Lanaulí. Thus the stationary engine plane was dispensed with, but the works in the upper portion were much increased. In 1854–5, improvements were introduced. A reversing station was then carried down across the mail road to the hill opposite to Toll House, and thence ascended along the Battery Hill, recrossed the mail road a second time, traversed the head of the large ravine under the mountain called "the Duke's Nose," entered the tunnel, through the same hill as before, swept round the side of a lateral ravine through Khandálá village, and bisecting the Tank, struck nearly into the original line. The incline, as it is now constructed, is 15 miles 68 chains long; the level of its base is 196 feet above high water mark in Bombay, and of its summit 2027 feet, so that the total elevation surmounted in one lift is 1831 feet. Its average gradient is 1 in 48.

The total length of tunneling is 2535 yards. Short additional tunnels will probably be substituted for the deepest parts of some of the cuttings. There are eight viaducts, of which the dimensions are given in the following list:—

Viaduct			Yds. long.	Ft. high.
No. 1, eight	50 ft.	arches	168	127
2, six	50	,,	128	95
3, four	50	,,	85	74
4, four	50	,,	85	94
5, eight	50	,,	168	139
6, six	40	,,	101	85
7, four	30	,,	52	45
8			101	56

The total quantity of cuttings amounts to 1,623,102 cubic yards. The largest cuttings contain respectively:—

113,000 cubic yards.
72,000 ,,
96,000 ,,
77,000 ,,
75,000 ,,

The greatest depth of cutting is 80 feet. The embankments amount to 1,849,934 cubic yards. The heaviest embankments contain, respectively,—

159,000 cubic yards.
128,000 ,,
139,000 ,,
263,000 ,,
125,000 ,,
209,000 ,,

Their maximum height is 74 ft. There are 18 bridges of various spans, from 7 to 30 ft., and 58 culverts from 2 to 6 ft. span. The estimated cost of this incline was £597,222, or £41,188 a mile, and its completion was

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contracted for in five years from the date of commencement, which expired in February, 1861.

A comparison between the Bhor Ghát and the two most remarkable mountain inclines in Europe is given below:—

Name of Incline.	Length.	Total Ascent.	Average Gradient.	Maximum Gradient.	Sharpest Curves.	Total length of Tunneling
	Miles.	Feet.				Miles.
GIOVI INCLINE . . .	6	889	1 in 36	1 in 29	20 chains radius.	2.55
SEMMERING INCLINE.						
Ascent from Payerback to Semmering . .	13¼	1325	1 in 47	1 in 40	30 curves of 10 chains radius, and 38 curves of 14 C. R.	2.66
Descent from Semmering to Mürzzuschlag . .	8⅓	705	1 in 50	1 in 50		
BHOR GHA'T INCLINE .	15⅞	1831	1 in 48	1 in 37	1 of 15, and 2 of 20 chains radius.	1.44

The Giovi incline is upon the Turin and Genoa Railway, and commences 7¾ miles from Genoa, at a point 295 ft. above the level of the Mediterranean. and ascends the Apennines.

The Semmering incline is upon the Vienna and Trieste Railway, and crosses the Noric Alps at the Pass of that name. It is replete with extensive and extraordinary works. The preliminary operations and study of this incline occupied from 1842 to 1848, a period of six years; it was opened in May, 1854, its construction having taken five and a half years. Upon the Bhor Ghát, about four years were spent in preliminaries, and the works were completed in five years from the date of their commencement.

The beautiful scenery of the mountains, and the remarkable character of the incline, make the passage of the Bhor Ghát one of the most remarkable stages in Indian travel. In consequence of the reversing station, one portion of the incline is nearly parallel to and much above the other, both being, as it were, terraced 1400 ft. directly over the Koṅkaṇ. In some parts the line is one half on rock benching, while the other half consists of a very lofty embankment, sometimes retained by a wall of masonry. In other places, on account of the enormous height, embankment is impossible, and while half the width of the railway is on rock benching, the other half rests on vaulted arches. The viaduct that crosses the Mhau kí Malí Khiṅd is 163 ft. high above the footing, and consists of eight semicircular arches of 50 ft. span. On the whole the traveller will here find much to astonish and delight him.

At 1350 ft. above the sea the train halts for 10 minutes at the reversing station; goods trains halt 20 min.; the halt in both cases being for the engine to go to the other end.

Khandálá.—This beautiful village has for more than 20 years been a favourite retreat for the wealthy inhabitants of Bombay from the distressing heat of the summer months. It presents so many attractions to the tourist and the sportsman that as many days as can be spared may well be given to it. The village itself is large, and, now that the railway is open, must extend rapidly. The second banglá reached is one on the left of the road, built by General Dickenson, of the Bombay Engineers, who did much to make the place known, and to improve the roads. The site of this banglá is well chosen. It overlooks a tremendous ravine, the sheer depth of which is in great part concealed by luxuriant trees. At the bottom winds a small silvery stream. This ravine harbours many wild beasts, and at night tigers, leopards, and bears ascend the steep sides, and are often seen even under the windows of the banglás. The natives, when they get sight of them, raise wild shouts to [illegible] them away;

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and these cries, echoing among the hills, and a knowledge of the purpose for which they are raised, have a not very encouraging effect on the lonely wayfarer. About a quarter of a mile from this stands the traveller's banglá, also on the edge of the ravine; and on the right is a large tank, adjoining which is the banglá of Sir Jamshídjí Jijibhái. Leading past this, to the East, is a road to a magnificent hill called the Duke's Nose, whence is a fine view over the Koṅkaṇ, similar to those at Mátherán, already described. Beyond the tank is the village of Khandálá; and still further on the Kárlí road is the beautiful wood of Lanaulí, where wild boar and other game may be found. A gentleman riding in this direction some years ago came upon a party of seven large wolves, who, however, did not attack or pursue him.

The Waterfall.—Distant from the traveller's banglá about half a mile on the opposite side of the ravine, is a much admired waterfall. To reach it it is necessary to go about a mile and a half in order to get round the head of a watercourse. In doing this the site of a banglá is passed, once the residence of Mountstuart Elphinstone, Governor of Bombay. The foundation alone remains. In the monsoon the distant view of the Fall from the top of the Ghát is very fine. There are then two cataracts, divided into upper and lower by a short interval. The upper cataract has a sheer fall of 300 ft.

The European burial ground is beside the tank, and is rather thickly tenanted. Here is buried Mr. Graham, who was the principal founder of the Botanical Garden at Bombay, and whose researches in the neighbourhood of the Khandálá Ghát were marked with much success.

At the beginning of the present century, the road to Khandálá was very steep and difficult, and infested with wild beasts. Up this road the Duke of Wellington got his reinforcements and supplies when marching on Puná. At Lanaulí, 79½ m. from Bombay, 20 min. are allowed for dinner, for which the charge is Rs. 2 without drinkables. Here is the G. I. P. Railway Company's School and Church, and from this place or from Khandálá the tall precipice called the Duke's Nose, which is about 4 m. off, may be visited. The ascent is by the S. shoulder, and is very steep.

*Kárlí.**—The traveller's next halting place must be Kárlí, where is a traveller's banglá and a barrack for 200 men, with a small village to the right, hid among trees. The celebrated caves are on a hill about two miles to the N. of the banglá.

The following is from Mr. Fergusson's description of the Kárlí cave†:—"The great cave of Kárlí is, without exception, the largest and finest chaitya cave in India, and was excavated at a time when the style was in its greatest purity, and is fortunately the best preserved. Its interior dimensions are 124 ft. 3 in. in total length, 81 ft. 3 in. length of nave. Its breadth from wall to wall is 45 ft. 6 in., while the width of the central aisle is 25 ft. 7 in. The height is only 46 ft. from the floor to the apex. The same writer says, "The building resembles an early Christian church in its arrangements, while all the dimensions are similar to those of the choir of Norwich Cathedral." The nave is separated from the side aisles by 15 columns with octagonal shafts on each side, of good design and workmanship. On the abacus which crowns the capital of each of these are two kneeling elephants, and on each elephant are two seated figures, generally a male and female, with their arms over each other's shoulders; but sometimes two female figures in the same attitude. The sculpture of these is very good, and the effect particularly rich and pleasing. Behind the altar are 7 plain octagonal piers without sculpture, making thus 37 pillars altogether, exclusive of the Lion-pillar in front, which is 16-sided, and is crowned with 4 lions with their hinder parts joined. The chaitya is plain and very similar to that in the large cave at Ajayantí

* Mr. Burgess writes Karlê and Kârlê (see "Cave Temples of India," pp. 218, 219).

† "Rock-cut Temples of India," page 27.

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(Ajunta), but here, fortunately, a part of the wooden umbrella which surmounted it remains. The wooden ribs of the roof, too, remain nearly entire, proving beyond doubt that the roof is not a copy of a masonry arch; and the framed screen, filling up a portion of the great arch in front, like the centering of the arch of a bridge (which it much resembles), still retains the place in which it was originally placed. At some distance in advance of the arched front of this cave is placed a second screen, which exists only here and at the great cave at Salsette, though it might have existed in front of the oldest chaitya caves at Ajayantí (Ajunta). It consists of two plain octagonal columns with pilasters. Over these is a deep plain mass of wall, occupying the place of an entablature, and over this again a superstructure of four dwarf pillars. Except the lower piers, the whole of this has been covered with wooden ornaments; and, by a careful examination and measurement of the various mortices and footings, it might still be possible to make out the greater part of the design. It appears, however, to have consisted of a broad balcony in front of the plain wall, supported by bold wooden brackets from the two piers, and either roofed or having a second balcony above it. No part of the wood, however, exists now, either here or at Salsette. It is more than probable, however, that this was the music gallery or Naḳára Khánah, which we still find existing in front of almost all Jain temples, down even to the present day. Whether the space between this outer and the inner screen was roofed over or not is extremely difficult to decide. To judge from the mortices at Salsette, the space there would seem to have had a roof; but here the evidence is by no means so distinct, though there is certainly nothing to contradict the supposition. There are no traces of painting in this cave, though the inner wall has been plastered, and may have been painted; but the cave is inhabited, and the continued smoke of cooking fires has so blackened its walls that it is impossible to decide the question. Its inhabitants are Shivites, and the cave is considered a temple dedicated to Shiva, the Dahgopa performing the part of a gigantic lingam, which it resembles a good deal. The outer porch is 52 ft. wide and 15 deep. Here originally the fronts of 3 elephants in each end wall supported a frieze ornamented with the rail, but at both ends this 2nd rail has been cut away to introduce figures. Above was a thick quadrantal moulding, and then a rail with small façades of temples, and pairs of figures like those at Kudá 45 m. S. of Bombay, for which see "Cave Temples of India," p. 207. The figures are a man, a woman, and a dwarf.

"It would be of great importance if the age of this cave could be positively fixed; but though that cannot quite be done, it is probably antecedent to the Christian era; and at the same time it cannot possibly have been excavated more than two hundred years before that era. From the Silasthamba (pillar) on the left of the entrance, Colonel Sykes copied an inscription, which Mr. Prinsep deciphered in the sixth volume of the Journal of the Asiatic Society. It merely says, 'This lion pillar is the gift of Ajmitra Ukas, the son of Saha Ravisabhoti;' the character Prinsep thinks that of the first or second century B.C. From its position and import, the inscription appears to be integral, and the column is certainly a part of the original design."

According to a letter from Dr. Bird to Mr. Fergusson, one inscription at Kárlí is "of the 20th year of Datthama Hara, otherwise called Dattagamini, king of Ceylon, B.C. 163." Mr. Fergusson did not see this inscription; and could not tell therefore whether it is integral or not, nor in what character it is written; but thinks that unless other circumstances confirm the identity, dependence ought not to be placed upon the nominal similarity of a king at so great a distance. In his work on "The Caves of Western India," Dr. Bird makes no mention of this inscription. Dr. Stevenson (Bombay Asiatic Society's Journal, vol. 5) gives 70 B.C. as the date of the great cave

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temple at Kárleń,* executed according to this writer by the Emperor Devabhúti, under the care of Xenocrates (Dhanukákaṭá or Dhenukakaṭi). The same authority says that in 326 A.D. the village of Karanja on the Gháṭs was made over to the monks at Kárleń by the two great military commanders, who in the struggles between the regal Satraps and Magadh emperors, had most likely wrested the adjacent territory from the former, and resigned it to the latter. About the same time the Buddha on the left of the entrance, where these inscriptions are found, was probably executed. Dr. Stevenson adds that in A.D. 342 the monastery cave at Kárleń was excavated by a mendicant devotee. But Mr. Thomas ("Prinsep Papers," vol. ii. p. 254) doubts the accuracy of these dates.†

"In disposition and size, and also in detail as far as similarity can be traced between a cave entirely covered with stucco and painted, and one which either never had, or has lost both these ornaments, this cave," says Mr. Fergusson, "is so similar to the two at Ajanta, which I had before placed about this age, and on the front of it there is also the reeded ornament, which is so common at Khandagiri, and only exists there, and in the oldest caves at Ajanta; that from all these circumstances I am inclined to think the above date, 163 B.C. is at least extremely probable, though by no means as a date to be implicitly relied upon."

"It is to this cave more especially," says the same writer, "that the remark applies that I made (p. 6) that the chaitya caves seem at once to have sprung to perfection; for whether we adopt the Mahawanso for our guide, or Ashoka's inscriptions, it is evident that this country, under the name of Maharatthan in the former, and Pitenika in the other, is one of the unconverted countries to which missionaries were sent in the tenth year of Ashoka's reign; and if, therefore, we assume the above date to be at all near the truth, a century had scarcely elapsed between the conversion of the country and the execution of this splendid monument. There is nothing in the Viháras here or elsewhere, which I have placed about the same date, that might not have been elaborated from a natural cavern in that period; but there is a complication of design in this that quite forbids the supposition; and it must either be brought down to a much more modern epoch, or it must be admitted to be a copy of a structural building; and even then but half the difficulty is got over. Was that structural building a temple of the Bráhmans or Buddhists? was it designed or invented since the death of Sakya Sinha? or did it belong to a former religion? and lastly, if we are correct in supposing cave-digging to have commenced only subsequent to Ashoka's reign, why, while the viháras were still so small and so insignificant, was so great a work undertaken in the rock?

"It would be a subject of curious inquiry to know whether the wood work now existing in this cave is that originally put up or not. Accustomed as I had long been to the rapid destruction of everything wooden in India, I was half inclined to be angry when the idea first suggested itself to me; but a calmer survey of the matter has convinced me that it is. Certain it is that it is the original design, for we find it repeated in stone in all the niches of the front, and there is no appearance of change or alteration in any part of the roof. Every part of it is the same as is seen so often repeated in stone in other and more modern caves, and it must, therefore, have been put up by the Buddhists before they were expelled; and if we allow that it has existed 800 or 1000 years, which it certainly has, there is not much greater improbability in its having existed near 2000 years, as I believe to be the case. As far as I could ascertain the wood is teak. Though exposed to the atmosphere, it is protected from the rain, and has no strain upon it but its own weight, as it does not support the roof, though it appears

* This is the form of spelling Kárlí adopted always by Dr. Stevenson.

† Mr. Burgess ("Cave Temples of India," p. 233), says: "We shall probably not be far wrong in placing the excavation of these caves anterior to the Christian era."

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to do so; and the rock seems to have defied the industry of the white ants."

Mr. Fergusson appends to his notice of this "decidedly the finest chaitya cave in India," a general description of the arrangement of such caves. He observes that the disposition of parts is exactly the same as those of the choir of a Gothic round, or polygonal apse cathedral. Across the front there is always a screen with a gallery over it, occupying the place of the rood-loft, on which we now place our organs. In this there are 3 doors; one, the largest, opening to the nave, and one to each of the side aisles. Over the screen the whole front of the cave is open to the air, being one vast window, stilted so as to be more than a semicircle in height, or, generally, of a horse-shoe form. The whole light falls on the dahgopa, which is exactly opposite, in the place of the altar, while the colonnade around and behind is less perfectly lit, the pillars being very close together. To a person standing near the door there appeared nothing behind the dahgopa but "illimitable gloom." The writer abovementioned thinks that a votary was never admitted beyond the colonnade under the front, the rest of the temple being devoted to the priests and the ceremonies, as in China, and in Catholic churches, and he therefore never could see whence the light came, and stood in comparative shade himself, so that the effect was greatly heightened. To the description above given it is only requisite to add that the hill in which the caves are is very steep, and about 600 ft. high from the plain. A huge round cliff like a tower shuts in the view in one direction. The guides call the male and female figures in the portico, *bairágis*, or devotees. The figure on the dahgopa they call Dharma Rájá, the Hindú Minos.

Besides the great cave at Kárlí, there are a number of viháras, but small and very insignificant compared with it; and this, Mr. Fergusson thinks, is a proof of their antiquity. For at first the viháras were mere cells, where, as Fa-hian says, "the Arhats sat to meditate," and as the religion was corrupted, became magnificent halls and temples. Such are the viháras at Ajayantí. The principal vihára at Kárlí is 3 tiers in height. They are plain halls with cells, but without any internal colonnades, and the upper one alone possesses a verandah. The lower fronts have been swept away by great masses of rock which have rolled from above. Near this is a small temple to Bhaváni, with the figure of a tortoise in front of the *murti*, or "image," which is that of a moon-faced female with huge eyes. There is a small village at the foot of the hill, in which the caves are, called Ekvíra, and from this the great cave is sometimes called the Cave of Ekvíra.

Besides the caves, the traveller, while at Kárlí, may also visit the hill forts of Logaṛh and 'Isápúr (see Grant Duff, pp. 13, 14), which are at an elevation of 1200 ft. above the plain, with a sheer scarp of 200 ft. Logaṛh was taken by Malik Aḥmad from the Maráṭhas in 1485 A.D., and by Shivají in 1648, and again by the same chief in 1670. It was here that the widow of Náná Farnavís took refuge from the time of Amrit Ráo's coming to Puná on the 12th November, 1802, to March 15th, 1804, when General Wellesley, according to the proposal of Dhondú Balál Kil'adár, of Logaṛh, guaranteed to her her safety, and an annual pension of 12,000 rupees. Logaṛh was twice taken by the English with little difficulty.

Caves of Bhájá and Beḍsá.—Bhájá is a village 2 m. S. of Kárlí, and Beḍsá is 5½ m. E. of Bhájá. A full account of these places will be found in "Cave Temples of India," pp. 223, 228. The Bhájá Cave dates from 200 B.C. There are 18 excavations, and No. 12 is one of the most interesting in India. Beḍsá dates a little later than Bhájá.

In the Journal of the Bombay Asiat. Soc. for May, 1844, Art. vi., some account is given of these caves by Mr. Westergaard, who writes to Dr. Bird as follows: "I have just returned from a visit to the caves in the neighbourhood of Kárlí, and I am led to suppose that the minor caves at Beḍsá and Bhájá might possibly have escaped your

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notice. I take the liberty to send you a short description with copies of the few inscriptions there; hoping that you will not refuse this small contribution to your most important and interesting work on the Caves of Western India. The caves at Bedsá are situated about 6 m. S.W. from Wargáoń. The plan of the temple resembles Kárlí, but is neither of so great extent, nor so well executed, and appears more modern. It contains a dahgop; and its roof, which is ribbed and supported by 26 octagonal pillars 10 ft. high, seems to have been covered with paintings, which are now, however, so indistinct that nothing can be made out of them. There are 4 pillars about 25 ft. high in front, surmounted by a group of horses, bulls, and elephants. The first pillar supports a horse and a bull, with a male and female rider; the next, 3 elephants and 1 horse, 2 of the elephants having a male and female rider; the 3rd, 3 horses and 1 elephant, a male and female rider being placed on 2 of the horses; and the 4th pillar is surmounted by 2 horses bearing a male and female rider. The hall of instruction, which is of an oval shape, has a vaulted roof, and is situated close to the temple. It contains 11 small cells, and over the door of one of them there is an indistinct and partly defaced inscription, which will be immediately noticed.

"The caves of Bhájá are situated 3 m. S.E. from the village of Kárlí. The principal temple contains a dahgop, but no sculptures, and has its roof supported by 27 plain pillars. Outside there is a group executed in *bas relief*, now much defaced. On both sides of the chapel the hill has been excavated into two stories, corresponding with the height of the temple, and containing the usual halls of instruction, with cells. But the most curious of the sculptures is a collection of 14 dahgops, 5 of which are inside and the others outside the cave. On the first of the latter there is an inscription. The group of horses, bulls, and elephants, on the 4 pillars in front of the arched cave at Bedsá resembles what we find on the Indo-Mithraic coins of the N., and is evidence, were no other proofs procurable, that such belongs to the worship of the sun.

"The first inscription from the Bedsá cave, described as executed over the door of a small cell, may be translated —'By an ascetic of Náshika, resembling the purified Saint (Buddha), the primæval heavenly great one.'

"The second inscription from the same caves, said to be over a well, may be translated—'A righteous gift of a small offering to the moving power (body), the intellectual principle, the cherishing material body, the offspring of Manu, the precious jewel, the supreme heavenly one here."

"The inscription on the first of the 9 dahgopas outside the cave, may be translated—'The resting-places of the preserver dwelling in the elements.' The next inscription from the Bhájá caves is said to be over a well, and may be translated—'The righteous gift of a symbol and vehicle of the purified Saka Saka, the resting-place of the giver.' The last inscription which is given is not quite so distinct as the others. It may be translated—'A gift to the vehicle of Ráddha (the perfect one), the Sugata (Buddha) eternally gone.'"

ROUTE 4.

KÁRLÍ TO PUNÁ.

Wargáoń.—Eight m. to the N.E. of Talegáoń, which is 98 m. from Bombay, is the very large and flourishing village of Wargáoń, celebrated for the defeat of a British force under Lieut.-Col. Cockburn, on the 12th and 13th of January, 1779, and for a disgraceful convention concluded

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there by Mr. Carnac with the Maráṭhas. The history of the affair is briefly thus: The Governor of Bombay, Mr. Hornby, had agreed with the Ex-Peshwá Raghunáth Ráo to place him at Puná (Grant Duff's "Maráṭhas," vol. ii. p. 363) as regent, and sent a force of 3900 men, of whom 591 were Europeans, to carry out the agreement. With this little army went a triumvirate of 2 civil officers and Col. Egerton to direct operations. One of the civilians, Mr. Mostyn, was sent back sick, and died on the 1st of Jan. at Bombay, without ever attending the committee. Mr. Carnac, as president with the casting vote, had now the full power. The force advanced from Panwell to Khandálá, where Lieut.-Col. Cay was killed by a rocket, the enemy's advanced guard having commenced an attack as soon as the troops surmounted the Ghát. At Kárlí, Captain Stewart, a most gallant officer, who, by his conspicuous courage on many occasions, had won from the Maráṭhas the soubriquet of Stewart Phákré, or Stewart the Hero, was killed by a cannon ball. The Maráṭha main army, which was commanded by Náná Farnavís and Mahádájí Sindhia, Hari Pañt Pharke, and Tukojí Holkar, advanced to Talegáoń, but retired on the advance of the British, having first destroyed the village. Col. Egerton now resigned the command to Lieut.-Col. Cockburn, and shortly after, Mr. Carnac becoming alarmed, proposed to retreat. On the night of the 11th of January the heavy guns were thrown into a tank, a quantity of stores were burned, and the retreat commenced. At 2 A.M. the Maráṭhas began an attack, plundered part of the baggage, and shortly after completely surrounded the army. The fiercest onset was made upon the rear-guard, which, but for the heroism of its commander, Captain James Hartley, would have been cut to pieces. Animated by his harangues, the Sipáhís repulsed the enemy till 10 A.M., when Col. Cockburn sent peremptory orders to retreat —orders which would have been fatal had they been obeyed. But they were disregarded, and the troops maintained the contest until a favourable opportunity presented itself of falling back on Wargáoń. The total loss on this day was 352, among whom were 15 European officers, killed and wounded. Col. Cockburn now declared that further retreat was impracticable, and that the army was at the mercy of the Maráṭhas; and this pusillanimous conduct was vainly combated by the gallant Hartley. Mr. Carnac sent Mr. Holmes to make terms with the enemy, and was not ashamed afterwards to declare that he granted the powers to that gentleman, under a *mental reservation* that they were of no validity. The terms agreed upon were that everything should be restored to the Maráṭhas as held by them in 1773; that the committee should send an order to the Bengal column, advancing to their support, to halt; that the English share of Bharúch should be given to Sindhia; and 41,000 rs. to his servants. However, as soon as the committee were safe down the Gháṭs, they broke faith, by countermanding the order to the Bengal troops, though the Maráṭhas held 2 hostages, Mr. Farmer and Lt. Stewart, for the due performance of the treaty. For this disgraceful convention and retreat Col. Egerton, Col. Cockburn, and Mr. Carnac were dismissed the service. It was at Wargáoń that Captain Vaughan of the 15th Madras N. I. and his brother, a cadet, were intercepted by the Maráṭhas after the battle of Khirkí, and, having been "driven forward in the most insulting manner"* to Talegáoń, were there cruelly hanged on a tree on the Puná side of the road.

Chinchwad, "Chinchore."—This village is 109 m. from Bombay, where resides a Bráhman who is worshipped as an incarnate god. The village has a picturesque appearance from the river side.† Above the handsome flight of stone steps which leads to the river Múlá, are many fine trees, but the temple is low and devoid of ornament. Lord Valentia has given an account of his visit to this place in 1804, and Mrs. Grahame of hers on December

* Blacker's "Maráṭha War," p. 71, ed. 1821.
† "Chow-Chow," [illegible] 292.

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19th, 1809,* when she saw the boy who was then Deo or god, "not anyway distinguished from other children, but by an anxious wildness of the eyes, said to be occasioned by the quantity of opium which he is daily made to swallow." Lady Falkland in 1848 visited the place, but did not see the god, who was out on a tour. An account of the origin of this "extraordinary imposture" is given by Col. Sykes in vol. iii. "Trans. Lit. Soc. of Bombay," art. iv. p. 64. About two centuries and a half ago a poor couple obtained the promise of a son to soothe their declining years, from Gaṇpati, the Hindú god of wisdom. The boy was named Morobá, in honour of the god, this being one of his titles. Shortly after his birth the parents moved to Pippalgáoṅ, about 4 m. from Chinchwaḍ, where they died; and Morobá then came to Tátúr close to Chinchwaḍ, and spent 22 years in prayer and pilgrimage. At the end of this time he restored a blind girl to sight, and Shivají, whose career was then commencing, was induced by the fame of this miracle to seek a cure for a disorder of his eyes from the new saint. The cure was effected, and Morobá's name became widely celebrated. He then quitted Tátúr, and took up his residence in a jungle which then covered the site of Chinchwaḍ. Here Gaṇpati appeared to him, and promised him as a reward for his piety to be incarnate in him and his descendants for seven generations. Various miraculous circumstances followed, such as the emerging of a sacred conical stone from the earth close to Morobá, and ended in his being revered as a god. After a long career he buried himself alive in a sitting posture, with a holy book in his hand, and with a strict command that his resting place should never be disturbed. Morobá was succeeded by his son Chintáman Deo, in attestation of whose divinity a second conical stone emerged from the earth. He had 8 wives and 8 sons, and was succeeded by Náráyaṇ Deo, whose fame having reached Dillí, the Emperor 'Alamgir, to test his godship, sent him as an offering a piece of cow's flesh wrapped up in many cloths. On being opened, after Náráyaṇ had sprinkled it with holy water, it was found changed to a bouquet of jessamine flowers; and 'Alamgír was so pleased with the miracle that he presented 8 villages in perpetuity to the god for his support. To Náráyaṇ succeeded Chintáman Deo II.; to him Dharmadhar, and to him Chintáman Deo III., who was followed by Náráyaṇ II. This last brought down a curse upon the family by opening the grave of Morobá, who imprecated childlessness upon the intruder; and, in consequence, Dharmadhar, the son of Náráyaṇ II., died without issue. The Bráhmans, however, were determined to keep alive the deceit, and adopted for the god a distant relative named Sákhári; and as long as the contributions of votaries supply the means of giving monthly dinners to select parties, and annual entertainments to unlimited numbers, as is now the case, the imposture will flourish.

* "Journal of Residence in India," p. 70.

Khirkí (Kirkee).—The next place to stop at is Khirkí, 115¼ m. from Bombay, and only 3¾ m. from Puná. The word Khirkí signifies "a window," but also a sally-port. It is interesting as being the scene of a splendid victory over Bájí Ráo, the last Peshwá. On the 1st of November, 1817, the dispositions of that prince had become so threatening, that Mr. Elphinstone, then Resident at Puná, determined to remove the troops from the cantonment of that place to Khirkí, where, on the 5th, they took up a good position to the east of an eminence, on which stands the village of Khirkí, and where the stores and ammunition were stationed, under the protection of the battalion companies of the 2nd battalion of the 6th Regiment. In the rear of the troops was the river Mulá, and from the S. and W. advanced the masses of the Peshwá's army, amounting to 8000 foot, 18,000 horse, and 14 guns,* besides a reserve of 5000 horse and 2000 foot with the Peshwá, at the sacred

* Grant Duff, vol. iii. p. 427.

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hill of Párbatí. The cantonments at Puná and the Residency at the Saṅgam, on the site of which now stands the Judicial Commissioner's office, had been plundered and burnt on the 1st, as soon as the English troops quitted them. One regiment of Major Ford's brigade was at Dápúrí, and the total strength of the English, even when that joined, was, according to Grant Duff, but 2800 rank and file, of which 800 were Europeans. Colonel Burr, a good and gallant officer, but almost disabled by paralysis, commanded this little army, and formed them, with the Bombay European regiment, a detachment of H.M. 65th, the Resident's escort, and part of the 2nd battalion of the 6th N. I., in the centre; on the right flank, the 2nd battalion of the 1st N. I.; and on the left the 1st battalion of the 7th N. I. Goklá commanded the Peshwá's army, and its advance is compared by Grant Duff, who was an eye-witness, to the rushing tide called the Bhor in the Gulf of Khambáyat. It swept all before it, trampling down the hedges, and fields of standing corn which then covered the plain. Colonel Burr was now informed that Major Ford was advancing with his regiment, the Peshwá's own, from Dápúrí on the W., to join him; and in order to facilitate the junction, he moved the main force to a position about a mile in advance, and to the S.W. of the village of Khiṛkí. The Maráṭha leaders had been tampering for some time with the regiment that was moving from Dápúrí, and they fully expected it would come over, as it was paid by the Peshwá. A strong body of horse, therefore, under Moro Dikshat, the prime minister of the Peshwá, advanced about 4 P.M. upon the Dápúrí battalion, but Major Ford, throwing back his right wing, opened a heavy fire upon the Maráṭhas, both of musketry and from 3 small guns commanded by Captain Thew. A good many Maráṭhas fell, and among them Moro Dikshat, who was struck by a cannon shot in the mouth. It is remarkable that this chief, who was an excellent man and a faithful servant of his prince, had several times endeavoured to persuade Major Ford of the hopeless nature of the contest for the British; and, finding that officer determined to side with his countrymen, had asked for and obtained a promise of protection to his family in case he should fall, engaging to do the same for Major Ford's family in case the Peshwá triumphed. It need scarcely be added that Major Ford faithfully performed his agreement to the children of the gallant Maráṭhá leader. In the meantime, Goklá had organised an attack on the left flank of the English main force, and this was led by a regular battalion commanded by a Portuguese named De Pento; and, after his discomfiture, a select body of 6000 horse, with the Jarí Paṭká, or golden pennon, flying at their head, charged the 7th N. I. as they were pursuing De Pento's men. Goklá's horse was wounded in this charge, and his advance was stopped; but there were other gallant leaders, such as Nárú Pañt Apté and Mahádeo Ráo Rástia; and it was well for the Sipáhís that a swamp in their front checked the charge of the Maráṭhas, whose horsemen rolled headlong over one another in the deep slough. As it was, some cut their way through the Sipáhí battalion; but, instead of turning back, when they might have destroyed the regiment, they rode off to plunder the village of Khiṛkí, whence they were repulsed by a fire of grape. After this charge, the Maráṭhas drew off with a total loss of about 500 men, while that of the English was but 86. On the 13th, General Smith's army arrived from Sirúr, and the Peshwá, after a slight resistance, put his army in full retreat. The most remarkable point in the battle of Khiṛkí is, perhaps, the extraordinary steadiness of Major Ford's regiment under great temptation. In it were upwards of 70 Maráṭhas, yet not a man deserted on the day of battle, though promised vast sums to join their countrymen. After the action, the Maráṭhas, but only the Maráṭhas, joined the enemy, and many of them being subsequently captured, their culpability, such as it was, was very properly ignored, and

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they were set free. A further proof of the fidelity of this corps to its officers must not be overlooked. On crossing the river from Dápúrí it was found impossible to get the guns to move, as the bullocks could not draw them out of the bed of the stream. Captain Thew, commanding the guns, announced this to Captain Lodwick, the brigade major, who immediately ordered the light battalion to take the drag ropes and extricate the guns. The Sipáhís, though men of the highest caste, obeyed this order with the utmost alacrity, much to the surprise of the artillery officer, who fully expected them to mutiny. Upon the whole, it must be admitted that the Dápúrí regiment decided the fate of the day. The officers with it were Major Ford, commanding; Capt. afterwards General Lodwick, brigade major; Lieut. afterwards Colonel Sykes, adjutant; and Captain Thew, commanding the guns.

The railway station at Khirki is 881 yds. N.W. of the church, and the church is 625 yds. N.W. of the Artillery Mess, which has the barracks of the soldiers close by to the N. Khirki is in fact the head-quarters of the Artillery. 800 yds. to the N.E. of the barracks is the Small Arms Ammunition Factory, the enclosure of which is about 600 yds. sq. At 220 yds. to the N.E. of the Factory are the Powder Works, the enclosure of which is 820 yds. long from N. to S. and 410 from E. to W. The existence of this great store of powder so near the barracks of the Artillery is a serious matter, for it is said that if an explosion took place, not a building would be left standing in Khirki; still the traveller may like to visit the Factory and the Works, and if so, he must obtain permission from the Commandant of the Artillery. Christ Church, Khirki, which is in the Artillery lines, was consecrated by Bishop Carr, in 1841, and has seats for 600 persons. It is 150 ft. long from E. to W., and 75 ft. broad at the chancel. There is a brass let into the floor in front of the W. entrance, and over it are 2 Colours. On the brass is inscribed :—

In Commemoration of the Past History of
THE 23RD REGIMENT BOMBAY NATIVE LIGHT INFANTRY,
The above Colours are, by permission,
Placed in this Church.
1870.

There is another handsome brass in front of the reading-desk, to the memory of Captain Arthur Carey, of the R. H. A. This church is remarkable for the handsome tablets erected by regiments to officers and men of their corps, who died during service in India. Thus there is a tablet to 3 officers of the 4th Queen's Own Light Dragoons, who died in Sindh in the Afghán campaign of 1838, and one to 30 officers of the 14th King's Light Dragoons, who died between 1841 and 1859, 25 of whom were killed in action; and another to 90 non-commissioned officers of the same regiment, who died or were killed during the same time. Of these, 3 were killed in action at Rámnagar. There are 2 other tablets to officers of the same regiment, in which, strangely enough, the names are differently spelt. At 120 yds. to the N.E. of the Artillery Mess is St. Vincent de Paul's Roman Catholic Chapel, as it is called in the maps, but which was the Protestant Church until Government gave it over to the Catholics. It is 107½ ft. long and 42 ft. 3 in. broad. One of the most interesting spots at Khirki is Holkar's bridge over the Mulá river, a stream which surrounds Khirki to the S.E. and N. The river is 200 yds. broad at this spot. On the right-hand side as you go to Puná from Khirki is an old English cemetery, and, on the left of the road, about 300 yds. to the N. is the New Burial Ground. After crossing the Mulá, the road passes on the right, the tomb of Khaṅḍe Ráo Holkar, and on the left are the Sappers and Miners' Lines, and to the S. the Dakhan College. In this vicinity the Jamshídjí *Band* and the Fitzgerald Bridge may be visited. The *Band* is thrown across the Mulá river, and on the S. side of it are pretty gardens, in which the band plays. In the New Burial Ground, as yet there are scarcely any tombs. In the Old Cemetery there are not many tombs, though great numbers of Eng-

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lishmen have been buried there without any record; but some inscriptions show the ravages of cholera in 1865. There are also the tombs of several officers of the 14th Royal Hussars and 18th Hussars, 10th Hussars, and other cavalry regiments, and that of Lieut.-Col. Sussex Vane Stephenson of the Scots Fusilier Guards, erected by the officers of the Staff of the C. C. Col. Stephenson died of cholera in 1872.

Dápúrí (Dapoorie).—Before leaving Khiṛkí, a visit may be paid to Dápúrí. The road, which is the great road to Bombay, leads for 2 m. to the N.W., running parallel with the railway. You cross the Mulá river by a long narrow bridge, and see on your left the Fitzgerald Bridge. Dápúrí was for years the residence of the governor, but is now in a wretched state of decay. The name is perhaps a corruption of Indrápúr, "City of Indra," and may be connected with the worship of the God at Chinchwaḍ. It was here that on the banks of the little river Páwaná, "pure stream," a tributary of the Mulá, Captain, afterwards Col. Ford, C.B., built a handsome residence, and expended on it, and on the beautiful gardens surrounding it, no less a sum than 110,000 rs. This officer had long been the assistant of Sir Barry Close, and was, by his interest, appointed to raise and command a brigade of troops, disciplined after the English fashion, for the Peshwá Bájí Ráo. This was in 1812, and the new levies were cantoned at Dápúrí till 1817, when they marched to the aid of Colonel Burr's army at the battle of Khiṛkí, and took a prominent part in the engagement. During his residence at Dápúrí, Major Ford was conspicuous for his hospitality, his house being open to all strangers, and his table maintained in a princely style. He was also the liberal supporter of all charities, and was beloved and respected by the natives as much as any European who ever visited India. It was the declared intention of the Peshwá to spare Major Ford, had he succeeded at the battle of Khiṛkí. Some time after that victory, having attained his Lt.-Colonelcy, he was attacked with fever and died at Bombay. His beautiful residence at Dápúrí was purchased by Sir J. Malcolm for Government for the paltry sum of 10,000 rs. Near it are now the Botanical Gardens. The principal banglá contains some fine reception rooms, and one, in which the Government balls so amusingly described by Lady Falkland * were held, is upwards of 80 ft. long and well proportioned. There are besides several detached banglás.

Puná.—This capital of the Maráṭhas is 119 m. from Bombay, and lies to the S.W. of Khiṛkí. Puná has a pop. according to the census of 1872, of 90,436 persons, and there is generally a large force cantoned there, consisting of three regiments of European infantry, two N.I., and one of light cavalry. The first mention we have of Puná is in the Maráṭha annals of 1599 A.D., when the parganahs of Puná and Súpa were made over to Malájí Bhoṅslé (grandfather of Shivají) by the Niẓám Sháhí Government. In 1750 it became the Maráṭha capital under Bálájí Bájí Ráo. In 1763 it was plundered and destroyed by Niẓám 'Alí, with the Mughul army of Ḥaidarábád in the Dakhan. Here, on the 25th of October, Jeswant Ráo Holkar defeated the combined armies of the Peshwá and Sindhia, and captured all the guns, baggage, and stores of the latter. The city stands in a somewhat treeless plain on the right of the Mútá river, a little before it joins the Mulá. At its extreme S. limit is the hill of Párbatí, so called from a celebrated temple to the goddess Durgá or Párvatí. A few miles to the E. and N.E. are the hills which lead up to the still higher tableland in the direction of Sátárá. The station is the principal one under the British Government in the Dakhan, and is justly a favourite for its salubrity and pleasant climate. There is an aqueduct built by one of the Rástias, a family of great distinction amongst the Maráṭhas. There are also extensive waterworks, constructed by Sir Jamshídjí Jijibhái, which cost upwards of £20,000. Of this sum the

* "Chow-Chow," vol. i. p. 228.

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Pársí baronet contributed £17,500. Lady Falkland* pronounces the view of Puná from the Sangam, or junction of the rivers Mulá and Múṭá, to be "perfectly enchanting." Supposing the traveller to arrive at Puná by the railway, he will find the Royal Family Hotel almost touching the S.E. side of the station. The Puná Hotel, at the corner of Band Gardens and Lothian Road, is about 800 yds. further to the E., in close proximity to the Post-office and St. Paul's Church. The Napier Hotel is in Arsenal Road, and is 400 yds. farther to the S.E. This hotel may be strongly recommended. There is a very good Club at Puná, to which strangers are admitted. It is between the Ordnance Lines and Wodehouse Road, and is called the Club of W. India. Admission is by ballot, and the entrance fee is Rs. 200. There are billiard rooms and a good racquet court. There are also a few apartments which are let to members for residence. Supposing the traveller to be located at any of these hotels, his first visit may be to the Council Hall, which is 200 yds. to the N. of the Puná Hotel. It is 63 ft. long and 20 broad, and is hung with pictures. In the middle of the left end as you enter is a full-length portrait of Sir B. Frere, with one of Khán Bahádur Padamjí Pestanjí on his right. Above is Khán Bahádur Naushirwánjí. Above that again is Lord Napier of Magdala, and on his left Khán Bahádur Pestanjí Sorábjí. These are followed by portraits of Frámji Patel, the Crown Prince of Travankor, Sir Mangaldás Náthubhái, Dr. Bhau Dájí, the Rájá of Kochin, Sir Sálár Jang, the Thákors of Bhaunagar and Morví, and at the end Khaṅḍé Ráo Gáekwáḍ and Lady Frere. Opposite the Council Hall is the office of the *Dakhan Herald*, published three times a week. There is one other paper, the *Puná Observer*, published every other day alternately with the *Dakhan Herald*. The office for it is close to Treacher's Store, and the Pársí Fire Temple. The next visit will be first to the Sassoon Hospital and then to St. Paul's Church, which is 200 yds. S.W. of the Puná Hotel, and is plain inside, but has 4 very handsome stained glass windows over the Communion Table. It was consecrated by Bishop Harding in 1867 There are seats for 230 persons. The number of communicants is unusually large, and among them may be seen Indian women in their native dresses. The Sassoon Hospital is at the end of the Arsenal Road, and is in the English Gothic style. There is accommodation for 150 patients. It was opened in the year 1867. Opposite the hospital are the Collector's Kacherí, the Government Treasury, and the Branch Bank of Bombay. About 250 yds. S. of St. Paul's Church is the Jews' Synagogue. It is a red-brick building with a tower 90 ft. high. It is 90 ft. 9 in. long from the entrance to the Sanctum, which is semicircular, and 10 ft. wide. Here is a handsome curtain with a Bible and 2 hands pointing to it. The hall is 44 ft. 10 in. broad and stands E. and W. On the left, as you enter, is a tablet with this inscription :—

This is the Gate of the Lord,
Into which the Righteous shall enter,
and
This Stone
Is set as a Monument to be a sign
of this
House of Prayer,
called
The Tent of David.
The foundation of which was laid
on the
2nd of November, 1863,
by the late
DAVID SASSOON, ESQ.,
and which was completed under the auspices
of his Sons.
Consecrated, 29th September, 1867.

David Sassoon's tomb adjoins the synagogue, which was built by him. The Mausoleum is 16 ft. 7 in. sq. inside measure, and 28 ft. high. On the W. side is a Hebrew inscription and the Sassoon arms. On the E. side is—

Sacred to the Memory of
DAVID SASSOON,
Born at Baghdád,
Heshwan, 5, 553;
Died at Puná,
Heshwan, 5, 625.
May his soul rest in peace.

* "Chow-Chow," vol. i. p. 265.

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On the S. and N. sides are long Hebrew inscriptions. Close here, adjoining, is Treacher's shop, where all stores can be purchased.

A drive of 1¼ to the S.E. will take the traveller to St. Mary's Church, and on the way he may stop at the Arsenal if he would like to see it, which is about ½ m. from St. Paul's Church. St. Mary's Church is 118 ft. long and 85 ft. 1 in. broad at the chancel. Here are buried many officers of distinction, such as Col. Morris, C.B., of Balaklava celebrity, who died 1858, Lieut. C. A. Stuart, of the Madras Army, who fell mortally wounded 28th of January, 1858, while leading the men of the 4th Niẓám's infantry for the 3rd time against a body of insurgent Bhíls, strongly posted at Mandwáḍá Mallegáoṅ. There are tablets also to 5 officers of the 27th Bombay N.I. and 5 officers of the 8th Royal regt. of Foot, also to Captain Thomas Ramon, who died Nov. 5th, 1815. This tablet says, "That it is to perpetuate his memory in this Christian Temple, designed by his genius and reared by his hand;" but, strange to say, he died and was buried at Mandeir in Kachh, and the tablet was intended for the church at Kaira, of which he was the architect. There is also a tablet to Lieut. J. W. M'Cormack, of H.M.'s 28th, killed at the storming of Beṭ, with 4 N.C. officers and 8 men, Oct. 6th, 1859. Another tablet is to Major Henry C. Teesdale, who fell in front of the Colours of the 25th regt. N.I., when commanding it at the battle of Miání, on the 17th of February, 1843. With him are associated the names of Lieut. C. Lodge, killed in action at Kotru in Kachh Gandáva, on the 1st of December, 1840; of Capt. C. Rebenac; of Ensign Browne, killed by accident at Karáchi, and of 18 other officers of the same regt., one of whom, Col. Robertson, was C.B. and A.D.C. to the Queen. There are also tablets to Lieut. Malcolm G. Shaw, of the 3rd Light Cavalry, who died of sunstroke at the battle of Beawra, and to Lieut. Augustus Charles Frankland, who was killed in Persia at the battle of Khusháb, on the 8th of February, 1857, while gallantly charging the enemy. Remark his motto, "Franke Lande, Franke Mynde," and another to Captains Seton and Peile and 81 N.C. officers and privates of the 1st Bombay Fusileers, who died of cholera at Karáchí in a very brief period; (also on the same tablet) to Capt. Rawlinson, Lieut. A. P. Hunt, and 140 N. C. officers and privates, who died before the return of the regt. to its Presidency; also (on the same tablet) 1st Lieut. W. A. Anderson, who was barbarously murdered at Multán, and to 22 N.C. officers and privates killed during that siege. In this church there are 6 tall round pillars and 2 shorter, faced with polished chunam. There are also 2 sq. pillars on which are tablets. The Baptismal Font is in the S.W. corner of the church, and is surrounded by handsome stained glass windows. St. Mary's was consecrated by Bishop Heber in 1825, and has seats for 900 persons. Close to the church is the United Service Library, in which are about 9000 volumes, of which 800 are biographical works, 700 historical, and 800 works of reference. The monthly subscription is 4 rs. To the E. of St. Mary's Church are the General Parade Ground and Race Course, the latter included in the former, and about 1 m. long. The races are generally run in September. The band-stand is at the S.W. corner, and close to it are the Gymnasium, St. Andrew's Church, and the Masonic Lodge, and to the N. are the Ghorpúrí European Barracks. To the S. are the Wanawrí Barracks. While in this direction, the old cemetery in East Street may be visited, it not being far from St. Paul's Church. This cemetery is not well kept. Observe, first, a handsome stone building with a dome, supported by 6 pillars, and a platform 10 ft. sq. This is evidently the tomb of some one of importance, but there is no inscription. From 7 other tombs in the vicinity the tablets have been removed. Here is the tomb of Major John Snodgrass, of the 16th regt. N.I., who died on the 28th of Dec., 1828. Having been arrested for malpractices in his department, he was said to

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have shot himself, and an inquest was held on the body of an European whose head was too much shattered to admit of recognition. It has been strongly asserted, in more than one quarter, that this officer has since been seen in Europe. Here also is interred Maria Jane Jewsbury, wife of the Rev. W. K. Fletcher. She died Oct. 4th, 1833. The epitaph says, "Endued with genius, her name lives in the literature of Britain."

Another day may be spent in visiting, first of all the Sangam, which has already been referred to. Here is the confluence of the Mútá river flowing from the S. with the Mulá river coming from the N.W. The Sangam is due N. of the old city, and is reached from Khirkí by the Wellesley Bridge, which is 482 ft. long and 28½ ft. broad. It crosses the Mútá river just S. of the Sangam. There is the following inscription—"The original wooden structure named in honour of the victories obtained in the Dakhan by Major-General Arthur Wellesley (afterwards F.M. the Duke of Wellington, K.G.), constructed by Captain Robert Foster, Bombay Engineers, at a cost of Rs. 91,892, and opened in 1830 by the Honourable Major-General Sir John Malcolm, G.C.B., Governor of Bombay, having become decayed and unsafe for traffic, was removed, and the present bridge, designed and constructed by Colonel A. U. H. Finch, R.E., at a cost of Rs. 110,932, was opened to the public in May, 1875; His Excellency the Honourable Sir Philip Wodehouse, K.C.B., Governor and President in Council."

On the right hand, going to Puná from Khirkí, just before you reach the Wellesley Bridge, are the Puná Engineering College and the Judges' Chambers, the latter a long, low building, quite plain inside. Here stood the Presidency of the British Agent, Mountstuart Elphinstone, at the time of the rupture with the last Peshwá, Bájí Ráo. Mr. Elphinstone retired from it to Khirkí before the battle, and the Maráthas plundered the building and pulled it down. The Indians still identify this spot with the Peshwá's rule, and say Bájí Ráo's throne was here, though the Peshwá's actual residence was in the Fort of Puná. The Puná Engineering College is to the W. In front of it, but hidden by some houses, is an old cemetery, the very existence of which had been lost sight of by the Europeans at Puná. It is enclosed by a ruinous wall, broken considerably in one place, the whole enclosure being about 70 ft. into 50 ft. The ground is filthy, and of all the 21 tombs enclosed there, one only has an inscription. It is to Mrs. Caroline Lodwick, who died Jan. 29th, 1819. One or two of the tombs are very large, with domes supported by pillars, and no doubt belonged to persons of distinction. At the W. end of Wellesley Bridge is a path to the left, which leads down to a pretty garden in which there are several temples. The first is 22 ft. 8 broad at base, built of stones averaging 1 yd. long and 1 ft. 5 high, most carefully joined together without mortar. There are stairs to the top of the tower, which is 40 ft. high. The garden is filled with fruit trees, the produce of which goes to some *Gosains* who do not live on the spot. In the middle of the garden is a 2nd temple, nearly as broad but not so high. A 3rd temple at the end of the garden was built by Holkar, who destroyed 2 old temples to build it. All the temples are to Mahádeo, and, though small, are extremely handsome. At 300 yds. from the Engineering College is Sir Albert Sassoon's house, called Garden Reach. It was begun by Col. Wilkins, and carried on by Mr. Rustamjí Jamshídjí Jijibhái, who failed, and then Sir Albert bought it. It was built between 1862 and 1864, and cost £80,000. The gardens are beautiful and stretch almost to the river: 15 gardeners and many labourers are employed in these gardens, in which, besides the principal house, are detached banglás for 3 families. The rooms in the principal house are floored with marble. The floor of the ante-chamber to the dining-room is

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of Carrara marble, and that of the dining-room is of Chinese marble. The dining-room is connected with the house by a long, open gallery, and is 55 ft. long and 20 broad, with a verandah 10 ft. broad on either side. Beside it is an open room, the sides of which are of carved wood, where the family dine during the Feast of Tabernacles. Steps lead from the dining-room into a billiard-room 34 ft. long and 21 broad. You ascend to the drawing-room by stairs, and here is a good marble bust of Garibaldi, with copies in marble of the best Italian statues. In the window are the arms of Rustamjí Jijibháí in stained glass. The drawing-room is 50 ft. long, and has a vestibule, forming part of it, 14 ft. long, so that the total length is 64 ft., and at either end is a terrace paved with marble 31 ft. long by 25 broad. The ceiling is beautifully decorated by Puná artists, in imitation of the ceiling of the ball-room at Government House, called Gaṇesh Khiṅḍ. In the drawing-room is a fine full-length portrait of David Sassoon, Sir Albert's father, who must have been strikingly handsome. A fountain in the garden cost Rs. 40,000, and the water tower, which is 125 ft. high, cost Rs. 100,000. There is a flag-staff tower 100 ft. high. Altogether it is a noble residence, and permission to view it would no doubt be granted on application. From this a drive may be taken of 1¾ m. to the Jamshídjí Band and the Fitzgerald Bridge. The Band is of stone thrown across the Mulá river, and on the S. side of it are pretty gardens of 6 acres, called the Victoria Gardens, in which the band plays, and many Indian ladies promenade. There are 2 flights of steps, 1 of 13 and 1 of 11, down to the water, and at them is the following inscription :—

The Jamshídjí Band Water-works,
Constructed at the suggestion, and carried out
under the auspices of
Sir Jamshídjí Jijibháí, Knight,
of Bombay,
Who munificently contributed the sum of
Rs. 173,050 towards the undertaking,
In which the eminent individual whose name
it bears had in view the noble and philanthropic design of furnishing the inhabitants
of Puná,
A never-failing supply of pure water.
The work was commenced in the Christian
year 1844,
Corresponding with the Shanshai Yezdajird
Era 1214–15, and
Completed in 1850, under the superintendence
Of Captain Thomas, of the Bombay
Engineers.
The total amount of expenses incurred on this
useful and charitable undertaking was
Rs. 257,499.

The view of the Fitzgerald Bridge, with its 27 arches, from the Band ; of the Cascade at the Band, which has a fall of about 8 ft. ; and of the broad stream, 350 yds. wide, above it, on which rowing matches take place, chiefly in August, starting from the Club boat-house on the Puná side of the Band, is very pretty.

The City, during the flourishing times of the Peshwás, probably contained, inclusive of troops, twice as many inhabitants as now. For a native town the streets are wide, and some of the older houses are substantial buildings. It is divided into 7 quarters, named after the days of the week. In the Shanwár quarter, or Saturday division, are the remains of the Peshwá's Castle, called Júnáwáḍá, or "old palace," a large enclosure about 180 yds. sq. It was built by the grandfather of the last Peshwá, and was a grand building till burned down to the first story in 1827. Mrs. Graham, in 1809, speaks of it as surrounded by "high, thick walls, with four large towers" (Journ. p. 78), there being but one entrance through a high pointed arch, on each side of which is a tower. The massive walls still remain. In front is an open space, where a market for vegetables is held. About 110 yds. to the N. is a stone bridge, over which a road leads to the village of Bamburda and the Sangam. The doors are very large, and covered with iron spikes. Above the gateway is a small balcony supported on pillars. Here is the terrace from which, on the morning of the 25th October, 1795,* the young Peshwá, Mhádu Ráo, threw himself, and died two days afterwards of the

* Grant Duff, vol. iii. p. 126.

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njuries he received in the fall. On the 22nd he had shown himself to his troops, who passed before him in thousands, a sea of horsemen. It was the festival of the Dasahrá, and on this occasion that national *fête* of the Maráṭhas was conducted with unusual splendour. In the evening the young Peshwá received his great chiefs, and the ambassadors of foreign courts, in his accustomed manner; but the restraints imposed upon him by his minister, Náná Farnavís, had stung him to the quick, and he was then meditating the act of self-destruction, which, three days after, he accomplished. Here, too, on the 30th of August, 1773, Náráyan Ráo, at the age of eighteen, after he had been but nine months Peshwá, was savagely murdered, by Somar Singh and Traliyá Powar, two of his guard. The unfortunate youth had confined his uncle, Raghunáth Ráo, in an apartment of the palace, and Raghunáth had commissioned these two assassins to seize the young Peshwá, and thus bring about his own release. But the vindictive Ánandí Báí, the wife of Raghunáth, secretly altered the word "seize" to "kill," and, in obedience to the mandate, Somar Sing forced his victim even from his uncle's arms, to which he had fled for refuge, and stabbed him, killing with the same blow a faithful servant who had cast himself on his body.

Not far from this castle is a street in which, under the Peshwás, offenders were executed by being trampled to death by elephants. One of the most memorable of these executions, on account of the princely rank of the sufferer, was that of Wittojí Holkar, brother of that Jeswant Ráo Holkar who, the same year, won the battle of Puná. The last of the Peshwás, Bájí Ráo, beheld the agonies of the victim from a window of his palace, where, on the morning of the 1st of April, 1800, he took his seat with his favourite Bálají Kunjar, in order to glut his eyes with the revolting sight. In the "Wednesday" quarter of the city, in the Wishrám Bágh to the S., is another palace called the Budhwár, or "Wednesday." Here are now public offices and an English school for the natives. This school has been amalgamated with the Sanskṛit College, which was, in 1821, established for the study of the ancient literature of the country. This also has been injured by fire. In the same quarter is the quondam residence of Náná Farnavís, a shabby mansion with a small court-yard and fountain, and many small dark rooms and dingy passages. On the outskirts of the town is a very large Jain temple with Chinese-looking ornaments. "In a small room,* with a ceiling, walls, and pillars painted red and green, and all the quaint ornaments carved and painted the same colour, there is a small square cage with bars in which are two marble elephants, and on each side a little white marble goat."

Párvatí.—A visit to Párvatí is indispensable. The hill, with its temples, is situated at the extreme S. of the town, and the road to Sinhgaṛh passes a little to the N. of it. On the way to it, at no great distance, is the little village of Bambúra, where, in former times, a huge gun was fired every evening as a Maráṭha Curfew, to warn honest folk to keep within their houses. On one occasion several Bráhmans, disregarding this warning, remained out till late and were locked up by the police, on which the people insisted on the superintendent of police being given up to them, and stoned him to death, though he had not even been informed that the Bráhmans had been arrested by his satellites. The Hírá Bágh, or "Diamond Garden," is also passed on the road. There is a cemetery here, very well kept and shaded with trees. Here is interred the celebrated African traveller, Sir William Cornwallis Harris, Major in the Bombay Engineers, who died October 9th, 1848. He was the author of "Wild Sports in the West," and the "Highlands of Ethiopia." In the Presbyterian cemetery, which adjoins to the E., are 2 very handsome monuments of beautiful polished granite, brought

* Lady Falkland's "Chow-Chow," vol. i. p. 276.

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from Scotland: one is to the wife of Thomas Blaney; it is an obelisk, the shaft of which is 11 ft. high; the other is to the wife of Mr. Jolley, Harbour-master of Bombay, and is a granite column 8 ft. 8 in. high. The Hírá Bágh, with its lake and island, and the Villa of the Peshwás, Mosque, and temples, is a charming place for a picnic. Lord Valentia mentions it in his account of a visit to the Peshwá in 1804. The temple at Párvatí was built by the Peshwá Bálají Bájí Ráo, who reigned from 1740 A.D. to June, 1761. He never recovered the shock of the fatal Maráṭha defeat at Pánipat. "He slowly retraced his steps towards Puná from the Nirbadá, but his faculties were much impaired. A rapid decay of the constitution ensued, and he expired in the end of June at the temple of Párvatí, a conspicuous building erected by him in the S. environs of Puná." (Grant Duff, vol. ii. p. 157.) The temple is said to have been built in honour of the Rájá of Sátárá. In order to reach the place of ascent, which is on the E. side, the Khadakwasla canal must be passed. This canal comes from the great reservoir 10 m. to the S. of Puná. Here the water runs from the top of an aqueduct, which forms a bridge here, under which you must pass, though the ground is excessively filthy all around. You then ascend 62 steps, each of which has a long slant beyond it of from 10 to 35 ft., and this brings you to a flight of 34 small steps, which lead to the Court of the temple. At each corner of this court are smaller shrines to Surya, 'the Sun,' Viṣhṇu, Kartikeya, the Hindú Mars, and Durgá. The principal temple is to Párvatí, the wife of Shiva, so called from Parvat, "a mountain." She is said to be the daughter of the Himálya. Ascending 16 narrow steps you mount on the wall, from which is a fine and extensive view over Puná and Khirkí. From the bastion on which you sit to the ground outside is 41 ft., but this ground is a considerable height above the plain. The view ranges over Párvatí Tank to the E. by N., and Párvatí village S. of the tank over the Hírá Bágh to St. Mary's Church and the Jews' Synagogue far to the N.E. A small banglá on the bank of the tank is noted as the place where a civilian shot himself. The chief Bráhman at Párvatí speaks English quite fluently. He will expect a donation of 2 rs. or so for the benefit of the temple, and the numerous blind persons who frequent the hill will not be satisfied without receiving alms. To the W. of the hill is a ruined palace of the Peshwás, which was struck by lightning in 1817, the year of Bájí Ráo's overthrow by the British, and destroyed as a residence. In the temple, it should be said, is a silver image of Shiva, with images of Párvatí and Gaṇesh, said to be of gold, seated on his knees. The temple was built in 1749, and cost £100,000. During the Diwálí the temple is lighted up in a beautiful manner. On the N.W. side is a picturesque Moorish-looking window, whence it is said Bájí Ráo watched the defeat of his troops at Khirkí. At the foot of the hill is a square field, which, in the time of the Peshwás, was inclosed by high brick walls. Here at the end of the rains, about the time of the Dasahra, gifts in money were presented to all Bráhmans. In order to prevent the holy men from receiving more than their share, they were passed into this inclosure, at the gate of which stood a vast cauldron filled with red pigment. Each as he entered was marked with this, and nothing was given till all had gone in. They were then let out one by one, and 3, 4, or 5 rs. were given to each. On one occasion the Peshwá is said to have lavished away £60,000 in this manner.

Gaṇesh Khiṅḍ.—Another indispensable and pleasant drive is to the Government House at Puná, called Gaṇesh Khiṅḍ. Khiṅḍ signifies a cleft or narrow pass between hills, and Gaṇesh is the God of Wisdom and Son of Shiva. To arrive at it you pass along a road which leads from the city across the Múṭá and enters the Gaṇesh Khiṅḍ road S. of the Engineer College and close to it. The house is to the N.W. of Párvatí, stands on slightly rising ground, and is about 3 m. from Puná

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City, which is shut out from view by hills, though Párvatí is very distinctly seen. At present the grounds surrounding the house, although planted with young trees, are too bare; but some years hence, when the trees are grown, the approach will be pretty enough. The house looks like a modern French château. There is a tall slim tower 80 ft. high and a façade with 2 porches, which do not correspond. To describe the residence in a single line, it is an English gentleman's country house with exceptionally fine reception rooms. The lines for the Body-guard are within the grounds, 1 m. from the house to the S.W. There is a tank also in the same direction between the lines and the house. The rooms on the ground-floor are as follows:—from W. to E. a hall, which is entered through a small porch, and which leads to a drawing-room 81 ft. from W. to E. and 30 ft. from S. to N. There are 2 magnificent chandeliers here, and a gallery for the orchestra. E. of the hall is the Darbár room, which is 31 ft. 9 in. from W. to E., and 23 ft. from S. to N. N. of this and E. of the drawing-room is a flower gallery or garden corridor 90 ft. long from W. to E., and E. of the darbár room is, first of all, a dining-room 59 ft. from W. to E. by 29 ft. from S. to N. This forms the W. division of the house. The central division comes next, and is entered by a carriage porch 30 ft. 6 in. from W. to E. and 19 ft. 3 in. from N. to S. By this a loggia is entered 17 ft. 8 in. from W. to E., and 10 ft. 6 in. from S. to N. This opens into a cortile 27 ft. 8 in. from W. to E., and beyond this to the N. is the billiard-room, with a pavement of encaustic tiles and lighted with 6 elegant chandeliers. This saloon is the same length from W. to E. as the cortile, but is broader; beyond it to the N. are several small rooms. E. of the centre division is, first of all, a dark room, then a corridor 49 ft. 4 in. by 29 ft. 8 in., and beyond that again to the E. is a drawing-room 39 ft. 6 in. from S. to N. Above are the bedrooms, reached by a very handsome staircase, the woodwork of which is very beautiful. Outside the building, to the N., are the stables and servants' rooms. From the top of the tower there is a fine view. Khirkí, with its powder-works, and the Dakhan College are seen to the N., and Párvatí to the S.E.

SIGHTS IN THE VICINITY OF PUNÁ.

Siṅhgaṛh.—This is a place very famous in Maráṭha annals, and very interesting on account of scenery as well as historic recollections. It is distant from Puná about 12 m. S.W. and is thus described by Grant Duff, vol. i. p. 241, where he speaks of its astonishing capture by the renowned Tánají Málusré, in February, 1670:—"Siṅhgaṛh is situated on the E. side of the great Sahyádri range, near the point at which the Purandar Hills branch off into the Dakhan. With these hills it communicates only on the E. and W. by very high narrow ridges, while on the S. and N. it has the appearance of a rugged isolated mountain, with an ascent of ½ m., in many parts nearly perpendicular. After arriving at this height there is an immense craggy precipice of black rock upwards of 40 ft. high, and surmounting the whole there is a strong stone wall with towers. The fort is of a triangular shape, its interior upwards of 2 m. in circumference, and the exterior presents, on all sides, the stupendous barrier already mentioned, so that, except by the gates, entrance seems impossible. From the summit, when the atmosphere is clear, is seen to the E. the narrow and beautiful valley of the Nírá; to the N. a great plain, in the forepart of which Puná, where Shivají passed his youth, is a conspicuous object. To the S. and W. appear boundless masses of mountains lost in the blue clouds, or mingled by distance with the sky. In that quarter lies Raigaṛh, from which place, directed by Tánají Málusré, the thousand Máwaḷís, prepared for the attempt on Siṅhgaṛh, set out by different paths, known only to themselves, which led them to unite near the fortress, according to the words of the Maráṭha

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MS., 'on the 9th night of the dark half of the moon, in the month Mágh.' Tánají divided his men; one half remained at a little distance, with orders to advance if necessary, and the other half lodged themselves undiscovered at the foot of the rock. Choosing a part most difficult of access, as being the least liable to discovery, one of their number mounted the rock and made fast a ladder of ropes, by which they ascended one by one and lay down as they gained the inside. Scarce 300 had entered the fort, when something occasioned an alarm among the garrison that attracted their attention to the quarter by which the Máwaḷís were ascending. A man advanced to ascertain what was the matter. A deadly arrow from a bowman silently answered his inquiries; but a noise of voices and a running to arms induced Tánají to push forward, in hopes of still surprising them. The bowmen plied their arrows in the direction of the voices, till a blaze of blue lights and a number of torches kindled by the garrison showed the Rájpúts armed or arming, and discovered their assailants. A desperate conflict ensued. The Máwaḷís, though thus prematurely discovered, and opposed by very superior numbers, were gaining ground when Tánají Málusré fell. They then lost confidence, and were running to the place where they had escaladed; but by that time the reserve, led by Tánají's brother, Suryají, had entered. On learning what had happened, Suryají rallied the fugitives, asked 'Who amongst them would leave their father's (commanders) remains to be tossed into a pit by Mahárs?' told them the ropes were destroyed, and now was the time to prove themselves Shivají's Máwaḷís. This address, the loss of Tánají, the arrival of their companions, and the presence of a leader, made them turn with a resolution which nothing could withstand. 'Har! Har! Mahá Deo!' their usual cry on desperate onsets, resounded as they closed, and they soon found themselves in possession of the fort. Their total loss was estimated at one-third their number, or upwards of 300 killed or disabled. In the morning 500 gallant Rájpúts, together with their commander, were found dead or wounded; a few had concealed themselves and submitted; but several hundreds had chosen the desperate alternative of venturing over the rock, and many were dashed to pieces in the attempt. The preconcerted signal of success was setting on fire a thatched house in the fort, a joyful intimation to Shivají; but when he heard that Tánají Málusré was killed, he was deeply concerned, and afterwards, on being congratulated, mournfully replied, in allusion to the name he had given the fort,* 'The den is taken, but the lion is slain; we have gained a fort, but alas! I have lost Tánají Málusré.' Shivají, though he seldom bestowed pecuniary gifts on the Máwaḷís, on this occasion gave every private soldier a silver bracelet or bangle, and proportionate rewards to the officers." The surprising character of the night escalade above recorded will be appreciated by those who now ascend peacefully in their pálkís, and in the daytime. The ascent is in part almost perpendicular, and one is astonished that the pálkí bearers never slip back and roll down into the plain. In 1665, Shivají had surrendered Siṅhgaṛh to Aurangzíb, but retook it, as described, in 1670. In 1701, Aurangzíb recovered it; but Shankarjí Náráyaṇ Sachiva again captured it in 1705. On the 1st of March, 1818, it was taken by the English without loss. The garrison, 1100 men, of whom 400 were Arabs, capitulated, after being shelled for 3 days, in which time 1400 shells and upwards of 2000 shot were fired into the place. Lady Falkland† notices the splendid balsam trees, which completely cover the sides of the path that leads up to the fort, and are many of them nearly 10 ft. high. In the old ruined gateways hang festoons of leaves and flowers, almost touching the traveller's head as he enters. Being 4162 ft. above the sea, Siṅhgaṛh is a

* It was originally called Kondânah, but Shívají himself changed its name to Siṅhgaṛh. See Grant Duff, vol. i. p. 134.

† "Chow-Chow," vol. i. p. 303.

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delightful retreat for Europeans from the heat of the plains. The air is cool and the views beautiful. Here, for some time, was confined, in a wooden cage, the Bráhman Bábjí Pañt Goklá, the murderer of the Vaughans.

It will be desirable to leave Puná very early, in order to reach Siṅhgaṛh before the heat becomes excessive, and to start as early as 4 A.M. in a carriage which Mr. Framjí Ardasir, mail contractor, will supply according to rates, which hereafter will be given. Párvatí will be reached in half-an-hour, and the 7th milestone on the Siṅhgaṛh road will be reached in half-an-hour more, about 5 o'clock. Near this milestone horses will be changed, and between the 10th and 11th mile the lake of Khaḍakwasla will be reached. The word signifies "stone junction," from Khaḍak, "a rock," and Wasla, "a junction." This place is not 8 m. as the crow flies from Puná, but 10½ m. by the road. Here a stone embankment has been thrown across a stream, and a lake has been formed, which supplies Puná with water. The embankment is 1 m. long, and the lake formed by it is from 10 to 12 or 13 m. long, according to the season. At the end of March the top of the embankment is 30 ft. above the water, but during the rains the water rises very considerably. There is some shooting about this spot. There are 2 canals branching off from the lake, one on each side, for irrigation; that on the N. side is 16 m. long. Before reaching the foot of the Siṅhgaṛh Mountain the 13th milestone is passed, and just before the 14th the carriage is exchanged for a chair, in which the active people of the locality will carry the traveller to the summit of the mountain. After 300 yds. the ascent becomes very steep; the total length of the ascent is 2½ m.; a much easier route being now taken than that mentioned by Grant Duff, though it is quite steep enough even now. The summit of Siṅhgaṛh is, as has been said, 4162 ft. above the sea: but from this must be deducted 1825 ft., the height of the spot where you begin to mount in the chair, so that 2337 the height actually ascended from thence. The Kulís who carry the chair are very careless, and though they stoutly assert that they never fall, they sometimes stumble so badly that the traveller incurs risk of being pitched over the precipice. After reaching the scarp of the hill, you pass through 3 gateways into the fort, the area inside being about 40 acres. There are several banglás on this plateau. For one of these, according to time of the year and size of the banglá, from 200 to 600 rs. rent a month will be asked. At one of these banglás not far from the gateway are stables hewn out of the solid rock, and used by the Maráṭha freebooters in Shivají's time. There is a very nice banglá with a pretty garden belonging to Pestanjí Khán Bahádur. The air is cool even in the hot weather; but the chief disadvantage is the isolation in a narrow space, for the sides of the mountain are too steep for any but Maráṭha mountaineers to descend except at the one path by which the fort is entered. About ¼ m. from the gateway to the E. is a temple to Rám Rájá, and near it are wells and a tank hewn out of the solid rock. The views over the low country are charming. Almost due S. is seen the lake of Khaḍakwaslá, and to the S.E., about 7 m. as the crow flies, but 11 m. by the road, is the mountain and fort of *Purandar*. This mountain is rather lower than Siṅhgaṛh, the highest point, according to Grant Duff (vol. i. p. 206), being only 1700 ft. above the plain, and therefore more than 600 ft. lower than Siṅhgaṛh. There are at Purandar 2 forts, an upper and lower, situated more than 300 ft. below the summit. These forts are protected by a perpendicular scarp, which is weakened rather than strengthened by curtains and bastions of masonry. In 1665, Rájá Jay Sing, the famous Rájpút prince and general of Aurangzíb, assisted by the Afghán Diler Khán, besieged both Siṅhgaṛh and Purandar. Shivají was then under superstitious apprehensions, but his general, Bá' Purvoe or Prabhu, a Deshpáṅd Ṭhár, who was havaldár of t'

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of Purandar, maintained his post with bravery and ability. He had a garrison under him of the heroic Máwaḷís and Heṭkaris, and he disputed every point of the approaches; at last the Afgháns succeeded in shattering the scarp and entered the lower fort, but were driven out again by the havaldár, who pursued the Afgháns, until Diler Khán pierced the gallant Bájí with an arrow and killed him on the spot. The Afgháns then retook the fort, but were again obliged to relinquish it. Diler Khán then attacked Rudra Maḥall, a small detached fort at the N.E. angle of Purandar, which commands a great part of its works. After taking this, Diler brought up guns to breach the upper fort; and after firing for weeks reduced the garrison to such a state that they proposed to surrender. However in July, Shivají himself arrived in Jay Sing's camp, and concluded a convention with him by which he surrendered 20 forts, and among them Purandar and Siṅhgaṛh. In 1670, Shivají recaptured Purandar with but little difficulty, probably from his local knowledge, it having been one of the first places he acquired so long before as 1647. In 1714, Yesu Báí, mother of the Paṅt Sachiva, gave up Purandar to Bálájí Wishwanáth, founder of the Peshwá dynasty, as a place of refuge for his family then residing in Sáswaḍ. On the same pretence (Grant Duff, vol. i. p. 437), Bálají obtained a grant of Purandar from Sáhu Rájá of Sátárá, "by which concession that prince forged the first link in the chain which afterwards fettered his own power, and reduced his successors to empty pageants of Bráhman policy." On the 1st of March, 1776, a treaty of 18 articles was signed at Purandar by Col. Upton, agent for Warren Hastings, and by Náná Farnavís, by which Salsette was to be retained by the English, or exchanged for territory of £30,000 annual revenue, as the Governor-General might decide; the revenue of Bharúch was ceded to the English, and £120,000 guaranteed to the Bombay Government in payment of expenses incurred, and the treaty between that Government and Raghubá Peshwá was formally annulled. On the 14th of March, 1818, Purandar was attacked by the English column under General Pritzla. (Blacker's "Maráṭha War," p. 241.) The British advanced by way of Jíjúrí, and at Sáswaḍ had had some little trouble in capturing a strong stone building, in which 200 Arabs Sindhís, and Hindustanís had shut themselves up with some small guns; "the walls were so substantial that 6-pounders were found incapable of affecting them. 18-pounders were then brought up; but though these also appeared to make as little impression on the walls, they had sufficient effect on the minds of the garrison to induce their surrender at discretion." The British at once opened a mortar battery on Purandar, and on the 15th, Wajragaṛh, wrongly called Wuzwer Ghur by Blacker, surrendered; and as it commanded Purandar, the Ḳil'adár of that place was compelled to capitulate on the 16th.* Purandar has been used as a convalescent station, but as there is no T. B. there, it will be necessary to make some arrangement with a friend before visiting the place. The sportsman may find panthers in the hills, and deer and other game in the neighbourhood.

Chákan.—This place is 15 m. as the crow flies due N. of Puná. There is a very fair road to it, though the ascent to the fort itself is difficult. It is thus described by Grant Duff, vol. i. p. 61:—"Chákan is a small fort 18 m. N. of Puná. It is nearly square, with towers at the angles and centres of the faces. It has a good ditch about 30 ft. wide and 15 ft. deep, but wet on the N. side only. The walls are high, the parapet and rampart narrow, and the towers confined. There is but one entrance into the body of the place, through 5 or 6 gateways; and there is a mud outwork, which also has a ditch. I mention it particularly, on account of

* All the adjacent forts surrendered in the same easy way. In fact the only one which made anything like a defence was Wasola, where Cornets Hunter and Morrison were rescued, having been confined for many weeks in a dark dungeon, where they had never beheld the light of day.

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its reputed antiquity; for although it probably is the first built by Maliku't-tujjár, yet, according to occurring Hindú legends, it was constructed by an Abyssian Páligár, in A.D. 1295. As to how he got there they do not pretend to account." This fort was given to Málají Bhoṅslé, grandfather of Shivají, in 1604, by the Nizam Shahí, King of Aḥmadnagar. In 1662 it surrendered, after a siege of 2 months, in which Sháistah Khán, Aurangzíb's general, lost 900 men; but it was afterwards restored to Shivají. In 1671 it was taken again by Diler Khán, with less difficulty. In 1818 it was easily captured by the British. Over the gates are 3 inscriptions, announcing the successes of the Mughuls. There are also 2 guns inscribed with Maráṭha inscriptions.

Sáswaḍ (Sassoor).—As this place is only 5 m. from Purandar to the N. by E., and as a good road leads from it to Jíjúrí, which is only 8½ m. to the S.E., the traveller may like to visit both places. The road from Puná to Sáswaḍ is lined with fine mango trees, planted by the Peshwás. Sáswaḍ is a large market town on the left bank of the Kará river. An old palace of the Peshwás beyond the town and across the river, which, in the rainy season, is difficult to cross, is used as a *Kacherí* or collector's office and traveller's banglá. The rooms are good, but low and unfurnished, so that it would be well to make interest with the civil officers of the district and obtain requisite articles, such as a bed, table, and chair; it is also necessary to ask permission to stay at the palace. There is fair quail shooting to be had in the neighbourhood of this town; but for hog-hunting the sportsman must go to Párgáoṅ or to Kámgáoṅ, on the road from Puná to Sholápúr, in the adjoining Bhímátaḍí district. In an island in the river as you cross to the banglá are some temples of black basalt. The Peshwá's palace still bears marks of the English shot. At this place the Amírs of Sindh were confined for some time. Though prisoners, they were permitted to amuse themselves with their favourite pursuit, shooting, and the hogs in the vicinity were much reduced in numbers by their battues.

Jíjúrí.—This place is famous for a temple of a considerable size, and built in a picturesque situation on the summit of a hill, about 250 ft. high. The temple was built by Holkar, about 2 centuries ago, and is dedicated to Khaṅḍobá or Khaṅḍeráo, an incarnation of Shiva, but dimly distinguished from Bhairava, a terrific form of the above-named deity. The whole of the ascent of the hill is covered with pillars and gateways set up by various votaries, and there are many stone images of animals, which are also the record of vows. The huge drum in the *naḳár khánah* or music room, at the top, is heard to a great distance round, and has a remarkable effect when, breaking the stillness of the night, it arrests the traveller's attention, and he beholds a huge mass of pillars and buildings faintly lit up by the moon or the light of torches. The revenues of the temple are apportioned thus:*—the Government has the offerings of 2 months and 18 days, being the Saturdays, Sundays, and Mondays of A'shwin; the first 6 days of Márgashírṣh; and the whole of Paush and Mágh. Of the remaining months, the offerings of one-half are given to certain Shudras employed in the service of the temple, called Guravs; and the other half realized is apportioned equally between the *Garshes* and *Virs*, *Ture* and *churę*. Garlands and bracelets are also offered for the Government throughout the year. It is estimated that there are from 125 to 150 girls attached to the temple, who lead an infamous life. Of these about 80 are present at the place, and the rest are scattered through the villages within 20 m. These girls are formally married to the god, and they and the male servants of the temple are continually recruited in the following way:—when a man or woman, being childless, is anxious for offspring, such a person vows that if the child be granted it shall be devoted to the god. Accordingly, whether male or female,

* "Oriental Christian Spectator," for 1837, p. 204.

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it is, on its birth, made over to the care of the servants of the temple, and is brought up in habits of shameful profligacy. Among the noticeable things at this shrine is a long pole covered with red and blue cloth, and having a crown of peacock's feathers at the end; this is carried round on pilgrimage to other shrines, and is, as it were, the banner of Khaṅḍobá.

Carriages and horses are obtainable at Puná of Mr. Framjí Ardasír, whose office is at No. 28, Civil Lines, Band Gardens Road. His office at Mahábaleshwar is opposite the Post Office; and at Sátárá, Kolhápur, and Belgáoṅ his offices are similarly situated.

Table of Rates, including Tolls, Ḳulis and Ferries.

From	To	Phaeton.		Special Tonga.		Single seat in Mail Tonga.		Luggage allowed in traveller's own charge and risk.
		r.	a.	r.	a.	r.	a.	
Puná .	Mahábaleshwar . . .	47	0	30	0	10	0	By Phaeton, 50 lbs. Special Tonga, 50 lbs. Seat in Mail Tonga, 20 lb.
,,	Sátárá . .	47	0	26	0	10	0	
,,	Kolhápúr .	104	12	52	8	20	0	
,,	Belgáoṅ . .	156	12	78	8	30	0	
,,	Aḥmadnagar . . .	52	8	35	0	10	0	
Sátárá	Mahábaleshwar . . .	26	0	15	8	7	0	
Puná .	Pánchganni.	42	0	25	0	10	0	

If orders are cancelled or conveyances not taken on the dates fixed, the parties will forfeit half fare. The charge per mile for intermediate stations is, for a seat in the Mail Tonga, 2½ ánás, and for a special tonga 8 ánás, and for a phaeton 12 ánás. The same, or but little more, will be charged for going to Siṅhgaṛh, or to any place off the main road. The traveller will be very careful to remember that tolls and ferries are paid for before starting in the lump sum, as attempts are often made by the drivers to get the traveller to pay them, under pretence of not having money with him. The phaetons are far more comfortable than the tongas, and can take more luggage, but do not go so fast.

ROUTE 5.

PUNÁ TO MAHÁBALESHWAR.

The stages are as follows :—

	Miles
1. Puná to Kakrej	7
2. Kakrej to Sindewáḍí	6
3. Sindewáḍí to Wadwá	6
4. Wadwá to Kafurwá	6
5. Kafurwá to Shírwal . . . . . (The T. B. at Shírwal is on the left about 80 yds. off the road. It is prettily situated near the Nírá river.)	6
6. Shírwal to Khandálá	6
7. Khandálá to Kamákshi	6
8. Kamákshi to Sirol	6
9. Sirol to Wáí . . . . . (T. B. at Wáí, close to the river.)	6
10. Wáí to Pánchganni . . . . . (T. B. at Pánchganni, 300 yds. to the left of road.)	10
11. Pánchganni to the Hotel at Mahábaleshwar	12
Total . .	77

Kakrej Ghát is 3 m. long, with a steep pitch on the left, from falling down which carriages are protected by a good wall 3 ft. high. There is a police station at the top of this Ghát, not far from which you enter a tunnel 825 ft. long. There is a toll at Kamákshi of 4 ánás. The Ghát is long, steep, and rocky, with a precipice on the right. Shírwal village formerly belonged to the Paṅt Sachco, a Maráṭha chief of high rank. The 55th milestone is close to Wáí, and the ascent of the Ghát commences just beyond this milestone, and extends about 8 m.

Wáí (Wye), pop. 11,062.—This is one of the most beautiful rustic towns in the Dakhan. Lady Falkland says of it, with justice: * "I know nowhere a more lovely spot than Wáí, and, although I often visited it during my stay in India, I saw new beauties every time. Here there is grand scenery, as well as pleasing, quiet spots, and charming bits. The view from the traveller's banglá is perfectly beautiful. Behind the city rise hills of all the shapes which are peculiar to the mountains in the Dakhan.

* "Cho[illegible] i. p. 188.

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There are round, peaked, flat-topped hills; some covered with rocks, looking, at a distance, like forts and castles. One hill, near the city, rises very abruptly, and has a hill-fort on the top. It is called Páṅḍugarh." Wáí is situated on the left bank of the Kṛishṇá, which is lined with beautiful pippal and mango trees, and with handsome flights of stone steps, ornamented with graceful figures of lovely Bráhman women, for which this place is renowned. The traveller's banglá is on the side nearest to the Mahábaleshwar Hills. The nearest temple to it, and the river is lined with beautiful temples, is dedicated to Gaṇpati; the next to Mahádeo; and one at some distance, to Lakṣhmí. These were built about 80 years ago, by the father of Bálá Ṣáḥib Rástia, of whom Lady Falkland speaks.* They are exceedingly elegant, and form the great beauty of this most picturesque spot. The *maṅḍap* or canopy in front of Mahádeo's temple is very light, and a fine specimen of carving in stone. The roof, as also that of Gaṇpati's temple, is like a pavement reversed. Stones cut into three cubes are joined at the corners, and are then so locked that each locks into six others. When the roof is finished, the support, which is generally of earth, is dug out from the inside of the temple, and from below only the flat under-surface of the lowest cube is seen. The fortune of the Rástias was much impaired by the expenses incurred in erecting these temples, and by their munificence to the Bráhmans. To avoid the imputation of abandoning a generosity which they are no longer able to sustain, they have discontinued their custom of visiting Wáí, except at very great intervals. They have an excellent mansion at no great distance from the town, called the Motí Bágh, or "Pearl garden." The road thither is beautifully shaded by splendid bambús, mangos, and tamarinds. The house was built nearly a century ago, and is a good specimen of the Muḥammadan style. It is open on one side from top to bottom, and shaded by huge curtains. The decorations are still fresh, but one of the mirrors has been broken by a monkey which got in, "and imagined he beheld an opponent in the reflection of himself." In the garden are fountains with curious primitive works, which are now seldom used. Bálá Ṣáḥib commanded the Peshwá's horse at the siege of Shrírangpaṭṇam (Seringapatam). At Wáí is also the villa of the widow of Náná Farnavís. Lady Falkland * describes her as very old, but possessing the traces of great beauty. When Lord Valentia saw her in 1804, at Panwell, she was "a very pretty girl—fair, round-faced, with beautiful eyes, and apparently seventeen years of age." † She possessed a portrait of Mahádeo Ráo Peshwá, and of his famous minister Náná Farnavís, and several letters from the Duke of Wellington, who, in 1804, obtained for her leave to settle where she chose in the Peshwá's dominions, with an annual pension of 14,000 rupees. A life of Náná, written by himself, and full of extraordinary incidents, was, at the request of Colonel Lodwick, given by this lady to an official at Sátárá, and passed into the hands of the late General Briggs.

Dom.—About 5 m. from Wáí is the village of Dom, where is a very handsome temple, in the middle of the court of which is a gigantic basin of white marble, the edges carved with lotus leaves. There is also a pillar about 5 ft. high, on the top of which are the five heads of Shiva, with cobras twisting round them, all in white marble.

The Banyan-tree of Wairátgarh.—But the most curious thing to be seen near Wáí is a gigantic tree, at the foot of a mountain called Wairátgarh, about 8 m. from Wáí. The exact area shaded by it is three-quarters of an acre. The space covered is a very symmetrical oval. There is no brushwood underneath, nor aught to impede the view save the stems of the shoots from the parent tree. Lady

* "Chow-Chow," p. 209.

* Vol. i., p. 203.

† "Voyages and Travels," p. 173.

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Falkland says, "The shade was so complete, I could sit in the middle of the day without any covering on my head. The tree was of such a size, that separate picnic parties might take place under it, and not interfere with each other. There were countless avenues or rather aisles, like those of a church, the pale grey stems being the columns, which, as the sun fell on them, glistened in parts like silver; and here and there were little recesses like chapels, where the roots from the boughs formed themselves into delicate clustering pillars, up and down which little squirrels were chasing each other, while large monkeys were jumping from bough to bough, the branches cracking and creaking as if both they and the monkeys would fall on my head." Wáí is a spot much famed in Hindú legend. Here, according to old tradition, the Páṅḍus spent part of their banishment, and performed many wonderful works. On this account, as because of its proximity to the Kṛishṇá river so near its source, Wáí is viewed as a place of great sanctity; and there is a college of Bráhmans established at it, once in much repute.

Pánchganni is a very large village with many banglás belonging to European gentlemen, with nice plantations about them. In fact, many gentlemen who come to Mahábaleshwar for the hot weather prefer to stop at Pánchganni, where the view is very beautiful. The Ghát from it to Puná descends at a moderate gradient, but has a precipice on the left as you go to Bombay. The worst places, however, are protected by a wall 2 ft. 6 high, which, it is said, has saved more than one carriage from going over. People are fond of joking about descending this road at night at the rate of 10 m. an hour, while the stertorous breathing of the coachman warns you that he is fast asleep; the Ghát, however, is much less dangerous than that at Simla. From Pánchganni the road descends a little for ⅓ of a m.; the country round is covered with low jungle, with patches of cultivation. About 1 m. from Mahábaleshwar village the lake made by the Rájá of Sátárá is passed on the right. It winds in a picturesque way, and is about 810 yds. long from N.E. to S.W., and not quite 200 yds. broad at broadest. There is a Sanatorium at Mahábaleshwar with 8 sets of quarters. Rooms for one person are charged at the rate of Rs. 40 per month.

Hotels.—The nearest hotel to a traveller coming from Sátárá is called Langholm Lodge and Langholm House, or the Mahábaleshwar Hotel, kept by Mr. Dorábjí Sorábjí. The Fountain Hall Hotel, kept by Mr. C. Káúsjí (Cowasjee), is 400 yds. to the S.W. of Mahábaleshwar Hotel, and is better situated, having a most beautiful view to the S. to Sassoon Point, and as far as Babington Point and Makrangaṛh. The proprietor of this hotel deserves strong recommendation for his extreme civility and attention. The charges are as follows:—

	R.	A.
Board and lodging for a lady or gentleman. Meals at the Table d'hôte at a fixed hour, per diem	6	0
At separate table, extra charge per diem	1	0
Children above 18 months and under 5 years	1	8
Above 5 years and under 12	2	8
Guests invited by persons living at the hotel, dinner	1	12
Bed for ditto	1	8
Breakfast or tiffin	1	0
European or East Indian servants, male or female, per diem	1	8

Accounts are settled weekly. When carriages are required, notice should be given the day previous. Lodgers are requested to lock their rooms on going out, and the proprietor will not be responsible for anything missing unless given into his charge. The traveller will remember that vegetables, particularly potatoes, are remarkably good at Mahábaleshwar. He will also ask for strawberries, which are sold at from 8 to 12 dozen for the rupee. The village of Mahábaleshwar is 3 m. to the N. of Malcolm Peṭh, which is the centre of the European quarter, and the principal station on the hills. It was called Malcolm Peṭh by the Rájá of Sátárá in honour of Sir John Malcolm, who resided much on these hills when Governor. These hills

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are in N. lat. 17° 56′, E. long. 73° 30′. The extreme length to which the hills extend from N.E. to S.W. is 17 m., but only 5 m. from N. to S. At the N. end they are 15 m. broad, and at the S. end 8. The general elevation is 4500 ft. above the sea, but the Sindola ridge is 4700 ft., and 2300 above the general level of the Dakhan plateau. The hills are only 25 m. due E. from the sea, but 125 m. from Bombay, which bears N. 29° W. The principal roads communicating with the low country are, 1st, that from Puná, which has been already described, and, 2nd, that from Sátárá, which will be described in Route 17, and also that to Nágotna and Mhár, which ascends the W. part of the hills. From Bombay to Nágotna, which is on the Ambar River, in the Kolába Collectorate, is 40 m., and from Nágotna to the hills is 76 m. From Bombay to Bankoṭ by sea is 70 m., and from Bankoṭ to Mhár up the Sávitrí river is 30 m.; from Mhár to the hills is 35 m. Both these routes are hot and feverish, and are now little used. No further allusion will therefore be made to them. A large part of the surface on the hills is indurated iron-clay or laterite, which overlies basalt and other members of the secondary trap-formation. The *Pteris aquilina*, or common brake, grows very plentifully on the hills, as do the willow, the *Eugenia Jambos* and *Gardenia montana*. There are a few oaks. The Tetranthera and Cortilania flower in November, also the Anjuní, or iron-wood, which has purple flowers. There are 30 species of ferns, of which the principal are the *Acrostichum aureum*, the *Actiniopteris radiata*, the *Adiantum laudatum*, the *Aspidium cochleatum*, the *Asplenium erectum* and *falcatum*, the *Pteris lucida* and *quadriaurita*. The geographical position of this range secures to it a redundant supply of moisture during the S.W. monsoon, and has rendered it a fruitful parent of rivers that fertilize the Dakhan. To the site of the temple of Mahádeo at Mahábaleshwar village mentioned above, Bráhmans assign the honour of giving birth to the Kṛishṇá (here spoken of as female), the Koiná, which falls into the Kṛishṇá at Karád, the Yená and Sáwitrí and Gáwitrí, which, falling down the W. face of the Ghát, unite with other neighbouring streams to form the river at the mouth of which stands Bankoṭ or Fort Victoria. The Yená falls into the Kṛishṇá at Máholi Sangam, about 4 m. to the E. of Sátárá.

The real sources and feeders of these rivers are of course to be sought in the numerous ravines and rocky dells that intersect the table-land of the hills in various directions, and in most of which are found at all seasons streamlets of the purest water, pursuing their devious ways through huge rugged blocks that obstruct the passage. Thus a supply of excellent water is everywhere procurable, though none meets the eye in the landscape but that of the lake and of the Yená, which, in its gentle winding course towards its final fall into the Dakhan, forms many picturesque little cascades and pools, skirted by their native willows. The annual mean temperature of Malcolm Peṭh is 65° Fah. For 9 months, from June to February inclusive, so equable is the climate, that the mean heat of any month does not differ 4°, and for more than half the time not 2° from the annual mean; whilst the mean of the hottest month only exceeds it by 7¼°. The average daily range of the thermometer in the open air throughout the year is only 8°, and in a house but 4° or 5°. The season for visiting the hills commences in the beginning of October, the time at which the transition from the low country can be made with the greatest advantage. The atmosphere is then still very moist, but, in general, clear and fair during the day, with gentle showers in the evening. By these and the prevailing light E. winds, the air is delightfully cooled, the mean temperature ranging below 66°, with a daily variation of only 7° in the open air; yet the difference of temperature which the new comer experiences between the hills and low country, though equal to 20° at noonday, is

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even less striking than the change from the sultry closeness below to the invigorating freshness of the mountain air. November brings a drier and colder climate, a more uniformly clear sky, and stronger E. winds, and the cold season extends from the middle of this month to the end of February. During this period the weather is almost always clear, serene and fair, with gentle winds, chiefly from the E.; but, as the season advances, increasingly from the W. and N.W., constituting a faint sea breeze. The mean temperature averages 62½°, and the greatest cold in the open air is about 45°. Throughout the day the temperature is mild and genial, with somewhat of an autumnal sharpness in the nights and mornings. Hoar frost may occasionally be seen in situations favourable to its production. But the stillness of the weather, and the nights especially, of this season is very favourable to the preservation of a comfortable temperature within doors, even without fires, the thermometer so placed ranging between 58° and 66°. A fire-place will always be found, however, a desirable adjunct to houses at the hills. The warm season commences with March, and lasts till the beginning of June. Its mean temperature may be taken at 71°, with a daily range of 9°. The mean of the hottest month is less than 73°, and at the hottest time of day but 76°. Any transient feeling of heat is soon relieved by the strong sea breeze, which now sets in daily, and blows fresh, cool, and moist, from the N.W., increasing in strength with the heat of the season. From the end of April squalls and thunder-storms are not unusual; and in May the atmosphere becomes moister, and clouds and mist hang over the hills in the nights and mornings. In the beginning of June the monsoon sets steadily in, and to this period visitors may in general prolong their stay. While the S.W. monsoon prevails, fog and heavy rain envelope this exposed face of the mountains; but to the E. the table-land enjoys a less trying climate. The winds are high and stormy in the early part of the season, but gradually abate as the rains cease; and in September the sky begins to clear, and calms and variable winds, with passing showers, usher in again the desirable weather of October. The range of the thermometer during the rains does not exceed 2½° in the open air, day and night; and the mean temperature is about 63½°. The total fall of rain is from 200 to 220 in. The elevation and geographical position of this table-land, which bestow on it so delightful a climate, place it also beyond the sphere of malaria. The station, accordingly, is entirely free from endemical disease, even during the excessive and continued moisture of the rainy season, nor are fevers known on its cessation, or at any other period. No case of cholera has ever occurred.

The discoverer and first visitor of the Mahábaleshwar Hills, for change of climate, was the late General P. Lodwick, who, being stationed with his regiment at Sátárá during the hot season of 1824, determined on exploring these mountains. He was the very first European who ever set foot on the since celebrated promontory of Sydney Point, which has now been officially called after him. He made his way, with a walking-stick in his hand, through the dense and tigerish jungle, to the edge of that grand precipice, without any encounter with the wild beasts that then infested the place in numbers; but a day or two after his dog, when close to him, was carried off by a panther. To him also belongs the merit of first bringing the subject before the public through the medium of the newspapers. He was followed by the late General Briggs, Resident of Sátárá, who in 1826 built a cottage, and prevailed on the Rájá to construct an excellent carriage-road from his capital to the present station. Little further was done, till Sir J. Malcolm, Governor of Bombay, zealously took up the matter. established an experimental convalescent hospital for European soldiers, and by his personal residence at the Hills in the hot season of 1828, at-

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tracted a crowd of visitors. In the same season, Colonel Robertson, the successor of Colonel Briggs, built a house at the station. In November, 1828, Sir J. Malcolm returned to the Hills, bringing with him Dr. Williamson, specially appointed to the duty of reporting on the climate, and the fitness of the locality for a sanatorium, who died not long afterwards. Sites were now selected for some public buildings; the Governor's residence on Mount Charlotte, called after Lady Malcolm, was commenced; and a proclamation was soon afterwards issued by the Rájá of Sátárá, inviting settlers to his newly-founded village of *Malcolm Peṭh*, or "Malcolm-ville." His Highness also undertook to continue the high road onward over the hill and down the Raṛtoṅdya* or Rotunda Ghát to the boundary of the British territory in the Koṅkaṇ, from which point the English Government agreed to construct a similar road down the Pár† Ghát, through Mahár to Dásgáoṅ, the most convenient harbour on the Bankoṭ river. These works were completed in 1830. Next season Pársí shopkeepers made their appearance, and Government employed a number of Chinese convicts in cultivating an extensive garden, whence supplies of the finest vegetables, especially potatoes, were speedily drawn. The convicts, about 12 in number, came from the English settlements to the E., and after working out their time in chains, remained at the place, married and improved their condition, with the proverbial frugality and industry of their race. A public subscription was now raised to make bridle roads to the most picturesque points, and in a few years the station reached the flourishing condition in which it now is.

The old road from Wáí, now disused, after surmounting the Táí Ghát, enters a valley formed by heights of very varied form, among which the most remarkable are the striking, crowned summit of Mount Olympia on the right hand, and the bold rocky promontory of Kate's Point, with its natural tunnel, on the left. Both these heights are named from Sir J. Malcolm's daughters. Kate's Point commands a magnificent view of the valley of Wáí, and is about 8 miles from Malcolm Peṭh. The traveller now comes to a high ridge, and crossing that, enters a hollow, the scenery of which is very attractive. The road passes for some distance by the side of the Yená, and, crossing that river, enters Amelia Vale, called from another daughter of Sir J. Malcolm. The Falls of the Yená are situate in the valley of that name on the left of the road from the Táí Ghát, and are reached by a by-path from a point on the Sátárá road into the station. The stream is here precipitated over the face of a steep cliff with a sheer descent of 500 ft., unbroken when the torrent is swollen by rain, but ordinarily divided by projecting rocks about one-third of the way down, and scattered below into thin white streaks and spray, which are often circled by rainbows from the oblique rays of the sun. The headlong rush and roar of the falling river; the many other streams lining with silver the steep dark sides of the chasm, as they hasten to join the foaming torrent, which far below is dashing on through masses of rock; the grandeur of the scenery, now wreathed in floating mists, now bright in sunshine—combine to form a scene of the most absorbing beauty. From this point the road winds along the top of the cliff, crosses the river (now flowing through overhanging woods and rocks) above the waterfall, ascends to a sweetly-situated village on the opposite bank, where the dog-rose is found growing wild, and enters a closely-wooded avenue, skirted by a most picturesque forest dingle. Thence it opens on smooth green meadows, and luxuriant willows, through which the Yená is again seen sluggishly winding. The

* The orthography of this word is uncertain. It may, perhaps, be an English word, but no dependence whatever can be placed on Anglican spelling of Indian words. If a Maráṭha word, it may be used with reference to the steepness of the ascent, as we might say in English, "Whimper hill."

† *Pár* signifies "limit;" also "beyond."

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first expedition the traveller should make will be to Elphinstone Point and Arthur's Seat, as being almost the longest and certainly the most interesting. On the right of the road, and on the way to Elphinstone Point, is the ancient village of Mahábaleshwar. It is a small place, but of great sanctity in the eyes of the Hindús, as being the spot where the Kṛishṇá and four other rivers have their source. There are several temples, one very old, of black stone, said to have been built by a Gauḷí Rájá.* Another built by the same chief, and called Koṭeshwar, commands a grand view over the Wáí valley. The principal temple, however, is called Mahábaleshwar. This stands close under a hill, where there is the stone image of a cow, from whose mouth the five rivers are said to spring. These rivers fill a tank, round which is a raised walk, and near it are several recesses, where various saints, famous in Hindú legends, are supposed to have their retreat. No European is allowed to enter this holy place. At the temple they show a bed, which the priests assert is visited by the god Kṛishṇa every night. At a certain hour they ring a bell, and then the deity, though invisible to mortal eye, enters the bed and rests till morning. The wretched garniture and stifling atmosphere of the room, however, dispel all classic recollections, and prevent any comparisons with the superstitions of old Babylon recorded by Herodotus. The Hindú legend about the place is related by Lady Falkland,† and is simply that two demons, named Antebalí and Mahábalí, were destroyed here by Mahádeo, and the younger, Mahábalí, obtained, as his dying request, that rivers should spring from the bodies of the slain. Three of these temples were rebuilt about a century ago, by Parshurám Náráyaṇ Angal, a wealthy banker of Sátárá. The sixth temple, called Kudreshwar, was built about 75 years ago by Áhalyá Báí, Ráṇí of Indúr.

Elphinstone Point is the grandest of all the precipitous scarps which front the low country, This is about 2 m. as the crow flies, but 4 by the road, to the E. of Mahábaleshwar Temple. There is a sheer descent of above 2000 ft., though not so steep at the summit but that wild bison have been seen to gallop down some part. A rock rolled from the top thunders down and crashes into the forests below with a noise and commotion which is really grand to witness, and it is a common amusement of visitors to throw over huge masses. The view extends to the mountains, among which is the hill-fort of Torna, over an apparently uninhabited jungle. To the right of the Point is "Arthur's Seat," another fine view which must by no means be omitted. It has its name from Mr. Arthur Malet, C.S., who first built a house here. The distance from Malcolm Peṭh is about 10 miles.

The next expedition will be to Lodwick Point, visiting, en route, the village of Malcolm Peṭh, the Library, the Church, Sir Sydney Beckwith's Monument, and the Cemetery.

Malcolm Peṭh.—The pop. of Mahábaleshwar is put down at 2759 persons, and the gross municipal income is Rs. 15,226, the expenditure being about Rs. 120 more than the income. The taxation per head being Rs. 5 8 ánás 3 p. (See "Census of Bombay Presidency" of 1872, p. 284). There are some tolerable shops. The village and adjoining land, to the extent of 3 sq. m. 10 furlongs, was ceded by the Rájá of Sátárá on the 16th of May, 1827, and the village was founded in 1828. It lies E. of the Fountain Hotel, and the Library is to the E. by N., with the mail-contractor's stables to the E. of that again. The Church and the Beckwith Monument are 100 yds. to the N. There is a good reading-room at the Library, the subscription to which is Rs. 5 per month. In the Library is a copy of the "Mahábaleshwar Guide," with a map

* The Gaulís are herdsmen, and are thought by some to be an aboriginal race. An account of them will be found in Lady Falkland's "Chow-chow," vol. i. p. 154.

† "Chow-Chow," vol. i. p. 169.

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printed at the Education Society's Press, Bykallah, in 1875, price Rs. 1½. There are Badminton grounds here, open to subscribers. Proceeding to the N. from the Library, and turning to the right, you come to the church, Christchurch. It stands high, and is 91 ft. long from E. to W. and 37½ broad from N. to S. It was consecrated by Bishop Carr, in 1842, and enlarged in 1867. It can seat 210 persons; there are no tablets. Turning to the W. about 60 yds. you come to the Beckwith Monument. It is a plain obelisk, about 30 ft. high; and was erected at a cost of Rs. 3000, which was obtained by public subscription. Sir Sydney Beckwith died here in 1831, while C.-in-C. The subscribers put up an inscription which did not satisfy Lady Beckwith, who sent out another on a marble tablet. Such, however, is the action of the weather on marble in India that this inscription became almost illegible in 1843, while the original inscription remains comparatively uninjured. Sir Sydney was amongst the renowned leaders in the Peninsular War, and has a prouder epitaph in the narrative of his deeds in Napier's "History." Until lately Sydney Point was called after him. The inscriptions are :—

No. 1 on the W. face :—

Sacred
To the memory of
LIEUT.-GEN. SIR T. SYDNEY BECKWITH,
K.C.B.,
Governor and Commander-in-chief of Bombay,
And Colonel of H.M.'s Rifle Brigade,
Who after a long course of
Distinguished Service,
Expired at his residence on these Hills
On the 15th day of January, 1831,
Aged 60 years.

Erected by a small circle of his Friends
In testimony of their admiration
For his noble character,
And to perpetuate the name of
So good and amiable a man.

No. 2 on the E. face :—

This tablet is placed
By Mary, Lady Beckwith,
Daughter of the late Sir William Douglas,
of Kilhead, Bart.,
As a Memorial
Of the most devoted affection for her
Lamented Husband,
By whose sudden death she has been deprived
of a most attached partner and friend
And guide, in whom combined every amiable
quality illustrated in the Christian
character, * * * and the intercourse of
domestic life has endeared.
A loss
Which can only be alleviated by the hope that
looks beyond the grave.

The Sympathy of friends who
Erected this Monument
Has kindly permitted a sorrowing widow
To add her heartfelt tribute to theirs.

The writing of No. 1 is much obliterated and blackened, and can only be read with the greatest difficulty by help of an opera glass. The path to the obelisk is very bad and stony. The Cemetery is 700 yds. from the obelisk, to the S.E., on the left-hand side of the road as you go to Lodwick Point. It is canopied by the shade of many trees, and is well kept and watered. Here is buried Lieut. Hinde, of the 4th Dragoons, who was killed on these Hills by a bison on the 19th of April, 1834. He was a fine athletic man, upwards of 6 ft. high, but was transfixed by the horns of the infuriated beast, and so carried for some distance. Here also is interred Dr. James Fraser Heddle, sometime Master of the Mint at Bombay. He was a man of great scientific acquirements, and founder of the Bombay Geographical Society. The monument of Major William Miller, Judge Advocate-General of the Bombay Army, may also be remarked. It is a pillar supporting an urn on a very large base. He died on May 14th, 1836. Another distinguished officer buried here is Captain Thomas John Newbold, of the 23rd Regiment Madras Army, Assistant Resident at Ḥáidarábad, who died May 29th, 1850. From the Cemetery to Lodwick Point is 2900ft. due E. The road descends considerably all the way. At about a quarter of a mile before reaching the monument to General Lodwick the carriage stops, and the rest of the way must be done on foot or on a pony. The column is about 25 ft. high from the ground to the top of the urn which surmounts the pillar. The spot comands a noble view over Pratápgarh to the W. and Makrangarh to the S.W., and the hills

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about it. The banglá and offices at the foot of Pratápgarh are clearly seen. At that banglá travellers stop and are carried up in chairs to the fort of Pratápgarh, the ascent being 2 m. This banglá from Lodwick Point is 12 m. distant. On the W. side of the base of the monument is the head of the General, sculptured in alto-rilievo in white marble, protected by stout tin wire, in an iron frame. The iron has rusted and stained the face, which some one has scratched, but not so as to disfigure it. On the S. side is inscribed:—

In Memory of
GENERAL PETER LODWICK,
Second son of
John Lodwick, Esq., of S. Shoebury, Essex,
Who entered the Hon. E. I. Co.'s service in 1799,
And died at Bagnères de Bigorre, France,
August 28th, 1873,
Aged 90.
Senior Officer of H.M.'s. forces in India.

On the east side is written:—

In 1803 he saw service as a subaltern
In connection with the operations of the army under Sir Arthur Wellesley
He was Brigade-Major of Colonel Ford's subsidiary force
At the battle of Khirkí, November 5th, 1817,
When 2,800 British troops defeated the Peshwá's army,
And was present at the taking of Púrandhar, and other Hill Forts.
He commanded a regiment at Kittúr in 1824.
He subsequently became Town-Major of Bombay,
And closed his career in India as Resident of Sátárá.
The first European who set foot on these hills,
He made known the salubrity of the climate,
And led to the establishment of the Mahábaleshwar Sanatorium,
Thus conferring an inestimable benefit on the
Bombay Presidency.

On the N. side is written:—

This Point,
Now, by order of Government,
Designated Lodwick Point in honour of his name,
He reached alone in 1827,
After hours of toil through the dense forests.
Here, therefore, as the most appropriate spot,
This Monument has, with the permission of Government,
Been erected by his only son,
R. W. Lodwick, of H.M.'s. Bombay Civil Service,
Accountant-General of Madras,
in 1874.

A few yds. to the N. or right of the column is a path which leads to the precipice at the Point, whence it is seen that between Lodwick Point and Elphinstone Point is a vast glen, down to the bottom of which the mountains descend apparently as steeply as a wall. There is a path, however, a little to the right of that which goes to the Point, by which one who is not troubled with giddiness can make his way down to a village (see Darra) in the plain, and the Indians constantly ascend and descend by this path, bringing up wood and grass. The jungle is rather thick below, and tigers and panthers sometimes harbour there. A panther was shot some time ago at the banglá nearest to the Point, and in that vicinity is a small pool where the print of the feet of wild beasts may occasionally be seen.

Pratápgarh.—The next expedition should be to Pratápgarh, and there is no spot which, for historic recollections or natural beauty, is more deserving of a visit. The road presents magnificent views at every turn. A bold rider might, perhaps, ride the whole way into the fort, but the entrance is very rugged and steep, and it would be, perhaps, safer and more convenient to walk or to be carried in a chair. From the walls of the fort are seen to the S.E. Lodwick Point and Elphinstone Point, and the Marrí Mahal, as the Mahábaleshwar Hills are called by the natives. Beyond Elphinstone Point towers Raieshwar, a cluster of black and abrupt precipices which no human foot has ever trod. To the N. rises the majestic Torna and Rájgarh, and in the far distance Raigarh. On the S. is Makrangarh, or Dhábar, to use the native name. On the W. the creek of Mhár and Poládpúr are distinctly visible. In the fort are 2 temples to Bhawání and Mahádeo, and several tanks for rain water. The old tower under which Shivají, in Oct., 1659, buried the head of Afzal Khán, the Bíjápúr general, is crumbling to decay, and is overgrown with weeds. This celebrated exploit, the murder of Afzal Khán, laid the foundation of

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Shivají's greatness, and is thus admirably described by Grant Duff * :— "Shivají provided accommodation for the envoy and his suite, but assigned a place for the Bráhman at some distance from the rest. In the middle of the night Shivají secretly introduced himself to Pañtojí Gopínáth. He addressed him as a Bráhman, his superior. He represented that 'all he had done was for the sake of Hindús and the Hindú faith; that he was called on by Bhawání herself to protect Bráhmans and kine, to punish the violators of their temples and their gods, and to resist the enemies of ther religion; that it became him as a Bráhman to assist in what was already declared by the deity; and that here amongst his caste and countrymen he should hereafter live in comfort and affluence.' Shivají seconded his arguments with presents, and a solemn promise of bestowing the village of Hewra in In'ám on him and his posterity for ever. No Bráhman could resist such an appeal, seconded by such temptation. The envoy swore fidelity to Shivají, declared he was his for ever, and called on the god to punish him if he swerved from any task he might impose. They accordingly consulted on the fittest means for averting the present danger. The Bráhman, fully acquainted with Afẓal Khán's character, suggested the practicability of seducing him to a conference, and Shivají at once determined on his scheme. He sent for a confidential Bráhman, already mentioned, Kṛishṇají Bháskar, informed him of what had just passed, and of the resolution which he had, in consequence, adopted. After fully consulting on the subject, they separated as secretly as they had met.

"Some interviews and discussions having taken place, merely for the purpose of masking their design, Kṛishṇají Bháskar, as Shivají's vakíl, was despatched with Pañtojí Gopínáth, to the camp of Afẓal Khán. The latter represented Shivají as in great alarm; but if his fears could be overcome by the personal assurances of the Khán, he was convinced that he might easily be prevailed upon to give himself up. With a blind confidence, Afẓal Khán trusted himself to Pañtojí's guidance. An interview was agreed upon, and the Bíjapúr troops with great labour moved to Jáolí. Shivají prepared a place for the meeting below the fort of Pratápgarh; he cut down the jungle and cleared a road for the Khán's approach; but every other avenue to the place was carefully closed. He ordered up Moro Pañt and Netají Pálkar from the Koṅkaṇ, with many thousands of the Máwaḷí infantry. He communicated his whole plan to these two, and to Tánají Málusré. Netají was stationed in the thickets a little to the E. of the fort, where it was expected that a part of the Khán's retinue would advance, and Moro Trimmal, with the old and tried men, was sent to conceal himself in the neighbourhood of the main body of the Bíjapúr troops, which remained, as had been agreed upon, in the neighbourhood of Jáolí. The preconcerted signal for Netají was the blast of a horn, and the distant attack, by Moro Trimmal, was to commence on hearing the fire of five guns from Pratápgarh, which were also to announce Shivají's safety. 1500 of Afẓal Khán's troops accompanied him to within a few hundred yards of Pratápgarh, where, for fear of alarming Shivají, they were, at Pañtojí Gopínáth's suggestion, desired to halt. Afẓal Khán, dressed in a thin muslin garment, armed only with his sword, and attended, as had been agreed, by a single armed follower, advanced in his pálkí to an open banglá prepared for the occasion.

"Shivají had made preparations for his purpose, not as if conscious that he meditated a criminal and treacherous deed, but as if resolved on some meritorious, though desperate action. Having performed his ablutions with much earnestness, he laid his head at his mother's feet and besought her blessing. He then arose, put on a steel chain cap and chain armour under his turban and cotton gown,

* Vol. i. p. 169.

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concealed a crooked dagger, or *bichwá*, in his right sleve, and on the fingers of his left hand he fixed a *wághnakh*, a treacherous weapon, well known among Maráṭhas. Thus accoutred, he slowly descended the fort. The Khán had arrived at the place of meeting before him, and was expressing his impatience at the delay, when Shivají was seen advancing, apparently unarmed, and, like the Khán, attended by only one armed follower, his tried friend Tánají Málusré. Shivají, in view of Afẓal Khán, frequently stopped, which was represented as the effects of alarm, a supposition more likely to be admitted from his diminutive size, Under pretence of assuring Shivají, the armed attendant, by the contrivance of the Bráhman, stood at a few paces distant. Afẓal Khán made no objection to Shivají's follower, although he carried two swords in his waistband,—a circumstance which might pass unnoticed, being common among Maráṭhas; he advanced two or three paces to meet Shivají; they were introduced, and, in the midst of the customary embrace, the treacherous Maráṭha struck the *wághnakh* into the bowels of Afẓal Khán, who quickly disengaged himself, clapped his hand on his sword, exclaiming, 'Treachery and murder!' But Shivají instantly followed up the blow with his dagger. The Khán had drawn his sword, and made a cut at Shivají, but the concealed armour was proof against the blow: the whole was the work of a moment, and Shivají was wresting the weapon from the hand of his victim before their attendants could run towards them. Saiyid Bandú, the follower of the Khán, whose name deserves to be recorded, refused his life on condition of surrender; and, against two such swordsmen as Shivají and his companion, maintained an unequal combat before he fell. The bearers had lifted the Khán into his pálkí during the scuffle; but, by the time it was over, Khaṅḍu Mallé, and some other followers of Shivají, had come up, when they cut off the head of the dying man, and carried it to Pratápgaṛh. The signals agreed on were now made; the Máwaḷís rushed from their concealment, and beset the nearest part of the Bijápúr troops on all sides, few of whom had time to mount their horses or stand to their arms. Netají Pálkar gave no quarter; but orders were sent to Moro Paṅt to spare all who submitted; and Shivají's humanity to his prisoners was conspicuous on this as well as on most occasions. This success among a people who cared little for the means by which it was attained, greatly raised the reputation of Shivají; and the immediate fruits of it were 4000 horses, several elephants, a number of camels, a considerable treasure, and the whole train of equipment which had been sent against him."

Darra.—The sportsman will find excellent *shikáris* or native huntsmen at the Hills waiting to be employed, and many places all round where he may ply his rifle and gun. Jungle fowl and spur fowl are to be had in most directions, and there is always a chance of coming upon a panther, a *chitá*, a bear, or a tiger. Bison, once numerous on the hills, are now only to be found at considerable distances, and are excessively shy. For a first attempt the visitor in search of game may descend between Sydney and Elphinstone Points to the village of Darra, which is situated about 2000 ft. down. The descent is rather fatiguing on account of the long grass, low jungle, and broken masses of rocks, where snakes are plentiful. Besides the cobra, and rock snake, there are great numbers of a most deadly little snake, called by the natives *phurseu*, the Kaju Tatá of Russell. It is requisite, therefore, to be careful, though no European has yet been killed by the bite of these reptiles. Instances, however, of deaths among the natives owing to the bites of snakes are not uncommon. Enormous monkeys inhabit the trees which clothe the sides of the mountains, and there are a few peacocks, which two kinds of animals are said to be always in spots where the tiger is found. The monkeys, by their cries and excit

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ment, will generally make known the whereabouts of the monster. After reaching Darra there is a path beside a clear stream to another village, and thence the return may be made up Lodwick Point. As the climber advances, the ascent grows more steep, until near the top there is a sheet of grass without any jungle, so extremely slippery, that it is almost impossible to cross it with unspiked shoes, next to which bare feet are safest. To those who are accustomed to climb mountains, the ascent will be very enjoyable, commanding as it does the most magnificent scenery on either side. To persons subject to giddiness this path can hardly be recommended, as a slip might carry them down many hundred feet into the forests below. After passing the grass, a narrow path about three feet broad is reached, which winds along under Sydney Point on the brink of a tremendous precipice, and at last leads to the road. So great is the height that if the visitor has nerve to look down he will see the most gigantic trees dwarfed to tiny shrubs. Indeed the forest looks almost like a carpet of moss.

Makrangarh.—Another place where game is to be found is the forest near Makrangarh. A ride of about 13 miles leads through beautiful scenery to the village of Dewlí, where the sportsman may halt in an old temple, under some of the tallest trees to be found in these parts. In the early morning the jungle fowl and partridges will be heard crying in all directions on the road hither, from the Hills' side; while as evening comes on, shouts may be occasionally heard from the herdsmen calling to one another to be on the look out, as some one among them has from the mountain top descried a prowling tiger near the herds. A fine river flows through the valleys in this direction, and the jungles are adorned with magnificent timber. Bears and *chital*, the spotted antelope, are obtainable here, and occasionally tigers; but the jungle is so thick that it is exceedingly difficult to follow up or secure a wounded animal.

There are many other beautiful spots around the hills which the traveller can explore, taking with him an Indian guide; but the most important have been described. A month may be delightfully passed on the hills. The rent of houses for the season is from Rs. 300 to 1500.

Table of Fares for Phaetons, Dog-carts, Tongas, Shigrams, and Bullock-carts.

	R.	A.
Morning or evening drive for 3 hrs., or under, within municipal limits :—		
Phaeton with 2 horses	3	0
,, 1 horse	2	0
Tonga, with 2 horses	2	0
Dog-cart or Shigram, with 1 horse	1½	0
Bullock-cart	1	0
On the hill the whole day within municipal limits :—		
Phaetons, with 2 horses	6	0
,, ,, 1 horse	4	0
Tonga, with 2 horses	5	0
Dog-cart or Shigram	3	0
Bullock-cart	2	0

ROUTE 6.

PUNÁ TO SHOLÁPÚR.

For the stations and distances on this route refer to Time Table, Route I. The whole distance to Sholápúr, 163¾ m., is passed through a level and, in general, treeless country, with but few villages, and no town of importance. The hills on either hand nowhere rise above 700 ft., and are at 3 to 5 m. distance, except in a very few places. A road runs parallel to the line. The station-houses are small but neat, with pretty gardens and palings covered with creepers with white flowers. The first station is Loní, but the name is

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not written up. It is to the right of the line. The line is single all the way. The next station, Urlí, is a middling-sized village. The station is on the right, as is the next station, Khedgáon, where the train stops for a few minutes; Patás, the next station, is also on the right, and Dhond is on the left. Diksal, on the right, is a small village, where there is time to take a cup of tea. Two m. beyond Diksal you cross the Bhíma river. Pumálwádí station is on the right, and Jaúr is on the left. Here mimosa trees are very thick. The line passes between banks of earth, which are so close as almost to touch the train. Kem, the next station, is a large and flourishing village, the largest place between Puná and Sholápúr. There is a fine clump of trees on the right. Bársí Road is a nice station on the right, near a large village. This place is the station from which, in the rains, travellers who intend to visit Panḍharpúr must turn off to the S., the distance being about 30 m. In dry weather they will proceed to Mohal, 28 m. farther; but the distance is only 24 m. from Panḍharpúr. Panḍharpúr is on the right bank of the Bhíma river, 39 m. W. of Sholápúr. There is here a very celebrated temple to Witṭhobá, or Witḥṭhal. The name is said to be derived from "*Wit*," knowledge, *Tha*, privation, and *La*, "who takes,"=receiver of the ignorant. The people in charge of this idol, his clothes, etc., are the Badwars. The temple is said to have been built in A.D. 80, and was rented by certain Bráhmans till 1081, then by Badwars. The idol wears a high cap, and has a most ludicrous appearance. The legend is that a Bráhman named Pandelli, going on a pilgrimage to Banáras, neglected his parents and stopped in a Bráhman's house at Panḍharpúr, and saw Gangá, Yamuná, and Saraswatí acting as handmaids to his host on account of his filial piety. Pandelli then gave up his pilgrimage to Banáras, stopped at Panḍharpúr, and treated his parents with great respect and honour, whereupon Vishṇu became incarnate in him as Witṭhobá. The idol is 4 ft. high, and the pedestal on which it stands is covered with 4 silver plates. The first chamber in the temple has 16 pillars, and is a room 40 ft. sq. and 10 ft. high, without windows and ventilation. The 2nd pillar on the left is covered with silver plates, and pilgrims embrace it. The next room is called the Chárkhamb, and is 20 ft. sq. and 10 ft. high. The idol chamber is 8 ft. sq. Immense crowds of pilgrims visit this temple at certain times, particularly on the 11th day from the new moon and the 11th from the full moon in A'ṣháḍh and Kártik, July and October, and suffer greatly from the crush and the want of ventilation. The pop. of Panḍharpúr is 16,275, of which the Hindús are 15,267. Between Bársí and Panḍharpúr there is a good T. B. at Shetphal, 13½ m. from Bársí.

Sholápúr is a city of 53,403 inhabitants, the capital of a collectorate, and protected by a strong fort. The T. B. is 350 yards E. of the station. The fort is 1¼ m. N.W. of the station. It is built on level ground, with a very slight fall to the N. The ramparts are of mud, with a fausse-braie. It has flanking semicircular bastions, with 4 high towers. It has the Tank of Sadeshwar to the E., and a broad and deep ditch on the other 3 sides. The first gate is called the Kántá Darwázah or Spike Gate, from the iron spikes with which the huge massive wooden doors are garnished. These are to keep off elephants, which used to be trained to break in gates by pushing with their foreheads. It has a Persian inscription, of which the following is the translation:—"The building and repairs of the Spike Gate with iron, and of the sallyport of the Fort Sholápúr in the fortunate Province of Aurangábád, took place in the reign of Rájá Sáhú, King of Sátárá, and by order of the Peshwá Bájí Ráo (may his good fortune be perpetuated!) and under the advice of Sadáseo Pandit, Governor of the said Fort, by the hands of Special Councillor Abájí Balár, Secretary and Deputy of the said Governor. The building was completed on the 1st of Muḥarram, in the year 1225 of the holy Hijrah (A.D. 1806)." The second gate is at an angle to the

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first, and is called the Mahang Gate. The 1st gate has 2 rhinoceroses carved above it, and the 2nd two lions. The walls are about 40 ft. high. Observe in the revetments many stones taken from Hindú temples, on which figures of Vishṇu, Mahádeo, and of elephants and peacocks are seen. The walls are not solid enough when heavy guns are being fired on them, and there is now no communication between the ditch and the interior of the Fort. To make it really strong there should be bomb-proofs. There is in the city, which lies N. of the Fort, a good high school for boys and young men, and a school for girls, which may be visited by those interested in educational matters. There are between 50 and 60 girls, taught by a Bráhmaní lady, but none of the scholars are over 12 years of age, and some of them are already married. The cantonment at Sholápúr, which lies S.E. of the station, has a deserted look and many houses are falling down. There was once a strong force here, but nearly all the troops have been withdrawn. In April, 1818, General Munro marched against a body of Bájí Ráo's infantry, 4500 in number, who had with them 13 guns, and were commanded by Gaṅpat Ráo Phánsé. On hearing of General Munro's approach, they retreated under the walls of the strong fort of Sholápúr, where they were followed up, attacked, routed, and pursued with great slaughter. The Péṭa of Sholápúr had been previously carried by escalade, and the Fort, after a short siege, surrendered. (Grant Duff, vol. iii. p. 484.) There is a fine cotton-mill at Sholápúr. It is near the Police Station, close to the Railway, and ½ m. S.W. of the Fort. The principal owner is Murárjí Gokaldás, a well-known wealthy merchant of Bombay, whose family have been famous for their liberality. It is 278 ft. long by 84 ft. wide, and works 16,000 spindles. The lower story is 16 ft. high, and is the carding-room; and the story above, 15 ft. high, is the spinning-room. The chimney is 130 ft. high. The weaving shed is 138 ft. long by 78 ft. wide. The engine-house is 48 ft. by 30 ft. This Mill cost £60,000. Observe that in Sholápúr from 4½ to 5 bales, containing 784 lbs. of cotton each, make one khaṅḍí; but in Gujarát only 1¼ bales. The railway charge for carrying a khaṅḍí of cotton to Bombay is Rs. 14, or Rs. 3¼ to 3½ per bale. Out of a khaṅḍí of cotton 2 bales of yarn are got of 300 lbs. each, and 25 per cent. is waste. Each bale pays 10 ánás for municipal tax, and Rs. 1½ brokerage. In some respects the mill at Sholápúr is worked more cheaply than those in Bombay, where a khaṅḍí of firewood weighs 800 lbs. and costs Rs. 4¼; but in Sholápúr a khaṅḍí of wood weighs 1600 lbs. and costs Rs. 6. Water for the mill in Bombay costs R. 1 for 1000 gallons, and in Sholápúr R. 1 for 25,000 gallons.

At about 3 m. N. of the city of Sholápúr is the Ekrúkh Tank. This tank has been formed by an embankment of earth and rough stones 1½ m. long, which has been carried across the Adhín river. The Indians call this river the Baḷen Nálah, but this Nálah is a smaller rivulet to the W. The lake is 10 m. in its extreme length, and 4 m. at its greatest breadth. The area is about 6½ sq. m. at full supply level. To speak with precision, the embankment is 6980 ft. long, and from 8 to 18 ft. broad at top. There are 2 towers, from one of which there is an escape sluice raised by a capstan. Three canals, 2 on the left bank of the river and 1 on the right, are carried from the tank to irrigate the surrounding country. The High-level canal on the left bank waters 2.40 sq. m. The Low-level canal from the left bank waters 16.32 sq. m. The High-level waters 10.12 sq. m. The greatest height of the embankment is 76½ ft., and the greatest depth of water 60 ft. There are thousands of trees along the course of the canals, but no great plantation near the lake, as the soil is rock, which gets harder the lower you go. In such ground a hole must be dug 10 ft. deep and filled with earth for a tree to grow in it. There are a few alligators in the lake, and plenty of fish. The fishery lets for 450 rs. a year. But for this lake, which has

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only lately been finished, the whole district near, and even the city of Sholápúr itself, must have been deserted during the late famine. The road to the lake is impassable in the rains; it crosses 2 canals, the first of which is so deep even in the dry weather that the water flows into a back seat of a Tonga. There is, besides, the broad bed of a river to be crossed, which would be quite impassable in the rains. This lake affords a signal example of the advantage of embanking streams in India.

ROUTE 7.

SHOLÁPÚR TO BÍJÁPÚR.

The stages are as follows :—

	Miles.
From the judges' banglá at Sholápúr to Dholkeir	20
Dholkeir to Gundwán	12
Gundwán to Horti	8
Horti to Jadgunḍí	8
Jadgunḍí to Bíjápúr	12
Total	60

After 2 m. the Motí Taláo or Pearl Tank, at the extremity of the cantonment, is reached. It is usual to change horses at the 5th milestone, and here for 4 m. the road is shaded by low tamarisk trees, which grow on either side as far as the river Bhíma. This river would scarcely be passable in the rains except in a boat, but it is not more than 3 ft. deep in the warm weather, and has a rocky bed. After passing the 19th milestone the Bhíma river must be crossed again to reach the banglá, which is 150 yds. off the road to the right, and is a mere dharmsálá, with no comfort or convenience, and open to the public view. This place is 200 ft. lower than the Ekrúkh Tank. There are 2 villages, Yarjí and Jalkí, between Dholkeir and Gundwán. The T. B. at Gundwán is more wretched than that at Dholkeir. The bugs here are very numerous. At Hortí the domes of the buildings at Bíjápúr are visible from the rising ground. At the 43rd m. low hills begin, and at the 45th the white tomb of one Dáúd Malik is passed on the right. It is on a hill a mile or more off. At the 50th m. there is a thick clump of trees, and before reaching it observe some small tombs and temples, with a red image and a stone with curious drawings like ships. The road for the last 5 m. is through a stony and desolate tract, and though the appearance of some of the domed buildings in the city is striking, no one would imagine that here stood a city, the capital of the Dakhan, the walls of which "were of immense extent, and its fort 6 m. in circumference" (Grant Duff, vol. i. p. 339), while its sovereign maintained an army of 80,000 horse and 200,000 infantry. A description of Bíjápúr has been given by Capt. Sydenham in the Asiatic Researches, vol. xiii. p. 432, 4th ed.; and also by Colonel Sykes in the Trans. of the Lit. Soc. of Bombay, vol. iii. p. 55; and by Dr. James Bird in the Jour. of the Bom. As. Soc. for May, 1844. The description which follows represents the state of the city and buildings as they now are. The city is said to have extended, at its most flourishing period, to a circumference of 30 m.; but this must have included the suburbs, which were formerly divided into *Púrahs*, of which that on the W. was called Sháhpúrah, which was joined by the Yáḳútpúrah, and by the Zuhrah or Ibrahímpúrah to the S. of these 2. All 3 seem to have been called Torwah, and in themselves formed a new city, which was fortified by Ibrahím 'Ádil Sháh II. the 24th year of his reign, A.H. 1011=A.D. 1604. The astrologers having declared that to remain in the citadel would be unlucky, Ibrahím removed his seat of government from that place to Torwah. The new capital, however, was plundered

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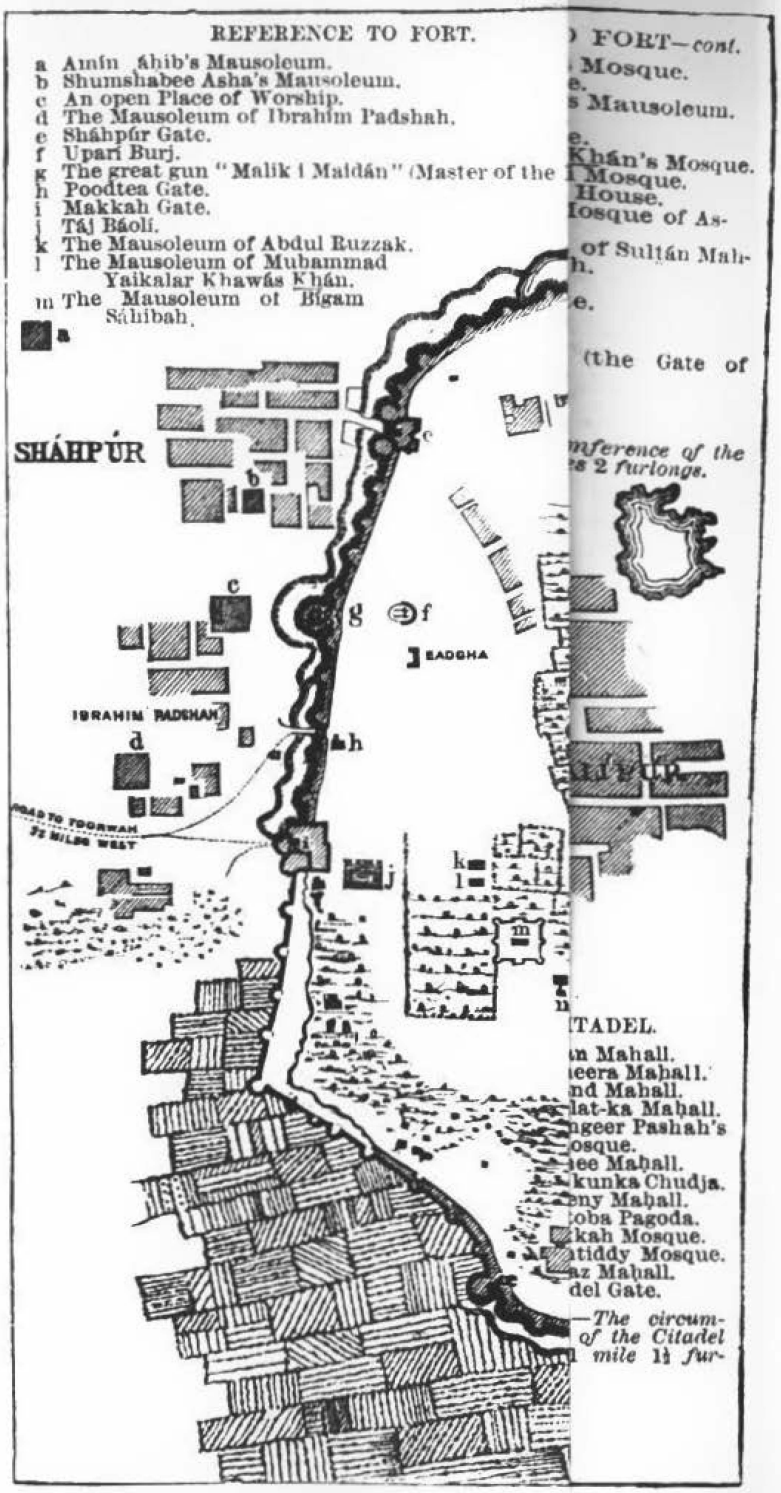
REFERENCE TO FORT.

a Amín Sáhib's Mausoleum.
b Shumshabee Asha's Mausoleum.
c An open Place of Worship.
d The Mausoleum of Ibrahim Padshah.
e Sháhpúr Gate.
f Upari Burj.
g The great gun "Malik i Maidán" (Master of the
h Poodtea Gate.
i Makkah Gate.
j Táj Báolí.
k The Mausoleum of Abdul Ruzzak.
l The Mausoleum of Muhammad Yaikalar Khawás Khán.
m The Mausoleum of Bigam Sáhibah.



) FORT—*cont.*
Mosque.
e.
s Mausoleum.
e.
Khán's Mosque.
Mosque.
House.
Mosque of As-
of Sultán Mah-
h.
e.
(the Gate of
nference of the
s 2 furlongs.
ITADEL.
n Mahall.
ieera Mahall.
nd Mahall.
lat-ka Mahall.
ngeer Pashah's
osque.
ee Mahall.
kunka Chudja.
ny Mahall.
oba Pagoda.
kah Mosque.
tiddy Mosque.
az Mahall.
del Gate.
—*The circum-*
of the Citadel
mile 1½ fur-

[*Handbook to Bombay.*]

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by Malik Ambar of Aḥmadnagar in A.H. 1031=A.D. 1621. On this the Court returned from Torwah to the citadel; and when Aurangzíb took Bíjápúr, Torwah was "quite depopulated, its ruined palaces only remaining, with a thick wall surrounding it, whose stately gateways were falling to decay." This suburb then, whose walls extended 3 m. from the W. gate of the fort, and probably other suburbs which have now utterly perished, must have been included in the 30 m. What is called the city now is the fort, of which Grant Duff says that it was 6 m. in circumference. It is more precisely 28,750 ft. round, or about 5½ m. The total pop. according to the Census of 1872 is 12,938. Within the walls of the fort is the citadel, the walls of which extend 1650 ft. from N. to S., and 1900 ft. from W. to E. The traveller coming from Sholápúr will enter Bíjápúr fort or city by the Sháhpúr gate, which is on the N.W. of the citadel in the city wall. When he comes to examine the buildings, he will then see a proof of the former riches and magnificence of this ruined capital. He will see a dome 127½ ft. in diameter, while that of St. Peter's is only 139, and that of St. Paul's 108.* But before examining the edifices he must locate himself in Khawás Khán's tomb, which is now used as a T. B. This building is 3600 ft. S. by E. of the Sháhpúr Gate. It is well built and handsome, but unfortunately swarms with bugs. Snakes also are pretty numerous, and a *tic polonga*, 4½ ft. long, which had just swallowed a large rat, was killed a short time since close to the banglá. Bíjápúr, like all ruined cities, is also very unhealthy during the rains, and for some time after them. During the late famine it suffered very severely, and about 50,000 persons died in the city and surrounding country. Before making excursions the traveller will do well to fix in his memory the names of the gates of the fort or city, and their locality. The Sháhpúr Gate on the N.W. has already been mentioned. 2400 ft. to the S. of it is the Paddea Gate, and 600 ft. to the S. of that is the Makkah Gate. Almost exactly opposite to it on the other or E. side of the fort is 'Alípúr Gate or High Gate, wrongly called in maps and elsewhere the Allahpoor Gate. 1200 ft. to the N. of it is the Pádsháhpúr Gate, and 6400 ft. to the N. of that, and in the centre of the N. wall of the fort, is the Báhmaní Gate. The first expedition will be to the Ibrahím Roẓah, which is outside the Paddea Gate; and returning thence the Mausoleum of 'Abdu'r Razák and that of Bígam Ṣáḥibah and Kishwar Khán's Mosque may be visited. Of the Ibrahím Roẓah, Dr. Bird says truly, "this tomb is decidedly the most chaste in design and classical in execution of all the works which the Bíjápúr sovereigns have left behind them." The traveller will proceed first to the Makkah Gate, which is 300 yds. almost due W. of the T. B. The Ibrahím Roẓah is 400 yds. W. by N. of this gate. This magnificent building is said to have been erected by a Persian architect. It is inclosed by a strong wall with a lofty gateway. The inclosure is 500 ft. from N. to S., and 240 ft. from E. to W. The tomb has to the W. a very beautiful mosque 105 ft. long from N. to S., and 66 ft. deep from E. to W., which presents to the E. a front of 7 graceful arches. In the open space between it is a ruined fountain with a reservoir. On each of the 4 sides of the Roẓah or tomb is a tasteful colonnade open at the side by 7 arches, and forming a verandah of 15 ft. broad round the whole edifice. The pavement of this colonnade is slightly elevated, and its ceiling is exquisitely carved with verses of the Ḳur'án, inclosed in compartments and interspersed with wreaths of flowers. The letters were originally gilt, and the ground is still a most brilliant azure. In some places the gilding is also still remaining. The border of every compartment is different from that of the one adjoining. The windows are formed of lattice-work of Arabic sentences, cut out of stone slabs. the space

* See "Trans. of Arch. Inst.," November, 1854.

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between each letter admitting the light. This work is so admirably executed that Colonel Sykes declares there is nothing to surpass it in India. Above the colonnade outside the building is a magnificent cornice with a graceful and lofty minaret 4 stories high at each corner, and between every 2 such minarets are 6 smaller. From a 2nd inclosure, with 4 minarets on each side, rises the dome, the plan of the building resembling that of the tombs at Golkondah. The ceiling of the Roẓah is quite flat, being made of square slabs without apparent support; and it is remarkable that this tomb and its adjoining mosque are the only stone edifices in Bíjápúr of this description. Under this roof is a cove projecting 10 ft. from the walls on every side. Mr. Fergusson says in his "Hist. of Arch." p. 562, "how the roof is supported is a mystery which can only be understood by those who are familiar with the use the Indians make of masses of concrete, which, with good mortar, seems capable of infinite applications unknown in Europe." The apartment so covered in is 40 ft. sq., and above it "is another in the dome as ornamental as the one below it, though its only object is to obtain externally the height required for architectural effect, and access to its interior can only be obtained by a dark, narrow staircase in the thickness of the wall."* Over the N. door is an inscription in Persian, which may be translated as follows:—"Heaven remained amazed at the elevation of this building; it was as though another heaven arose from the earth. From this Garden the Garden of Paradise derived its verdure. Every pillar in it is as graceful as a cypress tree in the Garden of Purity. From the apex of the Sky came a voice declaring its date. This heart-delighting building is the Monument of Táj i Sulṭán." The last line is a chronogram, which gives the date A.H. 1036=A.D. 1626. In the Persian, as given by Dr. Bird, there are one or two mistakes, as *Magar* for *digar*. Over the S. door is the following:—

In pomp like Ẓúbaidah, and in dignity like Balḳis,
She gave lustre to the throne and was the crown of chastity.
When from this terrestrial halting-place of dust
She passed to the capital of Paradise,
I asked the Sage the date.
He said, Táj i Sulṭán has become an inhabitant of Eden.

The last line is a chronogram, and gives the date A.H. 1083=A.D. 1633. Over the same door is inscribed,—

[*Translation.*]

To the beauty of completion this work of the Mausoleum was brought by Malik Ṣandal.*
Táj i Sulṭán issued orders for this Roẓah,
At the beauty of which Paradise stood amazed.
He expended over it 1½ lákhs of húns,
And 900 more.

Here too are 2 mistakes in Dr. Bird's Persian. The Hún being 3½ rs., the total expense was Rs. 527,250. When Aurangzíb besieged Bíjápúr in 1686, he took up his quarters in the Ibrahím Roẓah, which received some damage from the Bíjápúr guns. These injuries were partially repaired by the Rájá of Sátárá, but the edifice was more completely restored by the English Government. For further information respecting this exquisitely beautiful building, refer to Mr. Fergusson's "History of Architecture." It need only be added, that the double arcade of the Mausoleum, which is the finer building of the two, surpasses all description; and especially when seen by moonlight it will make an impression on the beholder that will never be forgotten. Next to the Roẓah 1050 ft. to the N., is an 'Ídgáh, and 600 ft. N. of that is a building called Samshabi Ashas, and 1700 ft. to the N.W. of that again is the Mausoleum of Amín Ṣáḥib. These buildings are all in decay, and will not repay the trouble of a visit. Khawás

* Mr. Fergusson says, at p. 561, "that Ibrahím warned by the fate of his predecessor's tomb, commenced his own on so small a plan, 116 ft. sq., that it was only by ornament that he could render it worthy of himself."

* The tomb of this personage is at Tíkota, 13 m. W. of the Makkah Gate.

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Khán's tomb, which is now used as the T. B., is that of the traitor who admitted Aurangzíb. It is 74 ft. 3 in. high from the inside floor line to the top of the dome inside. The lower story is octagonal. The descendant of Khawás Khán is an illiterate old man, who is hereditary *deshmukh* of Bíjápúr. He lives at the village of Gankí. The tomb of the Pír or Saint of Khawás Khán, whose name was 'Abdu'r Razák, is like Khawás Khán's, only that the lowest story is square. It is 45 ft. in diameter, interior measurement; and from the clerestory parapet to the floor is 36½ ft. The dome is nearly complete, not stunted, and springs from a band of lozenge-shaped leaves. The passage of the clerestory is 2 ft. 10 in. broad, and at that point the diameter of the dome is 35 ft. Bígam Ṣáḥibah, whose tomb is near it, was one of Aurangzíb's wives. The remains of this tomb are in an inclosure 250 ft. sq., with places to lodge travellers on each side, and the ruins of a platform. According to Ghulám Ḥusain Ṣáḥib Bángí, who is one of the oldest inhabitants of Bíjápúr, there used to be a marble screen here, which was destroyed by the Maráṭhas somewhat less than 100 years ago. The position of the Bígam's tomb is rather doubtful, and the description of it given in a former account of Bíjápur corresponds rather to the tomb of Ḥájí Ḥasan, which is near the 'Alípúr Gate. The tomb of 'Abdu'r Razák is a large building, now much decayed; near it to the S. is that of Kishwar Khán, whose father, Asad Khán, is repeatedly mentioned by the Portuguese. He founded the fort of Dhárúr, in the time of 'Alí 'Ádil Sháh I., and was taken and put to death by one of the Niẓám Sháhí kings. All these minor places may be visited by the traveller in the morning that he returns from Ibrahím Roẓah. In the evening he may visit the *Burj i Sharzah* or "Lion Bastion," so called from being ornamented by 2 lions' heads in stone. This bastion is 1500 ft. S. of the Sháhpúr Gate. On the right-hand side as you ascend the steps of the bastion there is an inscription, which may be translated as follows:—

In the time of the King 'Alí 'Ádil, victorious over infidels,
To whom God granted a splendid victory for the sake of Murtazá,
Through the fortunate endeavours of Manjhalí Sháh in 5 months,
This bastion, such as you see it, was built with strong foundations like a solid mountain,
An unseen voice from heaven, said with perfect gladness, the date of the year of the unequalled Lion Mosque was "from high heaven," A.H. 1079 = A.D. 1668.

On the top of this bastion is a huge gun, called the Malik i Maidán, "Lord of the Plain."* It is 14 ft. long, of blue metal; but the circumference the whole way, from breech to muzzle, is 15 ft. 1 in. The diameter of the bore is 2 ft. 4 in. Just above the touch-hole is the following inscription:—

The work of Muḥammad Bin Ḥusain Rúmí.

At the muzzle is the following:—

The servant of the family of the Prophet of God, Abú'l Ghází Niẓám Sháh, 956.

At the muzzle is also—

In the 30th year of the exalted reign,
A.H. 1097, Sháh 'Álamgír, conqueror of infidels, King, Defender of the Faith,
Conquered Bíjápúr, and for the date of his triumph,
He fulfilled what justice required, and annexed the territory of the Sháhs,
Success showed itself, and he took the Malik i Maidán.

The metal of the gun takes a very high polish, and is said to be the same as that of Gongs, which, in the "Annals of Philosophy" for Sept., 1813, p. 208, is declared to be an alloy of 80·427 parts of copper to 19·573 parts of tin. On the 5th of Jan., 1829, the gun was, by the Rájá of Sátárá's orders, charged with 80 lbs. of coarse powder and fired. The inhabitants of the city deserted their houses in alarm, but the result of the explosion did not justify their terror. The report was loud, but nothing came of it. 400 ft. to the E. of the Sharzah Burj is a strange building, called the Uparí Burj, or Upper Bastion. You ascend by an outside

* The muzzle of this gun is wrought in the shape of a dragon's mouth.

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staircase, 52 steps, when you come to a Persian inscription.

[*Translation.*]

In the time of Ibrahím Sháh 'A'dil Sháh, Protector of the World,
This bastion was built as Fate directed, being constructed by Ḥaidar Khán.
O God! May the King of the World and his Deputy be fortunate!
The Moon which is in the bastion of exaltation is like the Sun,
Its date comes from this. The bastion is called by the name of Ḥáidar.
The lion's bastion rises to the sky to the resplendent sun.

The Uparí Burj is 61 ft. 3 in. high; 16 more steps lead to the summit, which is round; and here are 2 guns made of bars welded together with iron bands. The larger is 30 ft. 3 in. long, and has a diameter of 2 ft. 5 in. at the muzzle, and 3 ft. at the breech; the bore is 12 in. in diameter. The other gun is 19 ft. 8 in. long, with 1 ft. diameter at the muzzle, and 1 ft. 6 in. diameter at breech; the bore is 8½ in. in diameter. On returning from the Uparí Burj, the Táj Báolí or "Crown Well" may be visited, adjoining which is the principal bázár. This well is 100 yds. E. of the Makkah Gate. The E. wing of the façade of the well is partly ruined. Two flights of 4 and 8 steps lead down to an arch of 34 ft. 2 in. span, and about the same height. In the centre, under the front of the arch, is a vase with a Tulsí plant growing in it with the emblem of Mahádeo. The tank at the water's edge is 231 ft. 2 in. sq. The water comes partly from springs and partly from drainage, and is 30 ft. deep in the dry weather. The level of course sinks during the hot season, and is then approached by side stairs. There are many fish in it. During the famine the people lived on the ground around it for the sake of the water. There is no inscription, and no great beauty of design. Colonel Sykes states that it was built by Malik Ṣandal in Sulṭán Muḥammad's reign; but according to Dr. Bird it was the work of the Vázir of Sulṭán Muḥammad, who is called by that writer Senid-úl Múlk, in which name there are several mistakes. In the arcade to the right of the well remark the curious roof, the rafters of which are of stone. The W. wing of the arcade is now the office of the Civil authorities. The Makkah Gate to the W. is now the Mámlatdár's Kacherí, and is generally kept closed. Here are the police lines and the prison. A gun 10 ft. long, of blue metal, with a dragon's head, lies outside, and inside is a 10-inch mortar, with the weight of the shot inscribed in Maráṭhí. On either side of the gate there is a representation of 2 lions trampling on an elephant.

Hitherto the traveller has been examining the W. part of the city and suburbs; on the next day he will proceed to the E., as far as the 'Alípúr gate, and then turn N. past the Pádsháhpúr gate for 500 ft., when he will come to the mausoleum of Sulṭán Muḥammad, 7th King. The total distance from the T. B. is about 1½ m. This magnificent structure is generally called the Gol Gumbaz, or Round Dome, but it is also called Bol Gumbaz, which is said to mean "Topless Dome," and by some it is styled Gul Gumbaz, or "Rose Dome." Mr. Fergusson, in his "Hist. of Arch.," p. 562, says of this building: "The tomb of his successor, Maḥmúd,* was in design as complete a contrast to that just described as can well be imagined, and is as remarkable for simple grandeur and constructive boldness as that of Ibrahím was for excessive richness and contempt of constructive proprieties. It is constructed on the same principle as that employed in the design of the dome of the great mosque, but on so much larger a scale as to convert into a wonder of constructive skill what, in that instance, was only an elegant architectural design." This structure is built on a platform 600 ft. sq. and 2 high. In front is a Naḳár Khánah, 94 ft. from S. to N. and 88 ft. from E. to W. The Mujáwir, or keeper, gets 4 Rs. a month, and lives in the second inclo-

* This king is called at Bíjápúr itself Muhammad, but the word Maḥmúd, which signifies "praiseworthy," occurs in the 2nd inscription, q. v. He is called Maḥmúd in a paper mentioned in the "Indian Antiquary," vol. ii. p. 2282. His name was Muḥammad Maḥmúd.

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sure, which is deformed with unsightly mud huts. At each corner of the mausoleum is a tower 7 stories high, besides the dome. Mr. Molecey thinks these towers were added as supports. They are very much cracked in places. Each side of the building is 196 ft. long, outside measurement. The square room over which the dome is raised is the largest domed room in the world, being 135 ft. sq. Briggs' book of Feb., 1865, makes it 134 ft. 3 in., which is an error. Over the entrance are three inscriptions. The 1st is "Sulṭán Muḥammad, inhabitant of Paradise, 1067." The next is, "Muḥammad, whose end was commendable, 1067," and the 3rd inscription is, "Muḥammad, became a particle of heaven," (lit. House of Salvation), 1067." The date, 3 times repeated, is A.D. 1656. The façade presents 3 lofty arches, springing from the pavement, and supporting several feet of plain lime-work and plaster, above which is a cornice of grey basalt and a row of small arches supporting a second line of plain work, surmounted by a balustrade 6 ft. high. The base of the middle arch is of grey basalt, the others are of stonework and plaster. The corner towers or minarets are 12 ft. broad, and are entered by winding staircases and terminate in cupolas. Each story has 7 small arched windows, opening outwardly and looking into the court below, while the 8th admits a passage for the circular stair. From this there is an entrance to a broad ledge surrounding the dome, which is so large that a carriage might pass round it. This passage rests on supports, inclining inwards in curves like half arches. The internal area of the tomb is 18,225 sq. ft., while that of the Pantheon at Rome is only 15,833. "At the height of 57 ft. from the floor line," says Mr. Fergusson, "the hall begins to contract by a series of pendentives as ingenious as they are beautiful, to a circular opening 97 ft. in diameter. On these pendentives the dome is erected, 124 ft. in diameter." "Internally, the dome is 175 ft. high; externally, 198 ft., its general thickness being about 10 ft." Inside the dome, and outside too, are iron rings, and two brothers named 'Umr and Ḥasan, ascended inside to the ring in the centre, whence they dropped a line. Outside on the parapet is a fine view over Bíjápúr. On your left as you turn your back to the dome, you see 'Alípúr to the E., and on the other side, to the W., Ibrahím Roẓah and the Upari Burj and the Sharzah or Lion Bastion are distinctly visible. and beyond them, at 4 m. to the W., is the wall of a new city, which the ministers of Ibrahím II., father of Sulṭán Muḥammad, began to build, but the attempt was abandoned as unlucky. Had it been continued, the legendary demensions of the city, 30 m. circumference, might have been justified by fact. About 1 m. W. of the Gol Gumbaz one sees the ruins of what were the villages of the masons and painters employed on the mausoleum. There is a small annex to the N. without a roof, built by Sulṭán Muḥammad for his mother, Zuhrá Ṣáḥibah, from whom one of the suburbs was called Zuhrápúr. This building is defaced by a low ugly wall, built by the Maráṭhas, which ought to be removed. The cement covering of the dome, which is a foot thick, has fallen on the N. side and carried away the ornamental coping. The rain now comes in.

Below the dome is the tomb of Sulṭán Muḥammad in the centre. To the left, facing the spectator, are the graves of his youngest wife and of the son of 'Ali 'Ádil Sháh II.; on the right, are those of his favourite dancing girl Rhambá, his daughter, and his eldest wife mentioned by Bernier, vol. ii. p. 221. The ascent at the left-hand corner to the parapet and gallery is by 150 steps. If a person whisper softly at one point of the gallery, he will be heard most distinctly at the opposite point. There is also a good triple echo.

The Jám'i Masjid, about 2,200 ft. W. of the Gol Gumbaz, is the Jám'i Masjid or Cathedral Mosque of Bíjápúr. The N. side of the quadrangle is 323 ft. 3 in. from the inner wall of the W.

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side to the edge of the platform on the E. The E. side has a wall and a gateway, but is unfinished; Mr. Fergusson says, p. 559, "Even as it is, it is one of the finest mosques in India." In the centre is a *ḥauz* or reservoir, now dry. The arcades on the N. and S. sides of the quadrangle are 31 ft. 3 in. broad. Including arcades, the court is 237½ ft. broad from N. to S. Over the W. arch is,—

Allah
Muḥammad
aidar
Abú Bakr
'Umr
'Uṣmán.

The Miḥráb, which marks the place on the W. to which the people turn in prayer, is gilt and ornamented with much Arabic writing, but there is also a Persian quatrain, which may thus be translated—

Rest not in the Palace of Life, for it is not secure,
None can rest in a building, which is not meant to endure,
Fair in my sight seems the World's halting-place,
A sweet treasure is Life, but 'tis gone without leaving a trace.
This Arch was built in the time of the reign of Sulṭán Muḥammad Sháh.

The date 1045 is in the inner centre of the arch = A.D. 1635. Dr. Bird gives the date of the structure as A.H. 943 = A.D. 1536, according to the following chronogram—

Enter the Mosque of the Sulṭán, whose end was happy,

which would be in the reign of 'Alí 'Ádil Sháh. Mr. Fergusson says that the building was commenced by 'Alí 'Ádil Sháh (1557—1579), and though continued by his successors was never completely finished. If it had been completed it would have covered from 50,000 to 55,000 sq. ft., and would have been the size of a mediæval cathedral. Each of the squares into which it is divided has a domed roof, beautiful, but so flat as to be concealed externally. 12 of these squares are occupied by the great dome, which is 57 ft. in diameter, but stands on a square of 70 ft. There is another inscription, which translated says, "Yáḳút Dábúlí was the servant of the shrine, and the slave of Sulṭán Muḥammad Sháh. May God perpetuate his sublime shadow! A.H. 1045 = A.D. 1635." The pavement below the dome is of chunam, divided by black lines into numerous squares called *muṣallás* or compartments for persons to pray on, imitating the *muṣallá* or prayer-carpet which the faithful carry with them to the mosques. These were made by order of Aurangzíb when he carried away the velvet carpets, the large golden chain and other valuables belonging to the Mosque. Mr. Molecey, the architect who has been in charge of the buildings here, states that the *shikr* or ornament at the top of the mosque was filled with a sort of grain called *rurá* to give it weight. N. of the Jám'i Masjid 700 ft. is Khawás Khán's home, and about 1100 ft. W. of that and parallel with it is Yáḳút Dábúlí's mosque, 500 ft. to the S. of which is Núwáb Muṣṭafa Khán's mosque, all of which places may be visited, though they do not call for special description. Muṣṭafa Khán Ardistání was a distinguished nobleman at the court of 'Alí 'Ádil Sháh, and was murdered in A.D. 1581 by Kishwar Khán, who usurped the regency in the time of Ibrahím 'Ádil Sháh II. 700 ft. to the N.W. of his mosque is the palace of the Aṣár i Sharíf, "illustrious relics, which are hairs of the Prophet's beard." It is a large heavy looking building of brick and lime, and is close to the moat of the inner fort and in the centre of its E. rampart. One enters first a verandah or portico 60 ft. high, supported by the trunks of gigantic trees, now protected with planks. This portico is 36 ft. broad, and looks upon a tank 250 ft. sq., the mud of which was cleared out by labourers as one of the works during the famine, and the water now looks clear. Passing through the verandah you come out into an open space, and see at 100 ft. to the W. a row of subordinate buildings. From this is the best view of the Gol Gumbaz, as the distance diminishes the impression of its excessive bulk. The

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ceiling of the verandah or portico has been very handsomely painted. On the right of the staircase by which you ascend to the upper rooms, is a suite of apartments, in the first of which are cases for books. They contained MSS. of some value, which were sent by Sir B. Frere to Bombay. He also preserved the portico by building a gigantic square prop and also an arch with a sharp point, which has an incongruous look beside the old arches, which are broad and but slightly curved. Remark here a very fine piece of ruddy marble with shells imbedded in it, which is in one of the arches of the portico. The main flight of steps ascended here is broad, and leads to a hall 81 ft. 4 long and 27 ft. 4 broad. After mounting, you pass into an upper verandah or ante-chamber to the right, the ceilings and walls of which have been gilt. The doors are inlaid with ivory, and in the palmy days of Bíjápúr the effect must have been very striking. In the N. wall is a cabinet in which the sacred hair is kept, and this is opened only once a year. You now pass to the S. into 2 rooms beautifully painted with vases of flowers. All these rooms were defaced and spoiled by the Maráṭhas. The Rájá himself is said to have set the example in scraping off the gilding, and his followers imitated him only too well. They picked out the ivory that inlaid the doors, and otherwise so injured the rooms as to reduce this once splendid palace to the state of an unsightly barn. This happened partly under the Peshwás, and partly when the English transferred Bíjápúr to the Rájá of Sátárá. The Aṣár i Sharíf formerly communicated with the citadel by means of a bridge, of which nothing now remains excepting the pillars, and succeeded to the honour of holding the precious relics of the Prophet after a similar building within the citadel had been burned down. Following the edge of the ditch to the S.W. the traveller will come to a massive square tower called the *Chatra Ganj*, which is one of 14 such built by Afẓal Khán, who met his death at the hands of Shivají, the founder of the Maráṭha empire. These, which are contrivances for giving impetus to the water of an aqueduct, were built in the time of Muḥammad Sháh to supply the city. There is an inscription on this tower as follows:—"Be it known to the executors of ornamental arts, the architects of important works, and to celebrated living workmen, that Afẓal Khán Muḥammad Sháhí, a nobleman of good fortune, the present commander-in-chief, the first in rank of the Dakhan lords, the religious destroyer of infidelity, on whom descends God's favour, whom heaven pronounces to be the most accomplished and excellent, and whose name, like God's praise, is resounded from every quarter, saying, it is excellence, did, after much labour, and by order of Muḥammad Sháh Ghází (the exalted in dignity, whose court is like that of Sulaimán, and whose glory is as the sun), render this aqueduct conspicuous (calling it by the name of Muḥammad Nidá,) for the convenience of God's people, so that whosoever should have a thirsty lip might have his heart filled and satisfied at this water, whilst his tongue would be moist in praying that this sovereignty of the king, the asylum of the universe, may abide for ever." A.H. 1063 = A.D. 1652. The unfinished tomb of 'Alí 'Ádil Sháh II. is to be seen to the W. of the Aṣár i Sharíf, and on the N. of the citadel. It is a noble ruin of 7 large Gothic-looking arches, constructed on a terrace 15 ft. high and more than 200 ft. sq. Had not the death of the Sulṭán put a stop to its progress and prevented the addition of an upper story, in conformity with the original design, it would have surpassed every other building at Bíjápúr, both in magnificence and beauty.

The Ark or Citadel.—About 1,400 ft. to the S.W. of the Aṣár Maḥall is the citadel gate, and here the walls are thick with pillars and sculptured stones, taken from Jain, temples which probably stood on this spot when the Muḥammadans stormed the citadel. Having demolished these idol temples, the conquerors used many of the stones in rebuilding the walls. The

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rest they carried 75 yds. to the N.W. and put them together again in disorderly combination so as to form a new temple, which by the Miḥráb or arch towards the Ḳiblah or point of prayer is shown to have been used as a mosque. At the distance of 70 yds. from the gateway, you pass to the left under a low roof, and have on your left a small mound called the *Ganj i Shahidán*, or "Store of Martyrs," in which the Muslims who fell in the assault were buried. You are now in front of the first Jain temple, converted into a mosque, with 12 pillars, 9 ft. 6 high, in a row, the rows being 7 deep, the total number of pillars being therefore 84. There is a central Maṅḍap or Hall, 2 stories high, the inner room being 8 ft. 8 sq., and the outer or surrounding room 25 ft. 2 sq., inclusive of the inner. At the N. side, about the centre row, notice a wonderfully handsome and elaborately carved black pillar, and to the N.E. of it an ancient Kanarese inscription. On several of the pillars around are inscriptions, some in Sanskṛit and some in Kanarese. Pass now about 200 yds. to the N. and you come to the Ánand Maḥall or "palace of joy," where the ladies of the seraglio lived. In a line with it to the W. is the Gagan Maḥall or "heavenly palace," the N. face of which has 3 magnificent arches. The span of the central arch is 66 ft. 6, and that of each of the side arches 17 ft. 10½. The height of all 3 is the same, about 50 ft. The ruins of these palaces are extremely picturesque, but the ground is thickly clothed with coarse grass and shrubs, 1 yd. or so high, where one might easily step on a cobra or a tic prolonga. The buildings have cellars, the abode of porcupines, which are very numerous here, and are called *Sársá*. Holes scraped by these animals, and their fallen quills, are to be found everywhere. Dogs are sometimes killed by being transfixed with the quills. About 150 yds. to the N.E. is the second Jain temple, and the same distance to the N.W. is the unfinished tomb of 'Alí 'Ádil Sháh, mentioned above, which is little more than a series of ruined arches. The second Jain temple has 10 rows of pillars 7 deep. The Miḥráb in it shows the Muḥammadans used it as a mosque. At 200 yds. to the S.W. of this is a building called the Sát Khandí or "Seven Stories," a pleasure palace for the ladies, from the top of which they could overlook the whole city, being themselves unseen. It formed the N.E. corner of a vast building called the Granary, which was probably the public palace of the kings, where their public and private audiences were held. From this the moat of the citadel is crossed by a causeway 140 ft. long, but the average breadth of the moat may be taken as 150 ft.

Mihtar's Mosque.—1000 ft. to the S.E. of the entrance into the citadel is the Mihtar Maḥall. Observe in going to it, 2 gigantic stone posts of a gateway with a carved beading. Each post is 10 ft. long and 3 thick. This small but elegant structure is 3 stories high, and has minarets at the corners and ornamental carving in soft clay stone about its windows. Dr. Bird, in his paper in the Bom. As. Soc. Journ., vol. i., p. 376, has given a lithographic view of this mosque. It may be observed in explanation of its name, that when the Hindústaní language arose in the Urdú, or camp, of the Mughul emperors, the Persian soldiers gave nicknames to various persons, which took their place in the language: thus, a tailor was called Khalífa, "Caliph;" a waterman was called Bihishtí, "an inhabitant of Paradise;" and a sweeper, the lowest of the low, was called Mihtar, "a prince." The story is that Ibrahím Sháh had a disease which his physicians could not cure, and the astrologers told him that his only chance was to give a large sum to the first person he saw next morning. The king looked out of the window very early and saw a sweeper, on whom he bestowed a vast sum, and the poor fellow, not knowing what to do with it, built this mosque. Mr. Fergusson says of this structure—"Perhaps the most remarkable civil edifice is a little gateway, known as the Mihtar's Maḥall, 'the gate of the

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sweeper,' with a legend attached to it too long to quote. It is in a mixed Hindú and Muḥammadan style, every part and every detail covered with ornament, but always equally appropriate and elegant. Of its class it is perhaps the best example in the country, though this class may not be the highest." With regard to this passage it must be remarked that the Arabic word *Maḥall* cannot signify *gateway*, it signifies building, seraglio, palace; however, in maps drawn on the spot, the structure is called the Mihtar's Mosque, though there is nothing to make one think that it was built for religious purposes. Observe in returning to the T. B., to the left as you turn from it to the Mihtar's Mosque, 2 enormous tamarind trees. The larger is 47 ft. 9 in. in circumference, the lesser, 36 ft. 6 in. The Fatḥ Gate in the centre of the S. wall of the city is that by which Aurangzíb is said to have entered. It must be said that an idea has been entertained of making Bijápúr the capital of the Collectorate instead of Kaladgí, and of using the abundant water in the moat round the citadel to irrigate the neighbouring grounds, turning them into a garden or a park.

Route to Kaladgí and Bádámí.—It might so happen that the traveller would wish to visit Bádámí from Kaladgí, instead of going round by Belgáoṅ and Dhárwád. A full description of Bádámí will be found in a subsequent Route, and therefore a very brief account only is here given of the route by Kaladgí.

From	To	Distance. M.	F.
Shahpúr Suburb	Fatḥ Gate	1	6
Fatḥ Gate	Juminal	4	0
Juminal	Wanákar Halli	5	2
Wanákar	Mulwar	6	3
Mulwar	Ronial	6	3
Ronial	Chhoṭá Garsingí	0	4
Chhoṭá Garsingí	Baṛá Garsingí	0	2
Baṛá Garsingí	Kolár	3	6
Kolár	Balotí	4	0
Balotí	Bargandi	5	4
Bargandí	Ḥusain Sáḥib's Dargáh	1	0
	Carry forward	38	6
	Brought forward	38	6
Ḥusain Sáḥib's Dargáh	Sonagá	3	4
Sonagá	Baulatti	4	4
Baulatti	Kundragí	2	1
Kundragí	Kaladgí	6	5
Kaladgí	Kattikeri	14	5
Kattikeri	Bádámí	11	2
	Total	81	3

Remarks.—The road is good, but water bad and scarce to Mulwar, where there are 4 good wells. The 3 stations mentioned after the Fatḥ Gate are very small villages.

At Baṛá Garsingí water is plentiful. Kolár is a large village on the N. bank of the Kṛishṇá river. Two basket boats ply on the ferry here. The other places are small villages, and Kaladgí is a small town and cantonment on the Gatparba River, which is 120 yds. wide, and 2 ft. deep in December.

The road at Kaladgí is very bad and heavy, with sand in the latter part. 6 small villages are passed on the way.

ROUTE 8.

BOMBAY TO GOA.

The best and easiest way of visiting Goa is to embark at Bombay on board one of the British India Steam Navigation Company's steamers, and, leaving Bombay Harbour about 6 P.M., the traveller will reach Ratnagiri, 123 m., at 11.40 next morning. The bay here is tolerably sheltered from the N.E. and S., but to the W. and S.W. it is quite open. It is possible that the traveller might like to stop at Ratnagiri, a description of which is appended. Rájápúr and Vijayadurg are also places worth a visit, as is Málwan, and the

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overland route to them is accordingly here given :—

Names of Places.	Distances in Miles.		Stages.	
	M.	F.	M.	F.
Ratnagiri, b.p.o.	1	3½		
Rájwádí	0	5		
× Kálindá r.	0	3		
Bhátea	0	3½		
A well and dh.	2	3½		
A well and dh.	1	5		
A well and dh.	0	4		
Paved descent	2	1½		
× r. to Golap	0	5		
× n.	1	2½		
× r.	0	2		
Pánwas	0	1	11	7½
× n. and r. to Maulangá	3	0		
× n.	2	4½		
× r. to Bhar	0	1½		
Bíní	5	6½	11	4½
× Múchúndi r.	0	1½		
Asolí	0	2½		
Ascend hill to a temple	1	3		
× r. to Kotapúr	1	6		
× n.	0	4		
Ghotná	3	3		
× n.	1	2		
× r. to Rájápúr	3	3	12	1
× Suknadí r.	0	1½		
Satiálí	3	3½		
Juátí	3	4		
× Kánwí r.	4	0		
Kábúrlí (hence visit Vijayadurg, Viziadroog)	0	7½		
× n.	2	3		
Pátagáon	0	5½	15	1
Jambhán	5	6		
× Seo r. 110 yds. broad	0	1½		
Bágh	0	4½		
Chandosí	1	1½		
Walandí	2	1½		
Sirgáon Wádí	1	6		
× Míthbás r.	1	3½		
Sálsi	1	7½	15	0
× n.	0	4½		
× Barní r.	1	6		
Barní	0	4½		
× n.	0	4½		
× n.	2	5		
× n. with steep banks	1	3½		
× n. to Warora	0	0½		
× Harní r.	1	2½		
× Gad r.	1	0		
Santrúl	0	5½	10	4½
× n. rd. to Málwan	0	6		

Ratnagiri (*Rutnagherry* *).— This place is the principal civil station in the S. Koṅkaṇ. A small detachment of troops is usually stationed at it. The town is large and open, facing the sea. There are two small bays formed by a rock on which the fort is built. There is neither shelter nor good anchorage, as the bay is completely exposed, and the bottom is hard sand with rock. With any breeze from the W. there are heavy breakers on the bar at the entrance of the river, and boats cross it only at the top of high water. The landing place for boats is on the S. of the fort, near a small tank, close to high-water mark. The cantonment lies on the N. of the town. Ratnagiri has its name from a demon named *Ratnásur*, who was killed by an incarnation of Shiva called *Náth*, or Jotibá, who is worshipped at a famous temple near Kolhápúr. There is probably some historical foundation for this legend, and *Ratnásur* may be regarded as a king of the aborigines killed by some Áryan leader. Otherwise the word might be translated "Hill of Gems," from Skṛ. *ratnam*, "a jewel," and *girih*, "hill." This is a pretty town hid in palm trees, with a hill fort to the N. on a hill which juts into the sea, once a stronghold of the Maráṭhas. The principal thing of interest here to the tourist, however, is the *Túrlí*, or "Sardine" fishing, which is pretty to witness, independently of epicurean considerations. Fleets of canoes may be seen putting out for these fish in January and February. Three men are required in each canoe, two to paddle and one to cast the net. The attitudes of the men engaged in casting the nets are beautiful, and display their fine athletic figures to advantage. They stand in the bows of the canoes, leaning slightly forward, with the nets gathered up, the head turned back over the shoulders, and with eyes glancing keenly around in search of the shoal. The fish, which is most delicious, is caught in such numbers that a single net-caster will fill his canoe in the course of the morning, as many as 50 fish being taken at a single cast, and quantities of the fish are used to manure the rice fields. At these times the deep-sea fishing is entirely neglected. The fishing is within a short distance of the shore, just outside the breakers, and can be carried on only when the water is sufficiently clear to admit of the fish being readily seen. In calm weather the water is as clear as crystal [illegible] is a beautiful

* Ratnaguiry of Grant Duff.

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sight at such times to watch the waves breaking on the sands, which seem literally of pearls, while the fleet of canoes is shooting hither and thither among the bright waters, with a fisherman standing in the bow of each boat in a picturesque attitude, like a piece of Grecian sculpture. The background of this picture is formed by a fishing village, with many boats drawn up on the beach, nets drying on the sand, huts nestled among groves of cocoa-nut and other trees, and the old fort of Ratnagiri frowning over them.

The *Kálindá r.*, just beyond Ratnagiri, is never fordable except at neap tides, but is crossed in boats. The *r.* and *n.* at Golap are likewise unfordable at high water. *Pánwas* is a small straggling village, with a few temples; *Maulangá* a good sized village; *Bhar* and *Biní* mere hamlets. Not far from *Biní* is a pretty fishing village called *Saṅgameshwar*, where 2 rivers meet, with steep hills all round, and scenery as attractive as can be found in the S. Koṅkaṇ. There is, also, at no great distance a *tírth*, or place of pilgrimage, of some celebrity, called *Wádáwáḍi*. Here is a shrine of Gaṇpati, which draws from Government a revenue of 1,200 rupees per annum. A spring of fine water oozes from the rock.

Rájápúr.—This is a very flourishing place, and a great emporium, there being good roads to Kolhápúr and Belgáoṅ, and the Suknadí river, on which the town is situated, being navigable for vessels of 450 khaṅḍis. The exports are cloth, *ghí*, and pepper,* and the imports dates, dried fruits, and iron. There are about 1000 families resident, exclusive of strangers, who are very numerous. A considerable quantity of oil is made here from the sesamum and the cocoa-nut. The manner of extraction is somewhat primitive. The trunk of a large tree forms the mortar, and a branch the pestle, which is made to revolve by a buffalo, driven by a man. One such apparatus extracts 20 sírs of oil from sesamum, or 40 from cocoa-nut, daily. The town of Rájápúr is some miles up the first creek met with to the N. of *Vijayadurg*. Still higher up the creek, and about 1 m. above the town, on the l. b. of the r., is a hot spring, which gushes from a cow's head carved in stone, at the base of a hill about 100 ft. high, which joins with the general range of the Koṅkaṇ. The mouth of the spring is 8 in. in diameter. The colour of the water is dark, and it is strongly mineral. According to the natives its temperature never varies. Major Wingate on the morning of the 21st of July, 1850, found it to be 109°, and Dr. Wilson states that it boils an egg easily, and that the water is too hot for bathing. It appears to be a similar spring to those at Máhár, Dábhul, and other places in this direction. On the hill above, about half a mile further on, are 14 singular intermittent springs, which are reported to flow only during a part of the year. They commence in December and January, but not simultaneously, and continue flowing for several months, when the water diminishes, and at last disappears. This, however, does not appear to be the invariable course, as in 1849 they did not flow at all, and at other times all or some of them have flowed at uncertain intervals. A small well or cistern has been built around each spring, but when the spring is in full flow the water passes this barrier. The temperature of the water in one of these wells was found by Major Wingate to be 84°.

Vijayadurg (Viziadroog). — From *Kabúrli* or *Rájápúr* it is an easy journey of some 12 m. to visit the ancient fort of *Vijayadurg*, "fort of victory;" or Gheriah as it is called by some English writers, the word being merely a corruption of *gaṛhí*, "fort." This place has some historical interest attaching to it, having been captured by the great Clive (then Colonel Clive) and Admiral Watson, on the 13th of Feb., 1756. The whole affair was extremely characteristic of those times, when the ideas of honourable procedure were almost as lax among the English as among the Maráṭhas. A British [illegible]ament, consisting of 3 sh[illegible] line, one of 50, and anoth[illegible]

* "Oriental Christian Spectat[illegible]

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with several armed vessels belonging to the Bombay marine, having on board 800 English soldiers and 1000 Sipáhís, sailed from Bombay early in February, to reduce Vijayadurg, the stronghold of the piratical chief Túlají Angria. They were to co-operate with the Peshwá's troops under Khaṅḍají Mánkar, and the fruits of success were of course to be shared. But a committee of 10 officers, of which Admirals Watson and Pococke, Mr. Hough and Colonel Clive were members, had, before leaving Bombay harbour, agreed to share all the prize property taken, without any recognition of the Maráṭha claims to a portion. When the English fleet appeared, Angria repaired to the Maráṭha camp to negotiate for a surrender. The English pronounced this an infraction of the terms of alliance, though on what grounds it is difficult to see. Admiral Watson attacked the sea-face of the fort on the 12th of February, while Clive, the same night, landed with the troops, so as to cut off any communication between the Maráṭhas and the garrison. The Maráṭha general endeavoured to bribe Mr. Hough to get the Admiral to suspend operations; and, failing in that, he offered to Captain Andrew Buchanan, commanding the picquets, a bill on Bombay for 80,000 rupees, to permit him with a few men to pass into the fort. The bribe was rejected; but the Bombay Government were so struck with the singular honesty of their officer, that they presented him with a gold medal in consideration of his extraordinarily good behaviour. The fort surrendered on the 13th, when the captors decided that the Maráṭhas had no right to share, and divided the prize property, amounting to £100,000, among themselves. Túlají Angria was taken, put in irons, and imprisoned in one of the Peshwá's hill forts near Ráigarh. A few months after the fort was given up to the Peshwá, and did not revert to the English till 1818. Vijayadurg is one of the few good harbours on the W. coast of India. The anchorage is landlocked, and sheltered from all winds. There is [illegible] at the entrance, the depth [illegible] 5 fathoms, and from 4 to 3 inside at low water. The rise of the tide is about 7 ft. The fort is in good preservation, and is one of the finest specimens of an Indian fortress to be seen in the W. Presidency. It has a double wall, with flanking towers, protected by ditches. There is a well of sweet water inside, and also a large tank, the bottom of which is said to have been lined with lead. The English batteries were on the N. side of the creek about 1200 yds. off, too distant to have done much damage. The wall on that side has many shot marks, but there is no indication of a breach or other serious injury. There is a large temple within a mile of Vijayadurg, which is very picturesquely situated at the bottom of a ravine, and is worth a visit. Angria's dock is 2 m. to the E. of Vijayadurg, and is merely a wet dock with a masonry entrance. It has no gates. The entrance was probably built up on the admission of a vessel, and the water afterwards drained off to the level of low tide, when the remainder was pumped out, or allowed to evaporate.

Pátgáon is a village of moderate size, with a large temple, near which is good ground for encamping. After leaving this place other temples will be passed at *Tamhán*. Beyond this is the *Seo* river, which is fordable at low water. Three small boats are kept for crossing at other times. The bed of the *r.* is sand and mud. The places between it and *Sálsi* are small hamlets. *Sálsi* itself is a village of moderate size, with two temples so large as to be capable of accommodating a regiment. The *Mithbás*, or "sweet-smelling" river, has bad, stony, and difficult banks. Beyond *Barni* the country becomes very jungly. The *Harni* and *Gad* rivers are crossed in boats, but the latter is fordable in the fair season. *Santrúl* is a small village with some temples, near which is good encamping ground. At the first *n.* after passing it, is a very small hamlet, and here a road branches off to *Málwan*, which is a large place, with a population of 10,000. Good iron ore is found here, an account of which, and of the smelt-

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ing process will be found in the Bom. As. Jour. for 1844, p. 435. The fort, called also *Sindidurg*, was built by Shivají in 1662. In 1756 it was taken by Major Gordon and Commodore Watson, and called Fort Augustus,* but was next year restored to the Rájá of Kolhápúr, and finally ceded to the English in 1812. It stands on an island, which is low, and at a little distance not distinguishable from the mainland.

Supposing the traveller not to land at Ratnagiri, but to go on at once in the steamer to Goa, he will reach Vingorleń, 199 m. from Bombay, about 9 P.M., and here the steamer will stop ½ an hour. Goa roadstead will be reached at 2 A.M., the whole voyage taking 32 hours. The port of Goa is formed by the high headland point of Aguado to the N., and Marmagáoń Point to the S. The steamer anchors just to the S. of Aguado Point, and thence to Goa the traveller must proceed in a boat. If he should have interest sufficient to obtain the use of the Governor's barge with 14 rowers and a coxswain, he will go up with comparative ease and rapidity. Otherwise, should there be a strong wind or a high swell, it will not be so pleasant. Supposing that he leaves the steamer at 3 A.M. he will come abreast of the hospital at Nova Goa in an hour, and in ½ hour more he will be at the hotel. Should he, however, proceed to Raibandar, he will probably not disembark before 5 A.M.; for, although Raibandar is not more than 6 m. from Aguado Point, it takes 2 hours to do the distance, as the current is very strong. There is no hotel at Raibandar, but there are one or two good houses, such as that of the Baronne de Combargna, where a traveller might, perhaps, be introduced. A carriage will be found indispensable, as Old Goa is 3 m. E. of Raibandar, and there is some stagnant water on the road, the smell of which is most fetid and very likely to give fever, so that it will be as well to pass the spot with all speed.

Old Goa. — The first expedition should be to the church of Bom Jesus, where S. François Xavier is buried; and his tomb is the thing most worth seeing in Goa. The road is excellent, and leads along the water's edge first through Raibandar, and then along the ruined gardens of Old Goa, whose mouldering buildings are deserted by all but priests. The façade of the church of Bom Jesus is handsome, and is 93 ft. 4 in. high, and 77 ft. broad, from N. to S. You turn a little to the right to reach it. It is decorated with 8 columnar pilasters, 2 close together on either side being in the centre, and 2 wide apart on either side of these. This façade is of the natural dark colour of the laterite, while the sides are whitewashed. Near the top of the façade is a coat-of-arms, and the letters I.H.S. Internally the church is 199 ft. 10 in. long from W. to E. Fonseca says * that the façade is 78 ft. high, and 75 ft. ⅗ in. broad. He makes it internally 55½ ft. broad, and 61 ft. ⅕ in. high, and 182 ft. long. The church was finished on the 24th of Nov., 1594, and consecrated on the 15th of May, 1605. On one of the pillars supporting the choir is inscribed :—

Hanc Ecclesiam Jesu solemni ritu consecravit reverendissimus et illustrissimus Dom D. Alexius Menesius, Archiepiscopus Goensus Indiæ Primus. A.D. MDCV. Id. Ma. (15th of May, 1605).

On a wall near the side door on the N. is inscribed :

Sepultura de Dom Hieronimo Mascarenhes, Capitão Quefre de Cochin e Ormuz e a cuja custa se fez esta igreja; em gratificação a Companhia de Jesu che dedicão este logar. Falecio no anno de 1593.

At the S. end of the transept of the church is an exquisite screen, and under the principal arch is a

* Grant Duff, vol. iii. p. 99. In the "Selections from the Records of Bombay," vol. x. N.S., p. 3, it is stated that it was the Fort of Réri (Rairee), the name of which was so changed.

* "An Historical and Archæological Sketch of the City of Goa, preceded by a short Statistical Account of the Territory of Goa, written with the authorization of Government, by José Nicolau da Fonseca, Pres. of the Sociedad dos Amigos das Literas." Bombay: Thacker and Co., 1876.

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silver image $4\frac{2}{3}$ ft. high, value £300, given by the relict of Urban Darezo. The pedestal is inscribed as follows :—

Sanctissimo Indiarum Apostolo
Francisca de Sopranio Patritia Genuenses
Urbani Daritii olim uxor
Nunc Maria Francisca Xavieria
In celeberrimo Incarnationis Monasterio
Christi Sponsa
Peregrino Celesti,
Peregrini Amoris votum et monumentum.
P.P. Anno Domini 1670.

Over the S. door is a picture 5 ft. $\frac{1}{10}$ in. by 4 ft. $\frac{1}{2}$ in., with the inscription :—

Dimidium cernis quem
Magnum suspicit orbis
Xavier est ; totum
Nulla tabella capit.

It is a picture of S. Francis Xavier. The face is of a vigorous and rather handsome man, taken at the time he left Europe, at the age of 41. The tomb, which is all of the finest marble, was given by the Grand Duke of Tuscany. It is so very dark at this spot, that the bronze tableaux on the tomb can be made out only with great difficulty. There are 2 lithographs of it, and one of the Saint himself, in the "Resumo Historico de S. Francisco Xavier," por José Manuel Braz de Sa. Nova Goa. Imprensa Nacional, 1878. The tomb is divided into 3 oblong compartments, the last of which supports the silver coffin that contains the body. The lowest plinth is of jasper $4\frac{1}{5}$ ft. high, $19\frac{1}{10}$ ft. long, $9\frac{2}{7}$ ft. broad ; the second plinth is also of jasper, $5\frac{2}{5}$ ft. high, $11\frac{1}{2}$ ft. long, and $5\frac{1}{5}$ ft. wide. This plinth has in the centre of each side a bronze plate with angels in alabaster. The plate on the W. side represents the saint baptizing in the Moluccas ; that on the N. side represents him preaching to the natives—"Ut vitam habeant." The plate on the S. side represents the saint crossing a river on a raft, to escape savages—"Nihil horum vereor." On the E. side, which is at his head, the apostle is represented expiring among his disciples, and surrounded by angels, and the sun is setting, with the motto, "Major in occasu." The 3rd plinth is placed to receive the silver coffin ; it is $9\frac{2}{5}$ ft. long, $3\frac{2}{5}$ ft. broad, and 2 ft. high. The railing is of red jasper. On the top is the coffin of silver, $6\frac{2}{3}$ ft. long, $2\frac{9}{10}$ ft. broad, and $3\frac{3}{10}$ ft. high, exclusive of the lid, which is $1\frac{1}{2}$ ft. Above is the cross, $2\frac{1}{2}$ ft. high. Two angels : one near the head, holds the heart, with a halo over it ; the other says, "Satis est Domine, satis est." The coffin weighs 600 silver marks, each of the value of £1. 13*s*. 4*d*. Total equal £600, but now worth £788. On the sides of the coffin are 32 pictures, referring to various passages in the life and death of the saint.

The pictures on the coffin are :—1st, The saint with bare head and feet ; 2nd, not visible ; 3rd, Visited by Jerome in hospital of Vicentia ; 4th, Vision in hospital at Rome ; 5th, Vision seen by his sister ; 6th, The saint saving the son of D. Pedro Mascarenhes ; 7th, The saint raising a rich man ; 8th, He baptises idolaters ; 9th, He restores a drowned boy at Cape Kumárí ; 10th, He cures a sick man ; 11th, He frightens the Badajas in Travankor ; 12th, He restores to life 2 boys ; 13th, He is shown a treasure at Meliapúr ; 14th, He effects 2 cures in Malacca ; 15th, He restores a crucifix dropped into the sea ; 16th, Is shown preaching to the natives ; 17th, While preaching at Malacca on the 6th of December, 1547, announces victory over the King of Acheen ; 18th, Restores 2 persons in Kharepalan ; 19th, He aids a dying man ; 20th, He is carrying an infant on his shoulders ; 21st, He is travelling from Amangueli to Macao ; 22nd, Cures a dumb man at Amangueli ; 23rd, Cures a deaf Japanese ; 24th, Prays in a storm in the ship of Duarte da Gama ; 25th, Baptising 3 persons ; 26th, not visible ; 27th, not visible ; 28th, He is shown expiring at Sanchia ; 29th, He appears to Catherine da Chamez ; 30th, His body is shown working miracles ; 31st, not visible ; 32nd, not visible.

The body is well preserved, but shrunk to $4\frac{1}{2}$ ft. ; the 4th and 5th toes are wanting, having been bitten off by Isabel de Caron, who wanted them

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as relics. The vestments studded with pearls were given by Doña Maria Sofia, wife of Pedro II. of Portugal. On the right side is his staff, with 194 emeralds, and a medallion inscribed : " D. Francisc. Xavier, Indiæ Apost. et in Orienti, An. MDCXCIX." On the reverse is the effigy of Pedro II. Near the tomb are several offerings made by persons cured of diseases. There is a silver leg, presented by Maria Antonia Francisca Xavier da Costa Campos, whose leg was cured and straightened, 26th Dec. 1859. The vestry is a room 60 ft. long by 40 ft. broad and 30 ft. high, with armoires all round, topped with pictures of saints. The vestments are very rich, with gold embroidery. At the tomb are 4 silver lamps, weighing 152½ lbs. The body of the saint has usually been exhibited once a year, but it is said that this exhibition will not take place in future, as the body is now so shrivelled and decomposed. In the vestry is the following inscription :—

Sepultura de Balthazar da Viegas, a cuja custa se fez esta Sachrista, a Companhia de J. em gratificação desta bom obra, e de outras que fez à esta caza, che dedicam este logar para seu jazigo. Faleeio a 14 de Janeiro de 1659.

On returning from the church just described, the traveller may stop at the Powder Factory, which will be on his left as he comes back to Raibandar.

Over the door is the following inscription :—

Reinado Portugal o Catholico
Rei Dom Felipe 3º mandou
a Cidade fazer toda a
Fabrica desta Caza da
Polvera do Dinheiro de
hum por cento sendo Vizo-
Rei deste Estado, Dom
Francisco da Gama, Conde
Almirante, o qual a prin-
cipio adcabou aposni
perfercare em que ora
estão Vizorei Dom Miguel de Noronha,
Conde de Linhares, A.D. 1630.

There is a fine spring of water here, and a pretty garden. There is also a warehouse with a few pounds of powder, over which a sentinel keeps watch. The next visit will be to the church of S. Cajetan, which is ¼ of a m. to the N.N.E. of Bom Jesus. The façade is of red laterite, whitewashed. The church is the best preserved in Old Goa. It stands near the ruins of the Viceroy's Palace, and was built by the Friars of the Theatines, and finished 22nd March, 1655. It is 121 ft. long, and 81 ft. broad. The façade looks to the W., and has 5 bastard Corinthian pilasters on either side of the portal. It has 2 low towers, and in the centre of the church is a cupola. Gemelli Careri says, it is in imitation of S. Andrea de la Vella at Rome. According to others, it is a copy of the Basilica of St. Peter's at Rome. Over the threshold is " Domus mea, domus orationis." The nave and 2 aisles have each 3 altars. Under the beautiful cupola is a well (see " Or. Christian Spectator," vol. 5, p. 119). The Baron de Candol, Tavaras de Almeida, and Viscount Sergio de Souza, Governors of Goa in 1840, 1877, and 1878, are buried in this church. The façade is 98 ft. 3 in. broad from N. to S., and 80 ft. high. The towers, which are 20 ft. higher, are 100 ft. high. To speak with precision, the interior of the church from the W. entrance to the high altar is 123 ft. long, to which add 8 ft. for the altar, and the total length is 131 ft. The transept is from N. to S. 89 ft. The roof is supported by 4 vastly massive columns, which, as it were, divide the interior into chapels. There are here large pictures of the Baptism of Christ by John the Baptist, the Descent from the Cross, the Death of S. Theresa, who is being transfixed with an arrow by a boy. There are some old tombs, one of 1709.

To the N.N.W. of S. Cajetan is the so-called Arch of the Viceroys, on the site of what was in 1510 the principal gate of the city. The arch is about 38 ft. high, and the passage beneath is 15 ft. high. Above this is a row of alternate globes and deer. The deer refers to Vasco da Gama, Gama in Portuguese meaning " deer." Above this is a figure of Vasco in a sailor's hat with the brim turned up. He wears a large fur cloak, trunk hose, and black boots, and is very squarely

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built. Above him is S. Catherina, Patroness of Goa. The arch faces the N. and is about 100 ft. S. of the river. Over the figure of Vasco da Gama is inscribed :—

Reinado de El Rei D. Felipe 1°,
Posa Cidade de aqui Dom
Vasco da Gama, 1° Conde,
Almirante, descobrador
e reconquestador da
India sendo Vizo Rei O Conde Dom Francisco
Da Gama seu bisneto.
O anno D. 97.

This arch was built of black stone in honour of Vasco da Gama. The statue of S. Catharine is of bronze gilt. There is also this inscription in the passage under the arch on the left hand as you go to the river on the N. :—

Legitimo e verdadeiro Rei D. João IV., ristoridor da Liberdade Portugueza, 1656.

Above the inscription is the half-length figure of a warrior, over whose left shoulder is the Immaculate Conception, that is the Virgin with the half moon at her feet, and to his right the crown and arms of Portugal. At a little distance is also the following Latin inscription :—

Sanctissimæ conceptioni Mariæ Joannes IV., Portugaliæ Rex
una cum generalibus comitiis se et regna sua sub
annuo censu tributaria
publice dicavit atque deiparam in imperii tutelarem electam a labe originali preservatam perpetuo defensurum juramento firmavit et ut viveret pietas Lusitanæ hoc
vivo lapide in memoriale
perenne exorari jussit
Anno Christo MDCLVI imperii sui VI.—Esta escriptura
por muito apagada
mandou o Senado gravar
de novo e reparou este
Arco em 1831.

From this place commenced the Rua Direita, which led from the Palace of the Viceroys to the church of Misericordia (see Linchoten, Hist. de la Navegacion, p. 57, and Pyrard, Voyage, part ii. p. 30). Near the arch was the Ribeira des Gales, "Key of the Viceroys," 700 paces long, and 200 broad, and covered with palm trees. Here were the Bangacal for storing cargo, the Peso and Alfondega, or Custom House, which Pyrard compares to the Palais Royal. The Palace of the Viceroys, of which only one small gate, 10 ft. high, remains, was situated a little S. of the arch (see Tavernier, Les Six Voyages, vol. ii. p. 115). Here was a hall with pictures of ships since the time of Vasco. This hall opened into another, with portraits of the Viceroys, some of whom returned to Portugal with fortunes of £300,000. In front stood the High Court and the Jail, which was called Tronco. The Cathedral stands to the S.W. of S. Cajetan, in the middle of the Rua Direita. It was made a cathedral by a bull of Paul III., dated November 3rd, 1534. The body of the church was finished in 1519. The height of the façade to the top of the cross is 115¾ ft., and the breadth 100⅘ ft. The length of the cathedral itself is 250 ft., and the breadth 181⅕ ft. external measurement. There is one lateral tower, that to the N. having fallen down on the 25th of July, 1776. There are 5 bells; the great bell was tolled at the *auto da fé*. The cathedral was called the "Church of S. Caterina." It must be said that, though Fonseca gives the breadth of the façade at 100⅘ ft., recent measurement, carefully taken, makes it 108 ft. 8 in. Externally, the style of this church is Tusco-Doric, and internally, Mosaic-Corinthian. It is said to have been begun in 1511, but that it was rebuilt, and that the body was finished in 1619, and the whole structure was finished in 1631. The inside is divided into a nave and 2 aisles by 6 irregularly shaped massive pillars, which form 6 arches, of which that nearest the entrance is comparatively low, and the furthest off very lofty. The nave is 72 ft. high, and the aisles 57½ ft. The nave is 142⅔ ft. long, and 69½ ft. broad. Although Fonseca makes the total length of the cathedral 250 ft., and the breadth 181⅕ ft., recent measurement makes it 273 ft. long, and 137 ft. 9 in. broad, but at the transept 144 ft. The entrance is by a triple portal, and over the central one

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is a slab with the following, in places illegible, inscription :—

Reindo o Mui Catco
Rey D. Sebam mdou
fazer esta S. se
. . . . o anno do
Sr de 562 sēdo
Administradores
della os Arcebpos
Primares
os Catolicos Reis seus
successores.

A mandaram continuar a custa
de sua Real Fa-
Zda ate o presente
Q'he o Arcebpo Primaz D. Frey Franco
dos Martyres e
Vizo Rey deste
Estado . . . . . .

At the entrance are 2 marble basins for holy water, and a baptismal font of black stone, which was in the original edifice. It is inscribed :—

Esta pia mandou faser Jorge Gomez, e a deo a esta Sé em onra e lo amor do Senhor Deos em 1532.

The ceiling is vaulted, and in the chapels adorned with mosaics. The 4 chapels on the right of the entrance are dedicated to S. Anthony, S. Bernard, the Cruz dos Milagros, and the S. Spirito. The cross of the 3rd chapel is 20⅔ ft. long, and is said to have grown to that bulk from a small size. In the second chapel is a handsome tomb, with the following inscription :—

Nesta Sepultura estao os
Ossos de Dona Leonor, Mas
carenhas segundo mulher
De Francisco de Mello de Castro,
Governador que foi do Estado
da India tres vezes e a
terceira vez que governou
mandou fazer esta
sepultura pera nella se
depositorem os ossos da
data sua mulher a qual
fallecio em 8 de Maio de
684 a tem nesta Capella
huma messa quotidiana.

The transept is 90⅘ ft. by 36 ft. There are 3 altars to the right, 1 to Nossa Senhora, and 2 to S. Joséfo : on the N. side is the following inscription surmounted by an escutcheon, in which is a skeleton holding a scythe and trampling on an archbishop's mitre :—

Neste Mausoleo estão os
ossos de D. Leão, 1 Arcebispo *
de Goa, e de D. Fre Andre
de S. Maria, Bispo da Cochim,
para aqui solemnemente
trasladadas do Convento
da Madre de Deos em
5 de Octubre de 1864.
Requiescant in pace.

* Dom Gaspar de Leão Pereira, died 15[illegible]

The chapels on the left are—1. N. Senhora de Necessidades ; 2. S. Sebastian ; 3. Blessed Sacrament ; 4. N. Senhora de Bom Vida. According to Fonseca, Don Antonio de Noronha, nephew of Albuquerque, was buried in the Cathedral, but his tomb is not now to be found. There is, however, an epitaph to Garcia de Noronha. Under a casque, and surrounded by foliage, is inscribed :—

A qui faz. D. Garcia de Noronha,
Vicerei que foi da Indiæ. Falleceo
Nesta cidade de Goa aos 3 d'Avril
da Era 1540 annos.

In the centre of the transept is an epitaph to Julius Simão Quavaliro, engineer and architect, and to the left of it is that of Henrique Jaques de Magalhaens, who was Governor of Angola, and his son General Pedro Jaques de Magalhaens, who died 30th April, 1700. On the right of the architect's tomb is that of Gomez da Silva, with the date 22nd Sept. 1663. On looking from the terraced roof of the Cathedral one cannot but think of the solemn and terrible sights that have been seen in the Square below. To the S. is the Palace of the Inquisition, which is now utterly demolished. The walls (see Pinkerton's "Travels," vol. ix. p. 234) were 5 ft. thick, and the windows so high, that it was impossible for the prisoners to look out from them. From this building the processions of the *auto da fé* were seen advancing to the place of execution, and spectators at the windows of the Cathedral could see the miserable fate of the condemned. The number of the executions has no doubt been greatly exaggerated ; it is certain, however, (see Buchanan's Ch. Researches, p. 152,) that at least 105 men and 16 women were consigned to the flames. How many perished in the dark dungeons of the palace itself can never be known, but we may be sure that a much greater number died there than those who were publicly immolated. The Inquisition was abolished by royal letter, on the 10th of Feb., 1774, re-established under Dona Maria I. in 1779, and finally abolished in 1812. The [illegible]e is now covered with bushes, the

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harbour of poisonous snakes, a fitting conclusion for this execrable institution. To the N.W. of the Cathedral is the Archbishop's Palace, 2 stories high, 230 ft. long, and 108 ft. broad. Dr. Gemelli Careri, who saw it in 1695 (see Churchill's Voy., vol. iv. p. 205), speaks of its beauty, and no doubt it was a very magnificent residence, but it is now in a ruinous state. The doors of the façade are very handsome; enter to the left of these, and pass through a hall of 3 pillars into cloisters, on the walls of which are pictures, representing martyrdoms. They are much injured. Then ascend 31 very steep stairs to the left. This leads to a landing, the windows of which overlook a wing of the palace, now in ruins. To the right is a gallery, in which are many pictures, in a very damaged state. Ascend 12 more steps to the church of S. Francis d'Assisi, of which a description follows. W. of the cathedral are the convent and church of S. Francis d'Assisi. The convent was built in 1517 by Antonio de Louro, a Franciscan friar, at a cost of £6000. Pyrard, pt. ii. p. 31, calls it "the richest and most beautiful edifice in the world." In the cloisters were depicted, in blue and gold, the life of S. Francis d'Assisi. The church was finished in 1521, and dedicated in 1603, by Archbishop Menezes, to the Spirito Santo. It was rebuilt in 1661, but the gate of the old edifice, "exquisitely carved," remains. Here are buried Christovão Britto, Dom João da Castro, and Dom Manoel de Camora. It is 190 ft. long, and 60 ft. broad. It is referred to in Fryer's "A New Account of E. India and Persia," p. 150. The altar in the chief chapel is an exquisite work of art. At the W. end is a gallery, in which are seats for the bishop and monks. It appears to have been used as our chapter-houses were. The scenes from the life of S. Francis d'Assisi, mentioned above, are visible from this at the E. end, but are much damaged. This has been a gorgeous church, but is now terribly decayed. Remark the view from the side windows over the great square. Fonseca says, "in one of the corridors are hung the portraits of all the archbishops." Of these but few are left, and are much decayed. This church was closed in 1835, when the effects, valued at £13,350 14*s.* 6*d.*, were confiscated. In front of the church of S. Francis runs a steep narrow road to the chapel of S. Catharine. It was built in 1510, on the site of the gate of the city by which the Portuguese entered when Albuquerque took Goa. It was here that the most desperate struggle with the Muḥammadan garrison took place, and here some of the bravest Portuguese soldiers fell. Over the door is the following :—

Aqui neste lugar estava à porta porque entrou o Governador Affonso d'Albuquerque à tomar esta cidade a os Mouros em dia de S. Catharina anno 1510, em cujo honnor e memoria o governador Jorge Cabral mandou faser esta caza, anno 1590, à custa de S.A.

The next visit may be to Xavier's well. At ¼ m. to the S.E. of the Arch of the Viceroys is a narrow lane running to the E., after proceeding along which for a short distance, turn to the left, and after 150 yds. come to a well. It is 40 ft. down to the surface of the water, over which is an arch of brick, covered now with shrubs and creepers. Descending 34 steps you will nearly reach the water, and will see that there are other steps below the water which are now broken. About 40 yds. N. of this well is S. Xavier's chapel, the façade of which is 22 ft. high. The building is roofless, and is built of laterite, which looks very coarse, as the rains have washed away the plaster which once covered it, and also all but the ironstone itself. There are 3 chambers. The first is 38½ ft. long from S. to N., and has 3 arches on either side; the 2 first being 13 ft. high, and the 3rd 12½ ft. This chamber is 14 ft. broad; the 2nd chamber is 37 ft. long and 16 ft. broad, and has 2 windows on either side. The 3rd chamber is 18 ft. long, and 12½ ft. broad. In the right wall of this chamber is a door, now blocked up; to the E. of this door, at the distance of 28½ ft., is a well, in which S. Xavier is said to have performed his ablutions. It is believed that there is a miraculous double reflection of the

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1881 -Handbook of the Bombay Presidency (1280)

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light in the water, one large light and one small, the second being miraculous. The traveller may easily satisfy himself that there is no miracle. If, after looking at the double light, he will go 23 ft. from the N. end of the well and stop up a crack which he will find there in the brick covering of the well—after doing this, he will find that the second light in the water has vanished. Although there is nothing remarkable in the spot, the details of the building have been minutely given, as next to S. Xavier's tomb and coffin, this is the greatest object of veneration and pilgrimage in Goa. The proprietor of the ground on which Xavier's chapel stands, lives in Bombay. He admits that there are a great many cobras and other poisonous snakes at this spot, so that it will be well to be careful.

The next visit should be to the church of S. John of God and the convent of S. Monica, which are to the S.W. of the church of Bom Jesus. To reach these places you must turn to the right before you arrive at the latter church. You will proceed some 100 yds. from the tall cross you will see at the turning along a narrow lane overgrown with herbage and sprinkled here and there with great stones, which make it both disagreeable and dangerous to pass along in a carriage. The first building is the church of S. John, which is on the left hand. It is a roofless ruin, of which the doors have been blocked up, as it is dangerous to enter. The wall of the enclosure is considerably out of the perpendicular and might fall at any moment, in which case persons passing along the lane could hardly escape being crushed. Just beyond S. John's Church on the right are the vast convent and the church of S. Monica. The façade of the church is supported by 3 immense flying buttresses. At a few hundred yds. beyond these buildings, and to the W. of them, is the church of S. Augustine, of which the façade alone is standing, and is about 80 ft. high. On its S.W. side is a tower, but the corresponding one has fallen. Still more to the W. are a brick column and part of a wall, and beyond these again on an eminence is the church of S. Anthony. Opposite this, but on the right of the road, is the church of S. Rosario, commonly called N. S. da Rosario. No admission is granted to the convent of S. Monica, though there is only 1 aged nun left there. The building is vast, but according to all accounts there is nothing particularly worth seeing, and at all events it is quite in vain to sue for leave to enter. The church, however, of S. Monica can be seen, but a fee is expected. The stone doors in the façade of the church are very handsome ; above them is a medallion with the head of Our Saviour, and below is the head of a griffin, and below this again the royal arms of Portugal, that is, 6 castles with a tablet in the centre containing 5 smaller tablets, in each of which are 5 things that look like buttons but are meant for coins. These are intended to represent the 25 pieces of silver for which Our Saviour was sold. Over the first door are 2 inscriptions, below the figure of a ship, round which is a legend of which only the word "Navio" can now be read.

The 1st inscription is :—

Jesu Christo Eterno Deus
Filho do Eterno Padre, lux
E salvador do mundo.

Below the arms is inscribed :—

O Catolico Felippo IIII. Rei
XX. de Portugal, Monarcha
da Espanhas agragou a
Seu podrado ester en
Signe mosteiro em
XXVII. de Marco, MDCXXXVI.

The 2nd inscription is :—

Fundor e defensor e consummor esta sua Nova Caza
E a encher de gloria.

This church is 115 ft. long from E. to W, and 50 ft. broad, including the wall which is 11 ft. thick. There is a latticed gallery at the W. end intended for the nuns. There are also some confessionals. The pulpit is in the S. wall, and is very rich with carving and gilding. Opposite to it is an altar, but the main altar is on

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the E. and is reached by a flight of steps. On either side of the lowest step is the figure of an angel. On the right of the chancel arch is a picture of a procession of nuns in black clothing, strangely contrasting with their white faces. On the right of the altar, opposite the pulpit, is the following inscription :—

A Sep. a questa junta deste
epitafio e do P. Fr. Diogo de
Sta Anna da Ordem dos
Erem^s de N.P.S.G. e o sendo
Prior na Persia reduzio a
obediencia da Sta Egreja Ro-
mana e David Patriarca
dos Armenios e com ille
seis bispos Ereg. : e sacerdotes
que todos jurarão obed^n a sta
Igr. Romana exerceu todos
os lugares authorizados na
Cong. athe ser della Provin.
Visitador apostolico—Foy
deput. dos off. e junz. das
ordes na seg. instan-
cia e um o primeiro Adm.
deste real Convento seu re-
edificador e foy espiritual
das Pelig. por todo o tempo de
sua vida pelo que não aceitou
a mitra de Bispo em
Cochim. Foy natural de
Brag. da Caza e fami-
lia dos Condes de Beva-
vente, dos nobilissimos
Moreis, Pimenteis, Preiras
de quem procedem os
Senhores de Barcellona
illustre por obras virtuosas
* * * e esclarecido por esmolar
e Benefeitor deste real
Convento no temporal
e espiritual. A instan-
cia dos Madris e Reli-
giozas delle foy aqui
sepultado e onde ficão
seus ossos para perpetua
memoria. Falleceo sendo
de edade de setento e tres
annos em uma quinta
fera as nove horas de nocte
aos 26 de Octubro de 1644.

The first stone of the Convent of S. Monica was laid on the 2nd of July, 1706, by D. Fr. Aleixo de Menezes, Archbishop of Goa. It took 21 years to finish the building, which cost 200,000 crusados.

Having seen the most remarkable buildings in Old Goa, the traveller may pay a visit to the palace of the governor at *Panjim*, which town, otherwise Nova Goa, is joined to Raibandar by a causeway, which is 9800 ft. long. The present governor, who is an admiral in the Portuguese Navy, and was educated in England, has been governor of Angola, and has introduced the coffee plant from that part of Africa, in the belief that it is superior to that now grown in India. He has made a boulevard in front of the palace towards the river, and planted it with flowers and shrubs, which is a great improvement on the mud bank over which the palace formerly looked out. There is a fine saloon in the palace, hung with the portraits of former viceroys and governors. In the principal hall is a portrait of the king. There is also in the building a chapel, with an image of Christ which belonged to the Inquisition. The Viceroy has a guard of 12 soldiers, dressed in the old style as the first viceroys had them. Opposite the palace is the Accountant-General's Office, 249 ft. long and 128 broad. Beyond are the Jail, Telegraph Office, and High Court, 88 ft. long and 82 broad. To the S. is the most populous quarter. S.W. from the palace is N.S. da Conceição, situated half down a hill behind the town, plain but beautifully situated. There is a cemetery with pictures from convents. The Municipal Hall is 72 ft. × 105, with portraits of Vasco da Gama and Albuquerque. In one room is a portrait of Bernardo Peres da Silva, the only native of Goa who has been governor. To the E. is the Archbishop's Palace, and W. of that is a barrack 498 ft. long and 54 broad, which cost £13,000. Facing the barracks is a statue of Albuquerque, set up on the 24th October, 1847, with this inscription :—

Não vos hade falteu, gente famosa
Honra valor e fama gloriosa.
No bona e feliz governo do
Illmo e Exmo Sr. D. Manoel de Portugal e
Castro V^rei da India.
Anno de 1832.

In this barrack were confined the Sáwantwádí rebels, Phond Sáwant and his 8 stalwart sons. On the extreme W. of the city is the esplanade, called since 1838 Campo de D. Manoel. There are 2 bridges, that of Minerva and that of S. Iguez. This town being

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nearer the sea is much cooler and more healthy than either Raibandar or Old Goa. A visit may also be paid to Aguado Point, which is 260 ft. above the sea. The passage must, of course, be made in a boat. There is a circular tower at the Point 36½ ft. in diameter and 42 ft. high, showing a light revolving in 7 minutes. Here is the largest clock bell in Goa. In the fort is a cistern 115 ft. in diameter, and holding 2,376,000 gallons. There are 4 barracks and a chapel to Our Lady of Good Voyages. In 1808 British troops held the fort. The place has its name, Aguado or Agoado, from *agua*, "water," because ships were supplied here with water for their voyages. Over a fountain is an inscription which may be thus translated—"In the reign of the very Catholic king Dom Felipo III. of Portugal, the Count of Vidigueira, Dom Francisco da Gama, the viceroy, ordered the city to build this fountain with money received from ships which watered at this port. It was done in the year 1624." The fort has 79 guns and some soldiers with 4 officers. Close by on a hill is the Church of S. Laurence, begun 1630 and finished 1643. Within is an inscription of which the following is a translation—"In the reign of the Catholic King of Portugal, Dom Philip III., the Viceroy, D. Miguel de Noronha, Count of Linhares, ordered this hermitage of S. Laurence to be built with the money of this Senate in the year 1630." S. of the port is the Fort Marmagao, which was also built in the reign of Dom Philip III., when Dom Francisco da Gama was for the second time viceroy, in the year 1624. This fort is 2 leagues in circumference. It has 53 guns. Fort Reis Magos is 2 m. E. by N. of Agoada. It was built in 1551, and has 33 guns. It was rebuilt in 1707, when Caetano de Mello e Castro was viceroy. To the E. is the church, with the tomb of Don Luis da Athaïde, viceroy. Fort Gaspar Dios faces Reis Magos, and was built in 1598. There is a fine view over the harbour from Fort Reis Magos. The Alfondega, or Custom House, at Goa is 108 ft. long and 72 broad.

Observe in Goa, the oyster-shells used in windows instead of panes of glass, and the *manchil* or litter very much used by the better classes. It consists of a cloth or curtained frame slung on a bambú and carried by 2 men. It is convenient and light, but there is little protection from the sun.

The island of Goa is 9 m. long and 3 broad. It was called by the natives Tís Wádí. Panjim is 5 m. from the harbour's mouth, and Raibandar, joined by the causeway, is about 2 m. further. There are 2½ f. of water in the harbour at low water. The territory belonging to Goa is 60 m. long by 30 broad, and the area is 1060 sq. m. It is bounded on the N. by the Tirakol or Arandem river, which separates it from Sáwantwádi, on the E. by the W. Gháts, on the W. by the sea, and on the S. by N. Kanara. It is divided into the old and new conquests. There are three provinces in the old conquests, viz., Ilhão, which has 48 sq. m., Salsette with 102, and Badez with 72 sq. m.. The new conquests contain Parnem, 73 sq. m.; Batagrama, 67 sq. m.; Sátari, 144 sq. m.; Ponda, or Antráy, 79 sq. m.: Kanakona, 113, and Embarbarcem, 186; Kakoran, 5 sq. m.; Chandravadi, 37 sq. m.; Balli, 57; Astograr, 77; Anjadíva, 1 sq. m.; Tirakol, 1. In the Sahiyádri range, which bounds Goa to the E., the highest peaks are Sonsagor, 3827 ft. high; Kattanchimanti, 3633; Vagnarim, 3500; and Morlemchogar, 3400. The principal streams are the Tirakol, which has a course of 14 m., the Chapera, which runs 18 m., the Mándaví with 38½ m., and the Tuari with 39 m. The pop. in 1851 was 363,788, there being then 3308 more females than males. In 1879 the pop. had increased to 392,234. Goa was conquered by Alfonzo de Albuquerque in 1510. He found village communities existing. The village council consisted of the tax-collector, the clerk, carpenter, barber, shoemaker, washerman, crier, and *mahár*, or sweeper. The revenue is now £77,111 6*s*. The expenditure is £26,436. There have been famines in 1553, 1570, and 1682. The late treaty with the Government of

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British India in which the salt trade has been settled and a railway from Hublí to Marmagao sanctioned cannot but greatly increase the prosperity of Goa.

ROUTE 9.

GOA TO VINGORLEŃ.

The distance between these 2 places is 28 m., and can be crossed in a steamer or, in fine weather, in a native boat. After leaving the harbour the first place seen will be Tirakol, a white fort crowning a hill about 150 ft. high; after that Beri Fort will be seen.

Vingorleń is not a harbour but a roadstead, protected only on the N. The T. B. is 3 m. S.E. of the landing-place. There is a small pier at Vingorleń, with 2 cranes for landing heavy cargo. On a hill overlooking the pier is an unfurnished banglá belonging to the Custom House. A shigram with bullocks for the traveller himself, and a bullock cart for his luggage to go to Sáwantwádí, can be obtained for 3 rs. The T. B. and the town cannot be seen from the landing-place, being hidden by palm trees. The town extends in a straggling fashion for about 2 m. along the road to Sáwantwádí. There is a good Town Hall, with a clock tower. A vast amount of cotton and timber is shipped at Vingorleń. The pop. of Vingorleń is very incorrectly given by Thornton at 5000, but it appears from the census papers of 1872, p. 176, to be 14,996. Vingorleń was a retreat for the numerous pirates who infested the coast until 1812, when it was ceded by the Chief of Sáwantwádí to the East India Company. It is the place of embarkation for troops and officers, both civil and military, coming from Sáwantwádí and Belgáoń.

ROUTE 10.

SÁWANTWÁDI AND BY THE AMBOLI GHÁT TO BELGÁOŃ.

From Vingorleń to Sáwantwádí is about 13 m. along a very fair road, which leads through a tolerably wooded country, with low hills and small streams. At a place called Kirnil, about the 7th m., it is usual to change horses, and the road then turns off a little to the N. to Sáwantwádí.

Sáwantwádí.—This place belongs to the Sir Desáí, a chief of good family. The name of the present Sir Desáí is Raghonáth Sáwant Bhońsle, or Bábá Sáhib, who is 18 years of age and has just married Tárá Báí, daughter of Jamná Báí, the adopted mother of the Gáekwád. He is a bold rider and sportsman. His full title is Sir Desáí Rajé Bahádur. He was born in September, 1862, and is entitled to a salute of 9 guns. The country of which he is chief has an area of 900 sq. m., and, according to the census of 1872, a population of 190,814, chiefly Hindús. The revenue is a little under Rs. 300,000, and is derived chiefly from land. It is increasing. The chief traces his ancestry back to Phond Sáwant, the father of Kem Sáwant, who reigned from A.D. 1627 to A.D. 1640. Very little is known of the early history of the family. The country was conquered by the Kings of Bíjápúr, but one of the chiefs, named Máng Sáwant, resisted fiercely. His capital was at Hodawádá, on the Tirakol river, where he died. His residence there is much resorted to as a shrine by the Bhońsle family of Wádí. About 1646 Lakam Sáwant made a treaty with Shivají, but soon resumed his allegiance to Bíjápúr. After several conflicts Lakam was obliged to renew his engagements to Shivají, and thenceforth became subject to the Maráthas. The chiefs of Sáwantwádí were, however, attacked by the Angrias of Kolába, who were at first admirals of Shivají's fleet and afterwards became

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formidable pirates. At last, about the middle of the 18th century, in Rámchandra Sáwant's reign, 1737—1755, they were finally overthrown by Jayrám Sáwant at Lanja. Kem Sáwant reigned from 1755 to 1803. He married the daughter of Jayají Sindhia, and, owing to this great marriage, obtained from the Emperor of Dillí the title of Rájé Bahádur, the Rájé of which probably means the distinguished Rájá. He, like the Angrias, indulged in piracy, which brought on a conflict with the British Government, in which Kem Sáwant defended himself successfully. On Kem Sáwant's death in 1803 a struggle took place between his uncles, Jayrám and Shrírám, which was ended by Som Sáwant, the father of Jayrám, who, being beleaguered in the fort of Wádí, blew up the palace and destroyed his whole family except one son, Phond Sáwant, who being then a prisoner in the fort at Redí, escaped. Lakshmí Báí, widow of Kem Sáwant, then adopted Rámchandra, or Bhau Sáhib, who was strangled, and the army of the Nipání chief took possession of the country, but he was expelled by Phond Sáwant, the chief who had escaped when the palace was destroyed. Phond Sáwant made a treaty with the British, and ceded Vingorleń to them. He died in 1812, and Durgá Báí, second widow of Kem Sáwant, became regent. She died in 1819, when such disorders arose that the British again interfered. A treaty was concluded between them and the Wádí State on the 17th February, 1819, by which the latter ceded all their seaboard, including the forts of Redí and Niwlí. In 1822 the British placed Kem Sáwant, the son of Phond Sáwant, on the throne, but in 1838 they were obliged to take the administration into their own hands. In 1844 a rebellion broke out in the neighbouring state of Kolhápúr, and in January, 1845, extended all over Sáwantwádí. Phond Sáwant, a man of some influence, with his 8 sons, joined the rebels, and Anná Sáhib, the eldest son of the late Sir Desáí Kem Sáwant, having joined them on the 16th of November, 1834, several engagements with the British took place. Ensign Faure, of the 2nd European regt., who was coming from Belgáoń to Vingorleń with a cavalry escort, was mortally wounded and died the same evening. On the 16th of Jan., 1845, Colonel Outram moved against the rebels with a strong force. On the 27th General de la Motte took possession of the forts of Manohar and Mansantosh, which had been evacuated by the enemy during the night, on which the rebels escaped into the Goa territory. At last a convention was arranged with the Government of Goa, the refugees were allowed to return, and Anná Sahib came back to Wádí on August 21st, 1849. The British force employed during the rebellion consisted of the left wing of the 2nd Queen's, or Royals, a company of H.M.'s 17th Foot, the 7th regt. Bom. N.I., and the 3rd Madras N.I., and detachments of 7 other regts., and these troops were much harassed in hunting the insurgents through the dense and dangerous jungles of the country. The people of Wádí are a fine, athletic, and martial race, and for a long time supplied many good soldiers to the Bombay army. The present Sir Desáí is the son of that Anná Sáhib who played such a conspicuous part in the rebellion, and, being a minor, the State is still governed by the English, under whose rule the people have settled down into quiet and orderly habits. A well disciplined local corps has been established, new roads have been made, and the chief having been educated at the Rájkumár College, shows every disposition to govern his country in accordance with British views.

Wádí.—At this town there are some peculiar manufactures: stuffs embroidered with gold and silver are well made here, also bison horns, polished and mounted with silver, and native packs of playing cards divided into suits named after the 10 incarnations of Vishnu. Each suit has a king, vazir, and 10 plain cards, in all 120; they are dealt to 4 players, 4 at a time, and the highest

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wins. Also boxes ornamented with the wings of the diamond beetle, &c., are well made here. The *Motí taláo*, or "pearl tank," which borders the town, covers 37 acres, and is full of fish, but has no alligators. Every year the water is let off and the mud cleared out, but the fish are preserved in a deep pit. E. and N.E. of the tank is the old wáḍá, or palace, where are the public offices, which are to be rebuilt with a handsome façade and clock tower. The walls of the fort have been cleared away, but there is a bastion to the N. of the tank, where the post-office is to be placed. The bázár is long, but has nothing remarkable. About 70 yds. to the W. and by N.W. of the tank are the lines of the local corps. There is a handsome gateway to the N.E. North of the tank there is a Roman Catholic chapel, which is well supported, as there are 5000 Roman Catholics in the vicinity. The Library is close to the tank, and there is a fine view over it. There are 1500 volumes and a good reading-room. There is a small People's Park, the railings of which are made of the muskets taken from the people when the country was disarmed. This is good head-quarters for sportsmen, as the road, after leaving the N. side of the lake, lies through a jungle, which is in many places dense. Tigers wander from hill to hill in these woods, and panthers are always there. The bears are large and fierce, but keep to the Gháṭs, where they sometimes kill solitary travellers.

The stages to the Ambolí Gháṭ are as follows:—

From	To	Miles.
Wádí . .	Danolí . .	9
Danolí . .	Ambolí . . .	10½

Between Wádí and Danoli, 3 streams are crossed by neat and quite level bridges, which have inscriptions on them, with the date of construction. The streams are—1, the Burdí; 2, the Pugá; 3, the Warkond. In the largest of these there are alligators. The T.B. at Danolí stands on a slight eminence to the left of the road as you go to Ambolí. It has one very good room with 2 beds, one of which has musquito-curtains. Another room, not quite so good, has only 1 bed without curtains. In the best room there are 4 tables, shelves, pegs, and a framed list of furniture, with the rates at which compensation will be demanded for breakages. There are a dressing-room and bath-room. The man in charge of the banglá will supply a good curry for 12 ánás. The windows have Venetians and the doors chiks, so there are no flies. You pay 1 r. for 24 hrs. and 8 ánás for less time. The road ascends the whole way from Danolí, and is so steep in some places that the horses can only walk. The hills are thickly wooded, and the scenery resembles that of Mahábaleshwar, though it is far less picturesque, the hills being not nearly so high. The road is generally thronged with carts, which impede progress. About half way is the hamlet of Nháne Ká Pání. The police here say that they often hear the roaring of wild beasts at night, and that the panthers come down after the bullocks and frighten the cart-men. Higher up there are tigers and bears. The 53rd milestone from Belgáoṅ is passed near the T. B. at Danolí, and the T. B. at Ambolí is reached just at the 43rd milestone. The banglá stands a little off the road to the left as you go to Belgáoṅ, and has a clean bed with musquito curtains and plenty of tables and chairs. Usually at this Gháṭ a strong wind sets in at sunset, and rises almost to a tempest. Observe to the right of the banglá the hill of Mahádeogarh, which was one of the strongholds of the rebels in 1844. There is now not a vestige of a fort upon it. 7 m. to the N. of Mahádeogarh is Manohargarh, which is a hill fort 2500 ft. above the sea. The fort is 440 yds. from E. to W. and 350 from N. to S. where broadest. To the W. of it is the much smaller fort of Mansantoṣh, or "mind at peace," on part of the same ridge separated by a chasm. Manohar has 2 strong gates to a single entrance, which is approached by a flight of steps hewn in

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the solid rock. These forts in skilful hands would be almost impregnable. Until 1845 they belonged to Kolhápúr, but after the rebellion of that year were annexed to Sáwantwádí. The Gháṭs all along between these forts from Ambolí, swarm with wild beasts, but the jungle is so dense that it is almost impossible to drive them from their lairs. The Sir Desáí has a banglá at Ambolí, and so has the Political Superintendent. The man in charge of the Sir Desáí's banglá having gone out early one morning, found a very large tiger sitting close to the door, which made off without attempting to hurt him. On leaving the T. B. at Ambolí there is rather a steep descent, and the road then turns to the right, and after 150 yds. passes on the left a white tomb with a tablet, on which is inscribed, "Sacred to the memory of Ensign Wilmott, 14th Regt. Bombay N. I., who fell at the taking of the Fort of Mahádeogarh by escalade on the 15th of September, 1832." Beyond this tomb is a village, which is rapidly increasing. A road here turns off to the right, which leads to the Rám Gháṭ, and the old road to Vingorleṅ, which is disused on account of the great steepness of the Gháṭ. There is, however, a banglá here much used by shooting parties. The next stage to Ambolí is Kánúr, 10 m. distant. There is a very tolerable T. B., and the road is excellent, as it is between Kánúr and the next stage, Tandulwádí, which is 14 m. distant. There is much rice cultivation along the road, whence Tandulwádí gets its name. The T. B. here is a little way off the road to the right, and has some fine trees near it. At ½ m. beyond it is a toll of 4 ánás. Wási, the next stage, is about 9 m., and Belgáoṅ, which comes next, is 9 more. The T. B. at Belgáoṅ is close to the fort, the arrangements are bad.

Belgáoṅ is the capital of a collectorate, which has a pop. of 483,928, the town of Belgáoṅ itself having 26,947. A very large garrison has been usually kept in the cantonment, but is now greatly reduced. According to Mr. Stokes, Madras C. S.,* the original name of Belgáoṅ was Veṇu-gráma = Bambú village; the Sanskrit Veṇu having become Vel. Copies of the Veda at Belgáoṅ are superscribed Veṇu-grama. The town by the natives is called Sháhpúr Belgáoṅ, from the neighbouring jágír of Sháhpúr, which lies to the S. It is situated in a plain about 2500 ft. above the sea, with low hills in the distance. The fort being at the E. extremity, the town lies in the centre, and the cantonment to the W.

The Fort is strong against natives, built of stone, with earthen ramparts. It is of an oval shape, 1000 yds. in length by 800 in breadth, with a broad and deep wet ditch cut in very hard ground; the wall is 30 ft. high. To the N. is a large tank, and to the S. rice fields. The entrance is to the N.W. Within the fort is an arsenal, a barrack for European soldiers, and some banglás of civilians and others. This fort was taken by Brig.-General afterwards Sir T. Munro, on the 10th of April, 1818, having been besieged from the 20th of March. The English batteries were erected on the N.W. of the fort, and between the tank and the native town. The enemy had 1600 men and 36 guns, besides 60 small brass guns and wall pieces. They lost 20 killed and 50 wounded, and the English 11 killed and 12 wounded. On the right of the gateway is a Persian inscription, a lithograph copy of which is given by Mr. Burgess in his Report of the first season's operations in Belgáoṅ, of which this is the translation :—

The glorious God!
Under the Government of Khán Muḥammad,
of fortunate issue,
The wall of the Fort was entirely restored,
On this day Pír Muḥammad, son of Ẓábiṭ
Khán,
Superintended this excellent work.
This said the sage, is the date of the structure,
The wall became strong and solid exceedingly.

The last line is the chronogram, and gives the date 1648. The slab is built into the front wall of the library, which was formerly the Ḳil'adár's

* Records of Bombay Government, New Series, No. 115, p. 18.

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house.* On the left of the gateway, in a recess in the parapet, is another Persian inscription, which may be thus translated :

Y'aḳúb 'Alí Khán, the gladdener of hearts,
Whose mercy makes the house of life to abound,
Strengthened the foundations of the ramparts of the Fort,
And made its base, strong as the wall of Alexander,
The sage said, the date of its restoration
Is, the wall became stronger than the spirit of the desperate.

This chronogram gives A.H. 937 = A.D. 1530. In the passage, through the gateway which curves to a second gate, is a row of arches with some neat carving. At 120 yds. distance you come straight to the ruined Naubat Khánah or music gallery. Before reaching this, is the Executive Engineer's Office on the right, and the Collector's house is just beyond the Naubat Khánah, also on the right. On the left is the fort church, St. Thomas. It is 112 ft. 7 long. There are 7 tablets ; the first has this inscription :—

This Tablet was erected
by Government
in recognition of the able
and devoted public services of
CHARLES JAMES MANSON,
of the Bombay Civil Service,
Who, when Acting Political Agent,
Southern Maráṭha country,
was barbarously murdered
by a Band of Rebels
in the night of the 29th May, 1858,
at the village of Suraban.
The Apse and Memorial Window at the E. end
of the Church were erected by his Friends
In affectionate remembrance of his public
worth.

Another tablet is to Lieut. W. P. Shakespeare, and A. P. Campbell, and Ensign W. Caldwell, who all fell in the insurrection of Kolhápúr and Sáwantwádí. Beyond the Naubat Khánah to the E. is a neat but plain mosque, with no inscription, and with one large tomb and 3 smaller ones inside. A little further to the S. is a plain temple, built of laterite. It is oblong, and is 55 ft. from N. to S., and 42 ft. from E. to W. There is a low wall at the entrance, along which are carved figures of musicians. Then comes the real façade, with 4 pillars and 2 pilasters, 2 of the pillars being on either side of the entrance ; all of them are of very complicated character. There was an inscription in this temple, as in one of the other 2, in the old Kanaḍa language, beautifully cut on a slab of black porphyry, which is now broken across. It is now in the Museum of the Bombay Asiatic Society. It states that Malikárjuna, whose descent for 3 generations is given, built the temple to Shántináth, the 16th Tírthankar. The date is Shaka 1127 = A.D. 1205. Mr. Burgess, p. 2, gives part of the inscription, and thinks it may belong to the Ratta dynasty ; he also gives a photograph of the temple and a plan. After the façade comes a passage 6 ft. 10 in. broad, then a wall with 6 pilasters, from the capitals of which hang down representations of cobras. The inner chamber is quite plain, and is about 32 ft. sq. Tents are now kept in it, and the door is locked.

The second Jain Temple is within the Commissariat Store Yard, and is very much handsomer than that outside. The roof is a most complicated piece of carving, with eaves about 2 ft. broad, which seem to rest on the bar-like projections from the pillars. The roof outside rises in tiers, but the inside is circular. The principal entrance faces the N.W., and has one elephant remaining at the side, much mutilated. To the top of the domed roof inside is 16¾ ft. There is a quadruple pendant in the centre. At the lowest circle there are figures of Jain deities, then 5 rows of niches with small figures, but the lowest row is empty. The niches are shell-shaped. There are 4 portals, 7 ft. sq. each, and each with 4 black basalt pillars, 7 ft. 8 in. high, 3 ft. of which is the base forming part of the stylobate, which is also 3 ft. high. These pillars are 4 ft. 6 in. round. This leads to an inner chamber, the roof of which is open in the centre, and supported by 4 pillars, between which and the wall is a passage 4 ft. 6 in. broad. The breadth of the pillars is 2 ft. 3 in. The wall is ornamented with 8 pilasters and 4 demi-pilasters. The

* So stated in Mr. Burgess' Report ; but, according to information received on the spot, that house has perished.

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height of the inner chamber to the opening in the roof is 12 ft. 9 in., and that of the pillars 8 ft. 5 in. This chamber leads to a 2nd inner chamber 8 ft. 8 in. from E. to W., and 8 ft. from N. to S. This leads to a 3rd inner chamber, which is very dark; it is 8 ft. 5 in. from E. to W., and 7 ft. 1 in. from N. to S. The image was here, but there is now merely a place for it, with an elephant and lion in relief. Mr. Burgess says, "The pillars of the temple are square and massive, but relieved by having all the principal facets, the triangles on the base and neck carved with floral ornamentations. In the front wall of this chamber, which is 3 ft. 7 in. thick, are 2 small recesses, closed by sliding stones 1 ft. 9 in. high. The door leading from the Maṇḍap to the temple has been carved with uncommon care. On the centre of the lintel is a Tírthankar, and above the cornice are 4 squat human figures. On the neat colonettes of the jambs are 5 bands with human groups, in some of which the figures are little more than an inch high, yet in high relief; inside this is a band of rampant *Sinhas*, with a sort of high frill round the neck of each. Outside the colonettes is a band of *chakwas* or sacred geese, another of *Sinhas*, and then one of human figures, mostly on bended knees." To the N.W. of this temple is the Jám'i Masjid. The façade measures 81 ft. 5 in. in length, and the mosque is 58 ft. 7 in. deep. In the S. wall is a well with water at the depth of 16 ft. This mosque is called the Masjid i Ṣafá. Over the entrance is a Persian inscription, very difficult to read; it may be translated as follows:—

By the auspices of the Lord of happy conjunctures,
Whose Court is exalted, whose throne is like heaven, and whose place is that of Jibrail,
Was built this Mosque, whose door is the point to which the Faithful turn in prayer.
It became the Defence and Refuge to Islám,
And on a happy day, by the auspices of As'ad (Most Happy) Khán,
The foundation was laid and the work brought to completion.
The princes and nobles of the Dakhan, from their good fortune,
Morn and eve, offer their salutations in His Court,
In the year A.H. 924.

There is a round seat, very solid and heavy, and about 4 ft. high, in front of the mosque, on which As'ad Khán is said to have often sprung when dressed in full armour. This As'ad Khán Surí, otherwise called Khurram Turk, was a gigantic warrior, who held Belgáoṅ against all assailants for a number of years in the beginning of the 16th century. Belgáoṅ was taken by Khwajah Maḥmúd Gawán, the general of Muḥammad Sháh, in 1472. The district jail at Belgáoṅ has only about 130 prisoners with short sentences. The others are sent to Gokák. There is no place for women in the hospital of this jail, and neither females nor boys are taught anything. The prisoners are not employed in manufactures, nor in anything but breaking stones and gardening. There are no cells for solitary confinement except those for condemned criminals. There are 2 cemeteries, the new one, which is well kept and planted with flowers, being 1½ m. W. of the fort. The old cemetery is at the N. end of the bázár. It is shaded with many trees, and surrounded by a high wall. It was closed in January, 1874. Lieut. Pawlet Shakespeare, who was mortally wounded at Samangarh on the 29th of Sept. 1844, is buried here, as is Lieut. E. M. Irvine, of the Madras Artillery, killed at the same place. St. Mary's Church at Belgáoṅ is dedicated to St. Mary the Virgin. It stands in the cantonment N.W. of the town, is 130 ft. long from E. to W., 40 ft. wide from N. to S., and 60 ft. high. It was consecrated in 1869. There is a handsome Memorial Cross in the compound to 23 sergeants of H.M.'s 64th, who died during the Persian and Indian campaigns, 1856 to 1858. After seeing this church, the tomb of As'ad Khán may be visited. It is at the N. end of the Ṣadar bázár, 100 yds. to the S. of the Roman Catholic Church. It is a plain square building of stone, with a dome. There is no inscription. A number of ostrich eggs are suspended in the inner room where the actual tomb is. This place had a revenue of 6000 rs., which has all been seized by Government. The Race Course lies to

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the N.W. of this building, and it is a pleasant drive to it. The town has nothing remarkable about it. It was greatly improved in 1848 by a subscription of the inhabitants. Government, in acknowledgment of their liberality, made an annual grant of £600 for the same purpose. At Sutgati, 14 m. from Belgáoṅ, and the first stage on the road to Puná, there are 2 Indian fig-trees of very great size. The first is near the T. B.; the stem forms a wall of timber extending 40 ft. The tree rises to a great height, and the branches spread out 100 ft. round the trunk. The other tree is about 1 m. from the banglá, and though not remarkable for height, covers a larger surface of ground. Belgáoṅ is usually considered a very healthy place. There is good shooting within 12 m., and altogether it is a very popular station.

SIGHTS IN THE VICINITY OF BELGÁOṄ.

Kádaroḷi, anciently called Kádaravaḷḷi, a village on the river Malparba, is 3 m. from Mugut Khán Hublí, which is the 2nd stage on the Dhárwáḍ road from Belgáoṅ. There is a temple to Shankar Deva, of black stone, in the bed of the river, and inaccessible during floods. The distance as the crow flies from the fort of Belgáoṅ is about 18 m. The central shrine is 8 ft. 3½ in. sq., and each of the 2 side ones 5 ft. 6½ in. The pillars of the Maṇḍap and portico to the central temple remain; but the roofs and the capitals of all the columns have been carried off by the river. A stone tablet 3½ ft. high, and 1 ft. 8 broad, was removed by Mr. Fleet, C.S., from the front of the temple to the village of Kádaroḷi, where it now is. It is written in old Kanarese, and mentions a gift of 5 golden *Gadyáṇas* to this temple by Daṇḍanáyaka in the year of the Shaka era 997 = A.D. 1075. This Daṇḍanáyaka, whose proper name seems to have been Keshaváḍityadeva, was the general of the Kalyáṇi sovereign Someshvara Deva II., known as Bhuvanaikanakadeva. As this temple is interesting from its antiquity and its singular position in the bed of the river, the traveller may like to visit it, particularly as it is the first march in a tour of some interest. The temple is 57 ft. long from E. to W., and 25 ft. broad from N. to S.

Sámpgáoṅ. — From Kádaroḷi to Sámpgáoṅ is 7½ m. N. by E. At Sámpgáoṅ is a mosque, 38 ft. from E. to W., and about the same from N. to S. It is a well proportioned and pleasing structure. Over the Miḥráb is a handsome Tughrá inscription, containing parts of the 6th, 12th, and 61st Súrahs of the Kur'án. About 7 m. E. of Sámpgáoṅ is the village of Bail-Hangal, where is a temple which dates from about A.D. 1200. This temple is about 54 ft. long, and 33 ft. broad. There is an inscription on a large stone slab in front of it, and also on another in a ditch close by. These ought to be translated.

Saundati.—About 18 m. to the E. of Bail-Hangal is the town of Saundati. There is a temple here to Bhaváni. It is in the fort, and was built by the Desáí of Nargund. In the *Kacheri* are 2 inscriptions in Kanarese and Sanskṛit. The first refers to Mallikárjuna and Lakṣhmi - Deva, who lived in Veṇu-grama or Belgáoṅ. The date is Shaka 1151 = A.D. 1229. The inscriptions probably refer to the Ratta dynasty. A critical version of both is much required. About 1 m. due S. of Saundati is the celebrated temple of Yellamá at Párasgaḍ. It is built in the bed of the Sarasvatí, a small stream which runs E. from the hills above Saundati. The temple is said to be 2000 years old, but was rebuilt in the beginning of the 13th century, and again, except perhaps the shrine, within the last 200 years. It stands in the middle of a court, surrounded by arcades with pointed arches. In the W. gate are some pillars like those of the Jain temples at Belgáoṅ, and on the base of one is an inscription covered with whitewash. To this temple married people desirous of offspring repair; if their wish be granted, the children are dedicated to the service of the goddess Yellamá, a circumstance which leads to the most atrocious immorality. Processions of hundreds of

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naked women used to be made to this temple, but these have now been stopped by the Government. Great numbers of people, however, still resort to the place, which is a hot-bed of infamy.

Huli.—9 m. to the N.E. of Saundatí is the village of Huli, where is a temple of Panchalinga Deva, of which Mr. Burgess, in his admirable Report of the first season's operations in the Belgáoṅ and Kaladgí Districts, has given a photograph. The temple is 91 ft. long, and 71 ft. broad. It was built by the Jains, who have hewn off all the lintels except that over the entrance to the shrine at the S. end, which has the finest door. The temple faces the E. On 2 pillars of the outer Maṇḍap are 2 Kanarese inscriptions. The temple probably dates from 1100 A.D. At the foot of the hill to the N. of the village is a group of ruined temples; one built of hard compact bluish stone has a Maṇḍap 43 ft. from N. to S. The 4 central pillars are similar to those at Belgáoṅ, only the snake is wanting on the bracket. The short pillars on the screen are very varied, hexagonal, octagonal, and circular. The door of the shrine is of porphyry, richly carved, and on the lintel is Shrí or Lakṣhmí, with elephants pouring water over her. Near the ruins of an old temple close by is a large inscription, and all around are fragments of buildings, slabs of granite and porphyry, and pieces of inscriptions. "There are carved stones enough to furnish a museum or illustrate a mythology." At 6 m. to the N.W. from Huli is the village of Manauli, where are 8 temples to Panchalinga Deva, of coarse-grained stone, no way remarkable for carving. The snake head on the bracket and their general style would lead us to assign these temples to the same age as those at Belgáoṅ, that is, to the end of the 12th century. From Manauli to Bádámí is 2 marches, but Bádámí will be described in a different Route.

ROUTE 11.

BELGÁOṄ TO KITTÚR AND DHÁRWÁḌ.

The stages to Dhárwáḍ are as follows:—

From	To	Miles.
Belgáon .	Halaga . . .	6
Halaga . .	Bagalwáḍí . .	6
Bagalwáḍí .	Mugut Khán Hubli	6
M. K. Hublí .	Hulikatta . .	6
Hulikatta .	Kittúr . . .	6
Kittúr . .	Tegúr . . .	4
Tegúr . .	Yanketpúr . .	2
Yanketpúr .	Mominkatta . .	6
Mominkatta .	Dhárwáḍ . . .	6
	Total . .	48

At 1 m. beyond the village of Mugut Khán kí Hublí the Malparba river must be crossed, with very deep sand on the W. bank, and in the dry season about 1½ ft. of water. After this the road becomes more hilly and woody, with large trees and tufts of bambú by the river side, where there is a short but steep ascent. Before reaching Kittúr, at ¼ m. from the Tappa, there is a temple on the right-hand side of the road.

Kittúr.—To see the fort of Kittúr, the traveller will turn down to the left for about 1 m. He will proceed along Jum'arát Bázár, passing the post-office, school, and police-station. He will then come to a gate-way, and turning to the right beneath it, will see a *Maṭh*, or religious house, and the cemetery where the Desáí Mall Shivají and his wives are buried. About 100 yds. beyond this he will come to another gateway, and about 150 yds. from that will turn to the left and find the ruins of the fort. Kittúr was the fief of a Desáí who received investiture from the Rájá of Kolhápúr. When Col. Wellesley was

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marching on Puná in 1803, this chief, Mall Shivají, was of great service to him (see Wellington's Despatches, vol. iii., p. 252), but the Peshwá was anxious to obtain the fort, and Col. Wellesley was obliged to remonstrate with our Government to save the Desái from being dispossessed. In September, 1824, Shivají died without children, and the British Government having annexed the Peshwá's dominions claimed the reversion of the fief. The family applied for permission to adopt, which Mr. Thackeray, the Collector, refused to grant without the sanction of the Bombay Government. He assumed charge of the district, and was directed to retain it pending inquiry. On the morning of the 23rd of October, 1824, he was encamped without the walls of the fort with a company of N. Artillery and one of N. I., when the gates of the fort were shut, and on his attempting to force an entrance the garrison sallied out and overwhelmed his party. Mr. Thackeray, Capt. Black, and Lieut. Dighton, commanding the escort, were killed, Capt. Sewell mortally wounded, and Messrs. Stevenson and Elliot, assistants to the Collector, carried prisoners into the fort, where they were threatened with death in case of an assault. On this, a force consisting of H.M.'s 46th regt., 1 Bombay European regt., the 3rd, 6th, 14th, and 23rd N. I., a brigade of Madras and Bombay artillery, and the 4th and 8th L. C., under Lieut.-Col. Deacon, were sent to reduce the place. On the 3rd of December an attempt was made to storm, when John Collins Munro, C.S., nephew of Sir T. Munro, was mortally wounded. On the evening of the 4th, the walls having been breached, the garrison surrendered on condition that their lives should be spared. In 1832 another formidable insurrection occurred, which was suppressed by the zeal and courage of 2 Paṭels, named Linga Gowah and Kṛishṇa Ráo, who were rewarded with grants of land. A line of stones shows where the gateway was and where Thackeray fell. There is a ditch here about 16 ft. deep, partly filled up with herbage. About 80 yds. beyond this is a 2nd ditch and remains of the fort walls, and part of a stone gateway, solidly built; proceeding E. you pass a temple very recently built, a very shabby structure, and you come to a stone *chabutrah*, or terrace, under 2 magnificent trees, a tamarind and a pipal tree. About 150 yds. E. of this are the ruins of the fort palace, and the fort extends some way beyond them, and is at this point defended by a wet ditch. Although so completely ruined, it may still be seen that it was a strong place; the reason of its utter demolition in so short a time is that the people of the town carried away the stones and building materials to construct new houses. About 100 yds. beyond the fort is a place where the Ránís are said to have had a palace, where the disturbance began. Beyond this, going S., is a most curious building, a temple built by Dharamapa, an oilman, a subject of the last Rájá of Kittúr. There is a sort of gallery about 20 ft. from the ground, which passes along the centre of the building and projects 2 wings which come towards the road. In this gallery are a number of figures. In the centre is the Rájá, and on his left his 2 wives, Chinnawa and Trawa, who caused the death of Thackeray and the other officers. On the Rájá's right are the statues of his ministers. At the end of each group is the statue of an English officer in knee-breeches and a round hat. Beyond this is the police-station, and at a little distance the S. gate of the town. The pop. of the town is 7166. Beyond the S. gate is a very extensive tank, and beyond it the road turns W. and joins the main road to Dhárwád. There is a very good T. B. at Tegúr. The red dust along this road is very trying.

Dhárwád.—The T. B. here is 1 m. W. of the fort, and is a well-built, red house, with nice grounds around it. To the N., 50 yds. off, is an obelisk to Mr. Thackeray, 28 ft. high. There is a Persian inscription on the S. side, a Kanarese on the W. side, one in the Sanskrit on the N. [illegible] one in Eng-

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lish on the E., which last is as follows :—

Erected by their Friends
to the Memory of
ST. JOHN THACKERAY, ESQ.,
Principal Collector and Political Agent,
S. Maráṭha Doáb,
Killed in the Insurrection at
Kittúr, October 23rd, 1824,
and of
JOHN COLLINS MUNRO, ESQ.,
Sub-Collector,
Who died December 16th, of a wound
received at the reduction
of that place.

Dhárwád is a large open town, with a pop. of 27,136. It is in a plain and was once defended by a low mud wall and a ditch of no strength.* On the N. is the fort, which is strong, though the defences are of mud and irregular. It has a double wall, and an outer and inner ditch from 25 to 30 ft. wide, and nearly as many ft. deep. It was taken from the Maráṭhas by Ḥaidar 'Alí in 1778, and stood a siege in 1789 from a British force co-operating with the Maráṭha army under Parshurám Bháo. It then belonged to Típú, and one of his ablest generals, Badru'z-zamán, with 7000 regulars and 3000 irregulars, having thrown himself into it, defended it with great spirit. The first operation took place on October 30th, when an attack was made on a party of the garrison that had advanced outside the town. They were driven in, with the loss of 3 guns and many killed and wounded. The native town was then taken by storm, in which Capt. Little and Lieut. Forster, who first mounted the wall, were wounded, the latter mortally. Besides these, the British lost 62 killed and wounded. They made over the place to the Maráṭhas, and returned to camp, and had no sooner done so than the garrison sallied, and, after a severe conflict, in which 500 Maráṭhas were killed, and at least as many of their own party, re-occupied the town. After a truce to burn and bury the dead, the fight was renewed, and the Maráṭhas retook the place. The English had no battering guns, and the fort was too strong to be taken by assault, but a regt. of Europeans and a native corps were sent under Lieut.-Col. Frederick, of the Bombay Army, to reinforce the besiegers. Col. Frederick reached Dhárwád on Dec. 28th, and immediately took command and commenced operations. As fast as the Maráṭha guns, which were now manned by the English, made a breach, the enemy repaired it; and when the British troops advanced to the assault on Feb. 7th, they were repulsed with the loss of 85 men. Col. Frederick died of chagrin at the failure, and was succeeded by Major Sartorius, and at length, after a protracted siege of 29 weeks, the brave Badru'z-zamán surrendered on condition of being allowed to march out with all the honours of war. The allies took possession of the fort on April 4th, and the Maráṭhas then attacked Badru'z-zamán as he was marching away, wounded him, and made him prisoner, with many others, and dispersed the rest of his forces on pretext of his having destroyed some of his stores after he had surrendered. In September, 1801,* Col. Wellesley, afterwards Duke of Wellington, expressed his opinion that Dhárwád could be taken by a *coup de main*, and he drew up a plan of attack on the S.W. side. In 1803 Col. Wellesley gave a very remarkable proof of his confidence in Bábújí Sindhia, who then held the fort with very dubious intentions as regarded the British. He invited Col. Wellesley to an entertainment in the fort, and his invitation was accepted, to the surprise even of Bábújí himself, who, in remarking afterwards that he had not taken advantage of it, said, "For I am still a Maráṭha."† In 1814 the same Kiladár, having come to pay his respects to Bájí Ráo Peshwá, was told to give up the fort to Trimbakjí Dánglia. His answer was worthy a chivalrous baron of feudal times. "If your Highness will send a gentleman to relieve me in the command, or if you will send my secretary, in your own name, I will deliver the keys to him, but I will never give over the fort to such

* Grant Duff, vol. iii. p. 48.

* Despatches, vol. i. p. 360.
† Despatches, vol. iii. p. 405.

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a person as Trimbakjí Dánglia." For this speech he was seized as soon as he left the Peshwá's tent, bound and tortured by Trimbakjí, until a promise of surrender was extorted. He then gave the keys to his secretary, a Bráhman, on whom he could rely, and the latter, accompanied by a body of troops, proceeded to Dhárwád. No sooner, however, had he reached the gate than he asked leave to go a little in advance, and as soon as he had entered he caused all the gates to be closed, and opened such a fire upon Trimbakjí and his men as compelled them to retire with precipitation. In 1837 Dhárwád was the scene of such violent feuds between the Bráhmans and Lingáyats that Government was compelled to interfere. The cemetery at Dhárwád is a little to the S.W. of the fort. Here are buried Capt. Black and Lieuts. Sewell and Dighton, of the Madras H. Artillery, "who lost their lives in gallantly attempting to quell the insurrection at Kittúr, on the 23rd of October, 1824." Their monument was erected "by their three friends who witnessed their devoted conduct at that unfortunate affair." The tablet to the nephew of Sir T. Munro is thus inscribed :—

To the Memory of
JOHN COLLINS MUNRO, ESQ.,
of the Madras Civil Service,
Who, being present with the force
assembled for the reduction of Kittúr,
was unfortunately carried by his
ardent temper to share in the storm of
the enemies' works,
on the 3rd of December, 1824,
when he received a mortal wound,
of which he died on the 11th of December,
1824.
At the early age of 26 years.

This Monument was erected by his Uncle,
Major-General Sir Thomas Munro.

The church at Dhárwád is about 1 m. to the S. of the T. B. It belongs to the Basle German Evangelical Mission, was built in 1844–45, and dedicated Dec. 14th, 1845. It is 76 ft. long, 42 broad, and 24 high. The tower is 40 ft. high. The service by the missionaries is in Kanarese, and once on Sunday in English. There is a small cemetery attached, in which several of the missionaries and their wives and children are buried. The cantonments for the native infantry, to the N.W. of the fort, are quite 2 m. off. The fort itself looks very desolate and wretched, and there is nothing remarkable to be seen either there or in the town.

Dándilli.—3 stages on the road to Goa, in N. Kanara, and 34 m. S.W. of Dhárwád, are the jungles of Dándilli, teeming with every sort of game the pursuit of which can amuse and excite the sportsman. Here tigers and wild buffaloes are to be found in plenty, and elephants are said to come up from the S. after the rains. Here the most renowned sportsman in W. India, Col. Peyton, resides, and has for many years killed with his own gun 15 to 20 tigers annually. The traveller may proceed to Goa this way, and then by Bombay to sea. The stages are :—

From	To	M.	F.
Dhárwád Fort Gate	Kalkerra .	10	1½
Kalkerra .	Hallihál . .	11	5¾
Hallihál . .	Dándilli (no supplies)	12	1
Dándilli . .	Jagalpeṭh .	12	5
Jagalpeṭh (no supplies)	Chándawádí .	18	1
× Kondápúr r.	. . .	15	1
Kondápúr .	Pundá . .	10	5
Pundá . .	S. Jago on the island of Goa	11	5
S. Jago . .	Panjim, or New Goa	8	4
	Total .	110	5¼

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ROUTE 12.

DHÁRWÁD TO HUBLÍ, GADAK, AND LAKKUNḌÍ.

The stages are as follows :—

From	To	Miles.
Dhárwáḍ . .	Ráyapúr . .	6
Ráyapúr . .	Hublí . .	6
Hublí . .	Silgupá . .	8
Silgupá . .	Nellúri . .	6
Nellúri . .	A'nikeri . .	7
A'nikeri . .	Halkoṭa . .	6
Halkoṭa . .	Gadak . .	8
	Total .	47

The road as far as Hublí Ráyán, or Royal Hublí, is very good.

Hublí.—This is a most flourishing and increasing town, with a pop. of 37,961. The Pársí mail contractor has a house ¾ of m. from the outskirts of the town and from the road to Gadak. The post-office is within a few yds. of this house, and here the traveller will change horses. Near Hublí and for the rest of this route the most remarkable objects are the Jain temples. A full account of this curious sect will be found in Prof. H. H. Wilson's paper in the "Asiatic Researches," vol. xvii., and Mr. Erskine's "Literary Trans. of Bombay," vol. iii., p. 494. It is sufficient here to say they hold an intermediate place between the Buddhists and the Bráhmanists, but approach more closely to the Buddhists. Like the Bráhmans, they have castes, their priests never eat flesh, and do not venerate the relics of saints. On the other hand, like the Buddhists, they disavow the Vedas and the Hindú deities, and in place of them the Jains worship the 24 Tírthankars or Jinas, *i.e.*, sanctified teachers. The Jains, like the Buddhists, lived originally in celibacy in monasteries. They select their priests from the children of all classes of the community, preserve as their sacred language the Pálí or Prákṛit, a dialect closely resembling the Magadhí or vernacular tongue of S. Bahár, have nearly the same traditional chronology, do not eat after sunset, and sweep the spot* on which they sit down, for fear of destroying animal life. Both sects, too, maintain in common with the school of Kaṇáda the doctrine of eternal atoms or elements. The Buddhists have entirely disappeared from India, but the Jains remain in considerable numbers in Márwáḍ, Gujarát, the S. Koṅkaṇ, and S. Maráṭha country, Kaṇáda, and Malabar. Their priests may be known by a covering over the mouth to prevent them destroying insect life in breathing, and by carrying a broom to sweep their path and place where they sit, with the same object. It is remarkable that, though so absurdly chary of animal and insect life, they regarded the infanticide once prevalent in Káthiawáḍ, where they are very numerous, with complete indifference.† The T. B. at Hublí is on the Gadak road, just as you turn off to the right to go to the mail-contractor's. Hublí is one of the principal cotton marts of the S. Maráṭha country, and is also interesting as having been the seat of one of the earliest English factories, which in 1763 was plundered by Shivají of goods to the value of 27,629 rs. In the old fort is a curious well 80 ft. deep, the water of which has a strong mineral taste. The water of all the other wells is excellent. The old town of Hublí was built some centuries ago, the new town by Chintáman Ráo Patwardan of Sánglí, about the beginning of this century.

SIGHTS IN THE VICINITY OF HUBLÍ.

If the traveller is curious about temples, he may spend a few days in going from Hublí to Bankápúr, Savanúr, Haṇgal, Dewgiri, Motí Bennúr, Chatr and Ráni Bennúr. From Hublí to Bankápúr is 30 m., almost due S. along an excellent road. Bankapúr was a very flourishing place, under the Muḥammadan Kings of the Dakhan. It is now desolate, but there are beau-

* Jour. As. Soc. Bomb., 1844, vol. ii. p. 81.
† Wilson on Infanticide, p. 71.

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tiful temples and mosques which have never been described.* At Savanúr, 6 m. to the N.E. of Bankápúr, there are 6 temples, also undescribed. At Háṇgal,† 14 m. to the S.W. of Bankápúr, there is a large and very ancient temple dedicated to Jarkeshwara. The carving is remarkable. Opposite the idol is a place called by the natives the *Kamal* or "lotus of Háṇgal." It is an octagonal building, and the ceiling is formed by one immense stone 20 ft. in diameter, cut into the shape of a lotus and resting on 8 pillars. On 8 stones adjoining the pillars are sculptured the *aṣhṭadikpálakas*, or guardians of the eight cardinal points. Thousands of other figures, some seated, some standing, are sculptured in various parts of the temple. According to Pauránik legend, the Rákṣhas, or demon, Kéchaka, was destroyed at this place. Háṇgal is surrounded by extensive gardens of betel and cocoa-nut trees. The sugar cane is also very largely cultivated. The method of betel culture is as follows :—When the betel nuts are quite ripe they are gathered and planted, with the husks on, at intervals of 4 ft. from each other, and in square patches. In 6 months the stem begins to appear, and in about 12 years it reaches the height of 20 ft., when it throws out branches with nuts. In its full growth it is 60 ft. high, but never thicker than 5 or 6 inches in diameter. In February and March a thick green cover, called by the natives *adkihali*, forms at the top of the tree. This dries and falls off, and is then 4 feet long and 2½ broad, brown outside and white in. It is very strong, particularly after having been soaked in water, and is used by the natives for bags. In this cover is a shell, at first 2 or 3 inches, and, when full grown, 2 ft. long. As the nuts in the shell get ripe it gives way and falls down. Out of it bursts a large bunch of nuts divided into 3 branches. Each bunch contains from 3 to 4 *sers* of nuts. The tree bears fruit once a year, and shoots out two or three branches at a time. Each of the nuts is covered with a shell like that of a cocoa-nut, which is easily removed by the gardeners. When fully ripe the nut is fit for seed, but not to eat. When three-fourths ripe it is only eaten by the poor, and is then called, in Kanarese, *beṭṭeḍike*. When half ripe it is the *chikni aḍki*, and is then at its best flavour, and sells from 6 to 8 rupees per *man*. It is cut into wafers or small pieces, and is then boiled and dried, after which it is called the *kafad aḍki*. The trees live about 60 years.

The sugar cane is of four kinds—white, black or red, the *rastáli*, and the *huchch* or *mad*. There are two species of the white cane, the *huls* and the *bet*. The *huls* is about half an inch in diameter, and contains little juice, but the best *gul* or molasses is made from it. *Bet* is the hardest of all the canes, and grows 10 ft. high; its juice is superior to that of the preceding kind. The black or red sugar cane is three times as thick as the white, and gives more juice, but of a different flavour. It grows to 12 ft. The *rastáli* is divided into white or *gubi*, and striped. The white *rastáli* is much thicker than the red, and contains more juice than any cane. Its juice is a delicious drink, but when inspissated makes the worst *gul*. It is so soft as to be easily eaten. The striped sort is exactly the same as the other species, except in color. It grows to 15 ft. The *huchch* is good only for cattle, and elephants are very fond of it. The other sorts, when full grown, are cut up, and have the juice expressed by two rollers, and this is then inspissated by boiling it in large iron basins, when it is called *gul*. Reduced to powder, this is the native sugar, and is sold in this district at 8 ánás per *man*.

Chik Nargund or *Little Nargund*.—Here the traveller may halt for a day in order to see a very remarkable pass about 7 m. off, and about 3 m. from a place called *Saundatti*. Here the

* For the inscriptions, which date as far back as 1055 A.D., see Mr. Fleet's Paper, Ind. Antiquary, vol. iv,, p. 203.

† Háṇgal is one of the most ancient places in the Dhárwáḍ districts. It is mentioned in the Puránas, under the name of "Virátnagara," the city of King Viráta.

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Malparbá (Málaprabhá, Ind. Ant. vol. iv. p. 139) rushes through a narrow precipitous gorge in the range of sandstone hills between the towns of Saundatti and Manaulí. This gorge is about 1½ m. in length, and is most wild and picturesque. The sides of the ravine are precipitous, and the bottom is strewed with huge blocks of sandstone, which have fallen away from the cliffs on either side, and among these the river dashes furiously forward. This singular passage was probably cut by the river working back through the hills by such a waterfall as is now seen at Gokák. The course of the ravine is winding, or, at least, irregular, and not in a direct line, as would have been the case had it originated in a split in the strata occasioned by an earthquake. The ravine is called the *Naril Tirth*, or "Peacock shrine," and the legend is that when first the Malparbá came rushing through the plain above the hill it turned this way and that to look for an outlet. Suddenly a peacock from the summit of a hill called, "Come hither! come hither!" when the hill split in two, and the river ran joyously down the wild passage that had thus miraculously been made for its escape.

From *Chik Nargund* a visit may be paid to *Nargund*, lately the capital of a petty Rájá, and the scene of a barbarous massacre during his revolt. The chief of Nargund had long been plunged in pecuniary difficulties, and his estates were all heavily mortgaged. In this desperate state of his circumstances he imagined he saw a means of escape by joining the insurrection against the English; and, on the 30th of May, Mr. C. Manson, the Political Agent in the S. Maráṭha country, having proceeded to Nargund to disarm the inhabitants with a few horsemen, was set upon by the Rájá's orders, and he and all his escort were murdered. Their deaths were soon avenged. On the 31st a body of the S. Maráṭha horse, under Colonel Malcolm,* and two companies of the 74th Highlanders, with a company of the 28th N. I. and two guns, under Capt. Paget, marched from Dhárwád, and on the 1st of June advanced against Nargund. The fort is on a rock about 800 ft. high, and was formerly famous for its strength, having on more than one occasion defied the armies of Típú. The town lies at the base of the rock, and the enemy, about 1500 in number, were encamped outside it. The advance of the English troops was very feebly opposed, and by 7 A.M. of the 2nd the town and fort were in their possession. They had but six wounded, while the rebels suffered very severely. On the evening of the same day, the chief, with six of his principal followers, were captured in the jungle; and on the 12th he was hanged, and the neighbouring Rájá of Dambal was blown from a gun, and six of his accomplices hanged. On the 2nd of June the strong fort of Kopál also was taken by Major Hughes, who had but eight of his men wounded. These operations entirely crushed the insurrection in this district.

At Dewgiri, 9 m. S.E. of Bankápúr, are 6 temples; at Motí Bénnúr, 10 m. S.E. of Dewgiri, are 5 temples; and at Ráni Bénnúr, 12 m. S.E. of Motí Bénnúr, are several; and between the two last places is Chatr, where are 3 temples; and none of all these have been described.

At 3 m. from Hublí, the road changes from red to white, and on either side of it, instead of the Indian fig-tree, are rows of the mimosa. The soil, off the road, is black, and there is much cultivation, chiefly of cotton. Strings of carts, laden with bales of cotton, are met all along this road, and greatly impede progress, as they are always on the wrong side.

Ánikeri.—There is a very good T. B. at this place, a little off the road to the right. The principal temple is 1 m. from the T.B., and to reach it you have to pass a tank on the left with a most mephitic smell. It is sacred to Amriteshwar or Shiva. The usual entrance has been blocked up with a fragment of a pillar and [illegible] huge stone, and it is difficu[illegible]

* See the *Homeward Mail* for July the 19th, 1858, where a full account of the whole affair will be found.

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past. The principal entrance, now disused, is by a colonnade of 6 pillars on either side, 8 ft. 10 high, tanding on a stylobate, 2½ ft. high. There is a large tasteless *Rath*, or idol car, outside. Government allows this temple 201½ rs. a year, and it has 170 acres of In'ám land. At about 70 yds. from the entrance outside, is a gateway of two stories, with 18 pillars, and beyond it a small Maṇḍap with pillars of black basalt. The temple itself is 122 ft. long from E. to W. It is massively built, and decorated with pilasters. There is a porch opposite the colonnade, the roof of which is pyramidal and supported by 6 pillars. This porch is 12 ft. from N. to S. and 8 ft. 10 from E. to W. The tower over the Vimánah is 50 ft. high. This appears to be a very old temple, probably of the 12th century, but, as regards architecture, it is scarcely worth a visit. The milestones on this road are reckoned from Kárwár, the 131st being at A'nikeri.

Gadak, anciently Kratuka, is a town of 10,319 inhabitants. The assistant collector's banglá serves as the T.B., and is to the E. of the town. Some account of the temples here will be found in "Oriental Christian Spectator" for July, 1839, p. 306. In the N.W. corner of the town is a Vaishṇavite temple. The entrance is under a *Gopurah* with 4 stories and 50 ft. high. The door is handsomely carved with 16 rows of figures in relief on either side. It opens into a paved inclosure in which is the temple, a quite plain building, with a well. S.W. of this, 300 yds. off, is a Lingáyat temple to Kári Dev, "Black God." The doors are handsomely carved, as is the outside of the Adytum. This temple resembles the principal temple at Lakkuṇḍí, and is built of the same bluish stone. At 30 yds. S. of this, is another small Jain temple. At the S.W. corner of the town is the Kárwár company's cotton press and factory. Close to this is the Government Telegraph Office and the Mámlatdár's Kacherí. In the S. quarter of the town is the principal temple, the only one worth coming from a long distance to see. It is dedicated to Trimbakeshwar or Trikuteshwar, "the Lord of the three peaks." Entering from the N. you approach the temple along a narrow street, on either side of which are remains of old buildings, and carved stones which once belonged to them protrude here and there from the existing houses. At the entrance to this street is a covered gateway, and 250 ft. beyond it is the porch of the temple court, which projects outside from the wall of the court 27 ft. The breadth throughout is 15 ft., and it extends into the court 12 ft. The court has originally been surrounded by a wall, forming an inclosure 316 feet from E. to W. and 200 ft. from N. to S. The wall is still almost entire, and is very massive. On the right as you enter the court is a tall stone like a tombstone, with an inscription in old Kanarese. There are 9 inscriptions at this temple, one of which, translated by Mr. Fleet, Ind. Ant. vol. ii. p. 298, gives the date Shaka 984 = A.D. 1062. On the right, also, is a dharmsálá, a low stone building without ornament, in which the Hindú *employés* of Government sometimes lodge. The first door of the principal temple faces the visitor at a distance of 36 ft. from the porch. There is first of all an antechamber 25 ft. deep, then comes the main part of the temple, measuring 64 ft. from E. to W. and 58 from N. to S. The outside is one mass of most elaborate carving. Two rows of figures run along the entire front and back; those of the lower row are 2 ft. 9 high, including their canopy, and are 156 in number. In the upper row are 104 figures, 13 inches high, 52 in the front, and the same in the back; the rest of the wall is also ornamented. Round the outside of the E. antechamber are niches for figures, but only 1 figure remains whole. It is delicately carved and 2 ft. 2 high, and represents Náráyaṇ. It has a beautifully designed canopy. The front of the temple to the spectator's right is hidden by a modern addition, which is quite out of keeping with it. The roof of the temple is flat. Standing at the entrance, the visitor can look right

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through the temple, between two rows of pillars, 6 on either side, in a line with 2 pilasters. The four pillars nearest the centre are massive and ornamented, but not carved. They are 8 ft. 9 high and 5½ in girth. Towards the E. and W. are 6 other pillars, 4 in one row, 2 in the other, their height to the roof in the centre is 12½ ft. Between the 4 pillars on the E. is a colossal bull. The visitor will also observe two circular carved ornamental pillars which are placed on the right of the doorway. They touch the wall, but support nothing. The building extends towards the W., but, from the plain and unadorned style of this part, both outside and inside, one is led to think that this is no part of the original building. Passing through a large doorway, the visitor enters this extension, and finds himself in a chamber 19 × 21 ft. The roof is supported by 4 plain massive pillars with 4 pilasters, 1 at each corner. In the centre of this chamber is a small stone bull. Beyond this room is the adytum, a building of peculiar construction. The Lingam is in a most elaborately carved star-shaped sanctuary, which is surrounded on the N., S. and W. sides by a high wall, which forms a wide covered passage and is almost totally dark. The roof is supported by 10 pillars, "the gradual tapering of the Sanctum to a truncated top," says Colonel Meadows Taylor, "being managed in a peculiar but ingenious fashion by a beautifully arranged series of courses and gradations. It is at this temple that Víra Ballaṭa commemorated by an inscription the victory obtained by his general Bomma over Ballamadeva Yádava of Devagiri, capturing 60 elephants and destroying the ships of the S. country. Another inscription in the temple records its restoration in Shaka 900 = A.D. 978 by a prince of the Chálukyas; but the Bráhmans claim for it a far greater antiquity, extending back into the silver age, the edifice having, as they allege, been originally constructed of precious metals." None but Hindús are allowed to enter this part of the temple. The conical roof appears above the flat roof of the passage, and is beautifully carved and ornamented. Immediately behind the main portion of the first temple, in the right-hand part of the inclosure, is a temple to Saraswatí. The porch is the finest part of it; it contains 18 pillars and 6 pilasters. The 3 first of the 2 centre rows of pillars are of black basalt, and deserve particular notice for their elegance of design and exquisite carving.* This porch is 27 ft. broad and 25 deep. Beyond it is a deep recess 27 ft. long by 10 broad, at the end of which is the image of the goddess, 3 ft. 4 high, and 3 feet across the knees. The porch is 14 ft. 3 high in the centre. The capitals of some of the pillars are exquisitely carved. On the façade is one row of figures similar to those in the other temple. The walls of the inner recess are of great thickness, and suggest the idea that other recesses at the sides may have been built up. These walls are also finely carved, but all the niches are empty. Around are chambers for priests, and stalls for visitors and pilgrims. There are one or two small shrines in the open court. To the W. is another entrance, with a porch similar to that on the N. There is also in the inclosure a fine well, faced with solid stone, and with steps leading down to the water. There are numerous inscriptions at this place, one of which has the date Shaka 790 = A.D. 868.

Lakkuṇḍí (anciently Lokkikaṇḍi).—The road to this town passes first through fields and then along the main road to Ballárí. At about 3 m. from Gadak you turn off to the left,

* Col. M. Taylor says, "It is impossible to describe the exquisite finish of the pillars of the interior of this temple, which are of black hornblende, nor to estimate how they were completed in their present condition, without they were turned in a lathe; yet there can be little doubt that they were set up originally as rough masses of rock, and afterwards carved into their present forms. The carving on some of the pillars and of the lintels and architraves of the doors is quite beyond description. No chased work in silver or gold could possibly be finer, and the patterns to this day are copied by goldsmiths, who take casts and moulds from them, but fail in representing the sharpness and finish of the original."

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into a stony and difficult path, full of deep ruts, holes, and huge stones, and this continues for about 4 m. more. Tongas have passed along this road, but not without much risk of breaking down. Entering the town from the W., you come at once upon a temple. There is a very neat Mandir here, with 2 pillars 9½ ft. high at each corner. It has broad eaves made of granite, and from their edges to the top of the roof is 4½ ft. A few yds. from this Mandir is a temple, in the door of which is a huge bar of black basalt 2 ft. 10 round, built into the walls on either side. This bar is to prevent animals from entering, and is very much worn, showing the great antiquity of the temple. Just beyond is another temple, now disused for worship. The granite of which these temples are built, is brought from a hill called Tirappaguḍi, 3 m. to the S. The traveller will now proceed 100 yds. to the E., and come to a temple, in the inner chamber of which is a figure of Náráyaṇ, canopied by a figure of Narsingh. The length of this temple from N. to S. is 25 ft. 5. and from E. to W. 24 ft. 5. The ceiling is divided into 9 compartments, besides the centre, and each of the 9 has a square inscribed in a square, so that the angles of the inner square touch the middle of the sides of the outer square. The centrepiece has 4 rows of similar squares, and is 11 ft. high. There are 6 pillars and 2 pilasters 7 ft. 2 high. On either side of the door of the inner chamber is an empty, handsomely carved niche for a Dwárpál. The next chamber is 8½ ft. from E. to W., and 8 ft. from N. to S. The second inner chamber is 8 ft. 9 from E. to W., and 10 ft. from N. to S. Here is a Lingam, which they call Íshwara. At 100 yds. to the E. of this temple is another to Gokarneshwar, a form of Kṛishṇa. There is nothing remarkable here. Further on, about 10 yds., is a temple to Mahábaleshwar, a name of Shiva. Over the door of this temple, and all the other temples here, is a rude sculpture in relief, of 2 elephants pouring water over Lakshmí. S. of this, about 200 yds. off, is Káshí Vishwanáth's temple. The façade has been supported by 4 pillars, of which that to the N. has gone. This façade is 26 ft. 3 long from N. to S. The door is elaborately carved, and has 2 flat pieces of carving, divided into rectangular portions, with beadings in the centre. Then comes a pilaster, followed by 2 more flat pieces, and then another pilaster. Most of these oblongs have figures, also in relief, but only the lowest are distinct. The roof of the portal to this temple is 10 ft. 8 from the ground. The pointed roof above the portal may have been 16 ft. high, but is now ruined. On either side the entrance is a figure, very indistinct, but probably meant for Narsingh trampling on snakes. The first chamber is 21 ft. from N. to S., and 29 ft. 2 from E. to W. There are 3 pillars of black basalt 7 ft. 7 high on either side. The roof is 9 ft. above the floor. The inner chamber is 12 ft. 10 from E. to W., and 12 ft. from N. to S., and is 9 ft. 7 high. It is full of bats, and the odour is almost insupportable. Observe in the first chamber, on the left-hand side, figures like those of men, which represent the Naw Grahá, or 9 constellations. There is an inscription in old Kanarese on the ledge of the 2nd division of the ceiling. On the E. side is a finely-carved door, but it has been blocked up, probably to keep it from falling. It has 4 flat sidings, then a pilaster, and then 4 more carved flat sidings. With these carvings, the door is 8 ft. 9 wide, and 9 ft. 10 high, but the actual entrance is only 6 ft. 9 high, and 2 ft. 8 wide. Five steps lead up to the platform on which the temple stands, and on either side is a wall with a lion in relief. The temple consists of 3 parts, an oblong façade placed breadthways, an oblong body lengthways, and a slightly curving terminus, which is the Adytum. The roof is quite ruined. The carving outside is very elaborate, and altogether this temple is by far the handsomest in Lakkuṇḍí, and well worth seeing; but being built of coarse granite, the carving is not so clear and sharply defined as, for in-

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stance, in the Ábú temples. To the W., on the opposite side of the road, is a temple to Nandeshwar, or "Shiva, lord of the bull Nandi." In front of it is a sort of colonnade 20 ft. 4 long, formed of 4 rows of 2 pillars each 6 ft. 10 high. The chamber to which this colonnade leads is 12 ft. 6 from E. to W., and 12 ft. 8 from N. to S. The next chamber is 7 ft. 10 from E. to W., and 6 ft. 6 from N. to S. Beyond it is a chamber 8 ft. 2 from E. to W., and 7 ft. 3 from N. to S., and 8 ft. high. In the 2nd chamber are 4 pillars and 2 pilasters. There is a Kanarese inscription on the ledge of the W. division of the roof, between the 4 pillars. This temple stands on the N. side of a tank, which it overlooks. At 200 yds. to the S. is a temple to Basava. The inside is 28 ft. broad from N. to S., and 34½ ft. from E. to W., but only 7 ft. high. It is a plain building, but prettily situated on the E. side of the tank, which is a well-known place for wild ducks and other water-fowl, including snipe. The inner chamber is 8 ft. sq. Inside the town, 200 yds. to the W., is a temple to Mallikárjuna, a deity of the Lingáyats, but the people at Lakkuṇḍí say it is the name of a mountain at Tírupatí. There is a portal, supported by 2 rows of pillars, 8 without and 4 within. Further to the W. 100 yds. is a temple to Íshwara, the roof of which has fallen in. This is a very old temple; the exterior is handsomely carved, and, as usual, is said to be the work of Jakanachárya. The traveller will now pass along a narrow path, thickly shaded for about 100 yds., to what is called a Báorí, or "well," but it is in fact a small tank, the sides of which are faced with stone. There are flights of steps to the water on 3 sides, consisting of 10 steps each, and on either side of the first step is an elephant, so well carved, that the natives may be believed when they say that it is the work of Jakanácharya. There is one small alligator in the tank, which, of course, must on no account be touched. About 200 yds. from this, on the W. side of the tower, is a temple to Mánikeshwar, a name of Krishṇa, so called because every day he gave to Rádhá a jewel called a Mánik, that is a ruby. A very pretty small tank adjoins the temple to the S. It is faced with stone, and there are several handsome buttresses projecting into the water, said to be carved by Jakanácharya. The entrance into the temple is by a portal on the S. side, which on either side has 4 pillars of black basalt. The E. face is 58 ft. long, and from E. to W. it is 35½ ft. The interior is only 9 ft. 4 high. There is nothing in the inner chamber, but it is decorated outside with 2 pillars, and the roof is pyramidal. Part of the outer wall is falling. This temple is surrounded by beautiful trees of great size. The traveller may return to Gadak by a road more to the E., through the village of Betagari, and this perhaps is better than the one already mentioned. Should the traveller return to Belgáoṅ from Gadak, the cost of a special tonga from Belgáoṅ to Gadak and back will be Rs. 100, but he may perhaps like to go on from Gadak to Hampé to see the wonderful temples there, and the ruined city of Bíjánagar, which are fully described in the Madras Handbook, p. 349. In that case the stages will be as follows:—

From	To	Miles.
Gadak . .	Dambal	13
Dambal .	Hesarúr	18
Hesarúr . .	Hampeságar . . .	7½
Hampeságar.	Balahansi	15
Balahansi .	Hospeṭ	11
Hospeṭ. .	Hampé, or Bíjánagar	8
	Total .	72½

There is a T. B. at Dambal, but no furniture. At Hesarúr there is a banglá with furniture. From Hesarúr the road is very bad, rocky, and sandy; between it and Hampeságar you cross the Tungabhadrá river by a ford in dry weather, and by a ferry when the river is full. There are large alligators in this river. There is a T. B. at Hampeságar, and the road from thence is good. There are banglás at the other stations, except Hospeṭ.

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Nothing need be added to the description of Bíjánagar in the Madras Handbook, except that the oldest part is that called Hálá Patna, which is furthest to the W.

ROUTE 13.

GADAK TO BÁDÁMÍ.

This expedition cannot be a comfortable one, whatever road is taken. Europeans so seldom travel to Bádámí, that supplies are difficult to procure, and the roads are bad. It will be well to leave Gadak very early in the morning, and horses should be changed, if relays can be got, at the village of Nánápúr, just beyond the 12th milestone. At 13½ m. you pass the fort of Umarjí. Just beyond that, the road branches E. to Nárikal, a town with a ruined fort and a large tank. This is a much longer way than if the road to the N. is taken, which passes through Abegiri. Close to the 24th milestone is the town of Ron. There is a tolerable banglá here, to reach which you must turn off to the left about 300 yds. At Ron horses are not procurable, and the traveller will probably have to proceed in a *domni*. The first change of bullocks will be at Kottabal, which is about 3 m.; the next place is the small village of Hariar, also 3 m., where it will be as well to change bullocks again if possible. This is the frontier village of the Dhárwád Collectorate, and the traveller now passes into the Kaladgí Zil'a. From this to Bádámí is 12 m., and is a very severe journey for bullocks, so that the utmost exertion should be made to obtain a relay on the other side of the Malparbá river, which is about 7 m. The collector of Kaladgí should be written to for bullocks. In the rains the Malparbá is over 100 yds. wide, and is not fordable; but in the dry weather it is little more than 25 yds. wide, with a depth of 2 ft. 6. The road down the bank to the water is, however, very steep, and on the N. shore there are many large pieces of rock in the water, which, particularly at night, render an upset quite probable. There are a few alligators, but accidents do not occur. The ascent on the N. bank is also steep, but not so bad as on the S. side. There is a small village on the N. side, but neither bullocks nor supplies are obtainable. From the Malparbá to Bádámí is nearly 4 m. There is a large dharmsálá at Bádámí, off the road about ¼ of m. to the right. The whole journey from Gadak to Bádámí with bullocks will take about 6 hrs.

Bádámí.—The N. fort of Bádámí is to the N.E. of the town, and on the heights above are some picturesque temples. To the S. is another rocky hill, in the face of which are 4 cave-temples. The 2 hills approach so close to each other as to leave only a gorge, into which the town extends from the N.W., and is bounded also to the E. by a fine tank. The hills are not less than 400 ft. high, and are very steep, in places perpendicular. They form the W. end of a ridge which extends E. from them about 5 m., but is nowhere so high as these hills. The forts are no doubt of extreme antiquity, and in some shape or other probably existed as long back as the Christian Era. Little or nothing is known of the ancient history. 3 m. to the E. of Bádámí is a place called Mahákút, where is a fine tank faced with stone; in it is a very old Lingam with 5 heads, 3 of which are Brahmá, Vishṇu, and Mahádeo. It is called the Panchmukha, "5-faced." There is also a large fallen column, a monolith, with 3 long inscriptions. One, probably the most modern, is Chálukyan, of about A.D. 600; another is of dubious meaning and date, and a third is in an altogether unknown language, of which Mr. Fleet, C.S., the

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distinguished Sanskrit and Kanarese scholar, could not read a word. This is alone enough to prove the remoteness of the period at which this locality was first peopled. In 1786 Bádámí was in the possession of Tipú Ṣáḥib, and was attacked by the armies of Nizám 'Alí and the Peshwá Mhádu Ráo. "Operations began on May 1st. After battering the walls of the town for 3 weeks, they were very little injured; but it was determined to try the effect of an escalade. On the morning of the 20th of May, 20,000 infantry of the confederate armies were drawn up for that service. The garrison, consisting of upwards of 3,500 men, manned the works to oppose them; and when the assailants advanced, which they did with great resolution, they found the ditch and covered way full of mines, which were fired, and proved exceedingly destructive; but the Maráṭhas and Mughuls, vieing with each other, rushed forward in a most impetuous though tumultuous manner, applied ladders, mounted the walls in various places, and, except a slight check sustained at the citadel, carried all before them within the town. The garrison fled to the forts above, closely followed by the assailants; but the pursuers did not succeed in entering with the fugitives. They, however, continued to crowd up the face of the hills, though huge stones were rolled down, and a heavy fire of musketry opened upon them. Their casualties were numerous, but the garrison, becoming intimidated at their furious and persevering attack, offered to surrender if their lives were spared, a condition which was immediately granted." (See Grant Duff, vol. iii., p. 10.) The fort was taken by the British under Sir Thomas Munro in 1818. To view the forts the traveller will start very early in the morning and proceed to the gate of the lower fort, which faces to the S.W.; and soon after passing it, and leaving on the left a temple of Hanumán, will ascend 120 ft. to a temple of Mahádeo, whence he will have an excellent view over the town and hills. He will then see that the hills which loomed before him in a dark blue line as he came from Ron are separated by the Malparbá river, and that the ridge on the N. side divides at its W. end into the 2 hills between which lies the town of Bádámí. The temple is very massively built of hard sandstone. There is a portal in front of it, with 4 sq. pillars 8 ft. 8 in periphery, and 9 ft. 5 high to the top of the capital. The chamber within the temple has also 4 pillars, and measures 20 ft. from N. to S., and 22 ft. from E. to W. The chamber is vacant, but in the façade are 2 *dwár-páls*. The fort is a little to the N. of the dharmsálá, and in its lower part much of the town is included, and this part is defended by a ditch 50 ft. deep. Above the temple of Mahádeo rises a scarped rock 90 ft. high, round the edge of which runs part of the wall of the upper fort, which is now quite deserted, and only 1 iron gun, about 10 ft. long, remains. There are 2 or 3 other temples, mostly in the upper fort, which have a very picturesque appearance. The S. hill is also crowned with a fort, and contains in its W. face 4 cave-temples, which have rendered Bádámí celebrated, though the natural beauties of the scenery might well have done so without assistance from Art. Descend now from the temple of Mahádeo, and pass along to the E. portion of the town, and close to the S. hill will be seen 2 tombs of Muslims and a mosque. There are several inscriptions in the Ṭughrá character about 2 centuries old. There is another gate in this quarter through which the traveller will pass, and ascend the S. hill. The 1st cave is about 30 ft. from the ground, and faces W. Mr. Burgess has given views of these caves, and an excellent account of them; he says, "they stand as to arrangement of parts between the Buddhist Viháras and the later Bráhmanical examples at Elúra, Elephanta, and Salsette. The front wall of the Buddhist Vihára, with its small windows and doors, admitted too little light; and so here, while retaining the verandah in front, and further protecting the cave from rain and sun by projecting eaves, the

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front of the Shála, or "hall," was made quite open, except the spaces between the walls and the 1st pillars from each end. In the sculptures, at least of the 2nd and 3rd caves, Vishṇu occupies the most prominent place, but the shrines of all 3 contain, or have once contained, the Linga of Shiva: this, however, is probably a later substitution in the 3rd cave, and in the 2nd there is only a *Chararanga*, or altar pedestal. In style they vary much in details, but can scarcely differ much in age; and as the 3rd contains an inscription of Mangaleshvara, dated Shaka 500 = A.D. 578, we cannot be far wrong in attributing them all to the 6th century. The importance of this date can scarcely be over estimated, as it is the first of the kind yet discovered in a Bráhmanical cave." In the façade of the 1st cave are 4 pillars and 2 pilasters. The 2 pillars to the S. have been broken by lightning, and are now supported by wooden blocks. The pillars are square, 8 ft. 8 high, and 6 ft. 7 in circumference. They are slightly carved in relief, to about half way from the top. On the left of the cave is a dwárpál, with a Nandi over him. Opposite this dwárpál is a figure of Shiva, 5 ft. high, with 18 arms. There is a head of a bull to his left, and to the right are Gaṇpati and musicians. Beyond the façade is a passage, or verandah, 41½ ft. from N. to S., 7 ft. 10 broad, and 11½ ft. high. On the left is Vishṇu or Harihara, 7 ft. 9 high, with 4 hands, holding the usual symbols. On the right is Lakshmí, with an attendant. The whole rests on a stylobate, along the front of which are Gaṇas (dwarf attendants of Shiva) in all sorts of attitudes. On a platform to the right is Shiva with Párvatí and Nandi. On the back wall is a figure of Maheshásuri or Durgá destroying the buffalo-demon Maheshásur. She is 4 ft. 7 high, has 4 arms, and holds up the buffalo by the tail while her spear head transfixes its neck. In one hand she holds the discus or Chakra, in another the spear, in the 3rd a conch, and in the 4th the buffalo's tail. In the air above are 2 floating figures of attendants. On the right wall is Gaṇpati, 3 ft. 4 high, and on the left Skanda, 2 ft. 11 high. Other figures are mentioned in Mr. Burgess's account. Beyond the passage is a chamber, with 2 pillars carved from the capitals to the middle. Inside are 2 rows of 4 sq. pillars. This chamber is 41½ ft. from N. to S., and 25 ft. 5 from E. to W. The ceiling of the passage, as well as that of the chamber, is carved in relief. There is a small recess in the centre of the inner wall, containing the Lingam. From this temple a staircase, very much broken at one end, and containing 45 steps, leads to a flight of 6 more steps, by which you arrive at the 2nd cave-temple. From the platform, thus reached, is a fine view over the tank, and to the N. fort. The façade of the 2nd temple has 4 pillars 8 ft. 10 high, and 1 ft. 7½ square, carved from the middle upwards, and 4 scalloped arches. It faces N. In front of it are 3 pinnacles of perpendicular rock. The first chamber is 24 ft. from E. to W., and 32 ft. 9 from N. to S. The façade is about 3 ft. above the level, and is entered by 3 steps. There are 2 dwárpáls 5 ft. 10 high, each with a female attendant. At the E. end of the verandah, to the left of the spectator, is the Varáha, or 3rd Incarnation of Vishṇu, in which he assumed the form of a boar. He holds in his hand a pedestal, on which is the figure of Lakshmí. Below are Shesha, the 1,000-headed snake, depicted with a human head, and a female figure, probably meant for the wife of Shesha. At the other end of the verandah is a figure 5 ft. 1 high, with 4 arms, and his foot raised, which Mr. Burgess takes to be Virátrúpa, the demiurge of Vishṇu, but which perhaps may be Shiva dancing the Táṇḍev. On the base of this sculpture, and on that of the façade, are a row of Gaṇas. In a compartment above is a 10-armed figure. On the ceiling, in front of this, is Chatur Bhuj, that is Vishṇu with 4 arms, riding on Garuḍa. On the top of the wall, in a frieze, Vishṇu is sleeping on Shesha, with figures at his feet. In the central square of the

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ceiling is a lotus with 16 fishes round it. Round them is a circle inscribed in a square held by 12 small figures in an outer square. The brackets supporting the beams of the verandah are strange vampire-like figures. The frieze of the cornice all round is carved with groups of figures. The entrance to the inner chamber from the verandah is like that of cave 1, with 2 pillars 8 ft. 6½ in. high. The roof of this chamber is supported by 8 pillars 9 ft. 6½ high, in 4 rows of 2 each from front to back, with corresponding pilasters. The chamber measures 33 ft. 4 wide by 23 ft. 7 deep, and is 11 ft. 4 high. The brackets are lions, human figures, vampires, elephants, &c. The adytum measures 8 ft. 9 by 7 ft. 5½, and has only a square *Chararanga* or altar. The verandah is 30 ft. 4 by 6 ft. 7, and is 9 ft. 11 high. On the architrave, in the middle compartment, are several groups, such as a woman on a couch nursing a child. The figures that support the cross beams are some of them very spirited.

A sloping ascent of ruined steps 60 ft. long leads to another flight of 14 steps, in tolerable preservation, and from 9 to 10 inches high. These steps lead to a platform, and have on their right, concealed in the rock, a flight of exceedingly steep steps which lead to the fort at the top of the hill. Following the main line, you ascend another flight of 13 steps which lead to a doorway. On the right of the door is an inscription in old Kanarese. Then comes another flight of 13 steps which lead to a platform in front of the 3rd cave. Above the façade of this cave is a scarp of 100 ft. of perpendicular rock. This cave, says Mr. Burgess, is "by far the finest of the series, and, in some respects, one of the most interesting Bráhmanical works in India." The façade is 72 ft. from N. to S. and has 6 pillars and 2 pilasters 12½ ft. high. They are square, and their periphery is 9 ft. Eleven steps lead from the platform to the floor of the cave, and thus a stylobate is formed on which Ganas are represented in relief. Each pillar has 3 brackets, one on either side and one to the inside of the verandah. The side brackets represent male and female figures, and the inside bracket is a tall female figure. The shoulders of the columns, as in the other caves, are carved with elaborate festoons, and on each side of the lower portions of the shafts are medallions with groups of figures. Traces of painting are visible on the under-side of the eaves and the roof of the verandah. Mr. Burgess has given photographs of the brackets: that on the E. side of the second column represents Arddhanáríshvara, the male-female deity, the right side being male, the left female. Shiva, the male, has a skull and crescent-moon in his cap, and Párvatí, the female, holds a mirror in her upper hand, and has rings on her wrist, arm, and ankle. At the W. end of the verandah is a statue of Narsingh, the 4th incarnation of Vishṇu, a very spirited figure, 11 ft. high. At his right is a Pishácha or demon, 3 ft. 6 high, with thick lips and a tortoise as a brooch. Left of Narsingh is a figure 4 ft. 9 high, with a turban and jewelled girdle. Beside this figure, on the back wall, is Shiva, of the same height. At the E. end is Náráyaṇ, seated under Sheshnág. The carving of the upper part of Náráyaṇ, particularly the face, is of unusual excellence. The features are very good and have an excellent expression of repose, but the legs are clumsy and seem to be unfinished. On the left of this figure is the Varáha incarnation. To the right of this figure is an inscription in Kanarese. The chamber is 35 ft. from E. to W. and 38 from N. to S. and 16½ ft. high. It has 4 fluted pillars and 2 pilasters in front, and then a row of 6 pillars, and then 2 rows of 2 pillars each, carved half way down; a very deep cave projects in front of the verandah, with an alto-rilievo carving of Garuḍa. On the rock to the left of the cave is an inscription, and there are some others in other places. E. of this cave is a wall 7 ft. high, which separates the 4th, or Jain cave, from the other 3, which are Bráhmanical. A ladder is required to cross this wall, after which proceed 20 yards to a platform, from which 9

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steps lead to the 4th cave. The platform overlooks the lake or tank, the descent being very steep and covered with bushes. A broad overhanging cave about 1 yd. in dip has been cut out of the rock in front of this cave. It has Garuḍa as its central ornament in the inside. In the façade are 4 pillars and 2 pilasters, carved all the way down, square and 8 ft. 4 high, with a periphery of 6 ft. 2. Between these pillars are scalloped arches. On the left of the verandah is a Jain divinity, with bands round his thighs, and cobras coming out below his feet. On the right of the verandah is a Buddha, with the Sheṣh Nág over his head. The verandah is 32 ft. from N. to S., and 6 ft. 9 from E. to W. The chamber is 26 ft. from N. to S. and 6 ft. 2 from E. to W. There are 2 pillars in front, and 2 richly ornamented pilasters. There are also 4 rows of figures, with Buddha in the centre. Beyond is the Adytum, a recess in which is Buddha, 4 ft. 6 high and 3 ft. 8 broad across the knees. In the verandah is a flight of 54 steps, leading up to the door of the fort, and there are 25 more steps beyond. Visitors in descending will not fail to be amused with the monkeys, which come out on the scarped face of the rock, and sometimes endeavour to push one another down the precipice. At the head of the lake a large mass of the rock has fallen, and forms what may be called a 5th cave. The entrance is by a hole, through which one must crawl. Against the rock at the back are a large and a small figure of Jain execution. A little to the N.W. of this is a small shrine built against the rock, on which is carved Viṣhṇu resposing on Sheṣha and surrounded by deities. To the N.W. and N. are numerous other shrines. N.E. of the dharmsálá is an old temple with massive square pillars, and on the right of the door is a Kanarese inscription. It faces E. by S. There are some carvings about it. This temple is quite deserted, and is infested both by bats and panthers.

Returning from Bádámí the traveller will do well to visit Banshankar, where is a temple to Párvatí, the wife of Shiva, or Shankar, which means "conferring happiness." Párvatí is here called Banshankarí or "wife of Shankar of the woods." It is about 2 m. from Bádámí, or half-way between Bádámí and the Malparbá river. The first thing come to is a small stone pavilion, and 200 yds. further is a tank faced with stone, and 364½ ft. square, having on 3 sides a colonnade, roofed over. On the W. side there is only a pavilion with 4 rows of pillars, the first row having 7 pillars, and the other 3 six, all being 7 ft. high. Opposite to this pavilion on the E. side is a Gháṭ with stone steps going down to the water. On the E., S., and N. sides is the colonnade. There are 65 double pillars on the N. side, 65 on the S., and 63 on the E., making in all 386. The pillars have square bases and shafts, and the passage between them is 4 ft. 2 wide. The tank is full of fish, which are constantly springing out of the water, and there are said to be alligators. There are also many large monkeys, who bound along the roof of the colonnade with surprising agility. At the N.W. corner of the colonnade is the Rath or chariot of the deity, 26 ft. 5 high and 37 ft. 8 in periphery. The chamber of the Rath is 13 ft. 9 sq. and the larger wheels are 7 ft. in diameter. At the corners are representations of Kṛiṣhṇa slaying the serpent Kalinga, and of Garuḍa, and of the Tortoise and Fish Incarnations. The pillars of the colonnade are only 6 ft. 2 high. Párvatí's temple is on the W. side, and is said to be 200 years old. It has a Government grant of Rs. 672 a year, besides 15 rs. monthly for daily expenses. It has besides lands of its own. There is also a lofty tower for lamps, which has several tiers of apartments. Beyond the temple to the E. is a fine stream of clear water 25 ft. broad, flowing amongst tall trees and shrubs, and dammed by a stone embankment, over which the surplus waters flow.

SIGHTS IN THE VICINITY OF BÁDÁMÍ.

Paṭṭadakal, 9 m. E. of Bádámí. Here are several temples, both Bráhmanical and Jain, dating from the

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7th or 8th century. Several of the temples at Paṭṭadakal, says Mr. Burgess, "are very pure examples of the Dravidian style of architecture; they are all square pyramids divided into distinct stories, and each story ornamented with cells alternately oblong and square. Their style of ornamentation is also very much coarser than that of the Chálukya style, and differs very much in character. The domical termination of the spires is also different, and much less graceful, and the overhanging cornices of double curvature are much more prominent and important." Besides these, the village possesses a group of temples not remarkable for their size or architectural beauty, but interesting because they exhibit the two principal styles of Indian architecture, in absolute juxtaposition (see "Arch. of Dhárwáḍ and Maisúr," pp. 63, 64). The temple of Pápnáth is of the N. style, and is probably rather older than that of Virúpákṣha, which dates from the early part of the 8th century. Paṭṭadakal is on the left bank of the Malparbá river. The name of this river is said to be derived from *Mal*, "dirt," *i.e.*, "sin," and *Prawáh*, "stream," *i.e.*, "sin-washer;" Mr. Burgess writes the word *Málaprabhá*. He has given a view of the great Shiva temple, which is 120 ft. long and 78 broad, including the porches. There are 18 pillars in the interior. It is the only ancient temple still used for worship. Against the wall and in line with the columns are 16 pilasters, and on the lower part of the shaft of each are pairs of figures from 3 to 4½ ft. high. There are photographs of the temples in the "Arch. of Dhár. and M.," published in 1866. The temple of Pápnáth here is 90 ft. long, including the porch, and 40 broad. There are 16 pillars in the hall and 4 in the inner chamber, exclusive of those in the porches.

Aiwaḷḷi is 8 m. to the N.E. of Paṭṭadakal. There is a Jaina cave here, which has been described by Mr. Burgess at p. 37 of his Report of 1874. There is also a Bráhmanical cave, described by him, which is to the N.W. of the village of Aiwaḷḷi. The Durgá temple also has some very remarkable carving. Here, too, are many dolmens.

ROUTE 14.

BELGÁOṄ TO GOTÚR AND THE FALLS OF GOKÁK.

The stages on this route are as follows:—

From	To	Time in Hours.
Belgáo .	Táḳú . . .	6
Taḳú . . .	Buttrammatti . .	5½
Buttrammatti	Sutgaṭṭi . .	6
Sutgaṭṭi . .	Hallagi . . .	5
Hallagi . .	Gukkalguḍi . .	5
Gukkalguḍi .	Gotúr . . .	3
	Total .	30½

After leaving Belgáoṅ, you pass on a hill to the right, a small fort, and from Buttrammatti you descend a long Gháṭ to Sutgaṭṭi, at which latter place the T. B. is 1 m. beyond the place where you change horses and a little off the road to the left. There is a thick but not high jungle here, which comes down close to the walls of the T. B., and hares, partridges, peacocks, and spotted deer are plentiful. A few years ago a panther or tiger carried off a cow which was tied up in the inclosure of the T. B., between the banglá and the kitchen. Water here must be paid for. The Gatparbá river runs close by, but the water is said to give fever; good water, however, may be had from the well. The Gotúr banglá is very comfortable, and a sportsman might spend a few days very plea-

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santly at it. Between Sutgaṭṭi and Gotúr is a toll of 4 ánás. The road from Gotúr to Gokák at 2 m. from Gotúr turns off to the right, and is nothing but a village road, impracticable except in dry weather. It is made of earth, the streams are unbridged, and there are deep ruts and holes everywhere. The stages from Gotúr to Gokák are :—

From	To	Miles.
Gotúr . .	Hukeri	6
Hukeri . .	Small village off the road	6
Small village	Dhúpdál	11
Dhúpdál . .	Falls of Gokák . .	2
	Total . .	25

At 1½ m. after leaving the main road from Gotúr you come to a deep watercourse, where, owing to the mud, it is very possible to be upset. This Nálah or stream is called the Kapardeva, and the water is 10 ft. deep in the rains. Sir R. Temple got through it in May, but only by the aid of the villagers. At Hukeri there is a ruined palace and 3 domed mausoleums of Muḥammadan nobles of Bíjápúr, about 2½ centuries old. English travellers stop in one of the mausoleums, which is clean, but there are no conveniences of any kind. The town of Hukeri extends 3 m. to the tomb of Pír Girdhár, a white-domed building. On the left of the road is a fort belonging to the chief of Nírlí. There is no inscription at Hukeri. There are some bad pitches along the road with Nálahs at the bottom, and pieces of rocky ground where carriage-wheels may easily be broken. Along the road to the left are isolated hills, and on one is a temple. About the 10th m. from the last stage you turn off the road to the right to go to Dhúpdál, and pass over a rocky heath. After 1½ m. you come to the huts of the prisoners sent from Belgáoṅ, from 600 to 700 in number, all for short terms, the longest being 7 years. They are under the efficient control of Mr. McCarter, formerly in the Dragoons. He has 80 warders and peons. The prisoners work solely at the Madhol Canal. They are chained together at night. There is no classification. There have been escapes here, but no violence. A pálkí with 8 bearers can be hired to go to the Falls for Rs. 3. The legal claim is only 2 ánás per man. The Falls are called Dabdabá by the natives, and are 2 m. direct distance from the village of Dhúpdál, but the path lies among thick bushes of prickly pear, through which there is no passing, so you must go round them.

Falls of Gokák.—The following account of the Falls is from the pen of that keen observer and distinguished officer, the late Captain Newbold, who died at Mahábaleshwar on the 29th of May, 1850—"The subordinate ranges of Gokák and Kotabangí form the E. flank of the W. Gháṭs, and run in a parallel direction here about S. by E. At Gokák, the upper portions of this range present mural precipices with either flat tabular summits or running in narrow crested ridges. They are enclosed from the E. by a picturesque gorge, through which the Gatparba hurries from its mountain sources into the elevated plains of the Dakhan near the town of Gokák, which is about 3½ m. E. of the Falls. The road lay along the bottom and side of this defile, on the *r. b.* of the river, which was now (July) swollen by the monsoon freshes from the W. Gháṭs. It varied in breadth from 90 to 300 yds., presenting a rapid muddy stream, brawling and rushing from the alternate confinement and opening out of its rocky channel. It is unfordable from the middle of May to the middle of Sept. The water at the dry season ford, a little below the town, is now 15 ft. deep. The sources are said to be near Bandar or Gandar Garh a little N. of the main Gháṭ. After a course of about 100 m., watering the plains of Kalaḍgí and Bágalkoṭ, it finds its way through the gaps in the Sítáḍongar hills to the Kṛishṇá, which it joins at the Kudlí Saṅgam. After an hour spent in winding up this rugged defile, the Falls, the roar of which we distinctly heard during the silence of the

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night at the town of Gokák, at a sudden angle of the road became partly visible, presenting the magnificent spectacle of a mass of water containing upwards of 16,000 cubic ft. precipitated from the tabular surface of the sandstone into a gorge forming the head of the defile, the bottom of which is about 178 ft. below the lip of the cataract. The Gatparbá, a little above the fall, is apparently about 250 yds. across, but contracts to 80 as the brink of the chasm is approached; consequently the density and velocity of the watery mass is much increased, and it hurries down the shelving tables of rock with frightful rapidity to its fall. The fall over the face of the precipice seems slow and sullen from the velocity of the surface water of the rapid, and from the great denseness of the body; and it plunges heavily down, with a deep thundering sound, which we heard during the previous night at our encampment, 3½ m. farther down the river. This ponderous descent and the heavy muddy colour of the water conveys a feeling of weight through the eye to the senses, which is relieved by the brightness and airiness of thin clouds of white vapour and amber-coloured spray which ascend from the basin at the bottom of the gorge in curling wreaths, curtaining the lower portions of the fall, and through which the basin was only seen at intervals, when its surface was swept by the fitful gusts that swept up the glen. Rising above the cliffs that confine the falls, the watery particles vanish as they ascend; but, again condensing, descend in gentle showers, which are felt at a short distance round the head of the Falls. Spray bows, varying in brightness, distinctness, and extent, according to the quantity of light refracted, and the modification of the vapour, lent their prismatic tints to the ever ascending wreaths; the largest (observed about 4 P.M.), formed an arch completely across the river, rose, and, receding as the sun sank, gradually disappeared with it. Like the rainbow, they are only produced on the surface of the cloud opposed to the sun's rays. The size and distance from each other of the drops composing the different portions of the spray cloud evidently influenced the brilliancy of the refracted colours, the tints being brightest in those portions where the drops were of medium size and density, and dullest where the watery particles were smallest and closest together. The velocity of the surface water of the rapid was about 9 ft. per second, and its depth 10 ft. About 2½ m. farther up the river, near the village of Kunúr, beyond the rapids, is a ford in the dry season, and a safe ferry during the monsoon. A tumbler-full of the turbid water deposited 1-50th of its bulk, of a fine reddish clay, not calcareous,—a fact showing that the lime which exists in the sediment of this river at its confluence with the Kṛishṇá must have been derived from the intermediate plains. The pebbles brought down are chiefly quartz granitic, and from the hypogene schists, with a few of chalcedony; the sands containing grains of magnetic iron. The boiling point of water at the plateau of sandstone from which the cataract falls gives 2,817 ft. above the level of the sea. The mean temperature of the place, approximated by Boussingault's method, is 78°, which I should think rather too high, as the temperature of a spring close by was only 75°. The temperature of the air in the shade at the time was 78°. The mean temperature of Dhárwáḍ, which stands much lower, is calculated by Christie at 75°. The head of the fissure, which is elliptical in form, with mural sides of sandstone, has much the appearance of having been cut back, like Niagara, by the absorbing action of the water, for the space of about 100 yds. Large rocks, with angular and worn surfaces, evidently dislodged from the rocks on the spot, are seen in the bed and on the sides of the river below the deep basin, the receptacle of the fallen waters, and on its margin. The great hardness and compact structure of the sandstone above the Falls offers great obstacles to their rapid recession. The cliffs, however, flanking the right side of the river below, are rent by near

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vertical fissures from summit to base, by one of which I descended to the bed. The direction of two of the largest was about E.S.E. They are crossed nearly at right angles by minor cracks, which thus insulate portions of the rock. The bases of these tottering pinnacles are often undermined by the action of the water, and the mass tumbles headlong into the stream. The sandstone, in its lower portions, is interstratified with layers of shale, the softness of which facilitates this process of undermining. These shales are of a purplish-brown and yellowish-brown colour, with minute spangles of mica disseminated, and between the lamina contain incrustations of common alum (sulphate of alumina). The alum is earthy and impure, and sometimes has a mammillated surface, resembling the alum incrustations in the ferruginous shales cresting the copper mountain near Ballári. It is found in considerable quantities in a small cave near the foot of the Falls. The ripple mark, so often seen on the sandstones of Europe, is observed in great distinctness on the tabular surfaces of the cliffs, and in exposed layers of the subjacent beds, at least 100 ft. below the surface. Its longitudinal direction is various, but generally S. 25° W., indicating the E.S.E. and W.N.W. direction of the current which caused them. The ripple marks on the sandstones of Kadapa and Karnúl have a generally similar direction. At the bottom of the deep fissures in the sandstone cliffs already described, accumulations have formed of fallen fragments of rocks, sticks and leaves, etc., from above, intermingled with the dung and bones of bats, rats, and wild pigeons, with a few sheep and goat bones. Some of the latter have the appearance of having been gnawed by hyenas, jackals, or other beasts of prey; many, however, are evidently the remains of animals that have fallen from above, as the bones are fractured. The upper portions of these fissures have sometimes been choked by rock and rubbish from above. Their sides, though generally smooth, are marked with shallow polished grooves. I made two excavations through the floor of the principal fissure, in the hope of meeting with organic remains, but in vain. After penetrating the surface layer of loose stones and bats' dung, a fine red earth was met with, imbedding angular fragments of sandstone, and a few rounded pebbles of it and quartz. After digging for about 4 or 5 ft. through this, farther progress was prevented by great blocks of solid rock. The seeds of creepers and other plants vegetate on this soil, and shoot rapidly towards the surface, shading the fissures with their leaves. On the cliffs near the Falls, on the right bank of the river, stands a small group of Hindú temples dedicated to Shiva. The principal shrine is a massive and elaborately carved structure of sandstone, elevated on a high, well-built pediment above the reach of the ordinary floods, Seven years ago three of the steps of the N. flight ascending this terrace were submerged by an extraordinary rise of the river. The Vimána of this temple contains the Phallitic emblem of Shiva, the Linga, guarded by the sacred bull. Here we passed the heat of the day. On the opposite bank of the river rises a well wooded hill, about 100 ft. above the brink of the rapid on which stand a few ruins of other Hindú religious structures. The table-land to the S. of the Falls is covered with low jungle of Mimosa, Euphorbia, Cassia and *Bunder*, the *Mend Bundati* with its lilac sweet-pea-like blossom, the *Carissa spinarum*, *Webera Tetrandra* and other thorny shrubs. The *Euphorbia antiqua* and *tortilis* were in flower (July)."

In July the spectacle of the Falls is even more grand than would appear from the above description. The Gatparba is then between 1000 and 1500 ft. broad, and as it drains an area of 2000 sq. m. it accumulates so much water as to discharge 100,000 cubic ft. of water every second. The fall of such a prodigious mass of water from a height of 176 ft. into the rocky chasm below, the stunning roar and the thick mist, which invests the scene with still greater awe, may be

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imagined but not described, but in the dry weather, even so early after the rains as December, the grandeur of the scene has in great part vanished. The discharge sinks from 100,000 tons a second to 300 tons, and before the rains commence even this amount diminishes to almost nothing. The heat of the place, even in December, is very great. The first view of the river must be taken from a rock which overhangs the stream. The traveller will stand on a vast pile of broken rocks about 70 ft. above and to the E. of the place where the water passes over the precipice. The huge fissures in the rocks on which the traveller stands will not impress him with any exaggerated view of his safety, and in fact it is quite probable that some day the overhanging mass will topple down into the gulf below. The height at which the visitor is above the stream rather diminishes the effect, and the fall does not appear more than 100 ft. high, but it has been well ascertained that the real height is 176 ft., and the pool at the bottom is said to be 200 ft. deep, but as there are very large and fierce alligators in it, it has never been accurately sounded. On the right bank of the river to the S. of the traveller he will see a group of old temples 550 yds. off, and in great floods the river extends all this distance, but the usual breadth in the rains is 500 yds. Even in December the Falls are restricted to the N. side, and at some distance above them, people can ford the stream. At this time the river is divided into 2 streams 41 ft. and 55 ft. broad, while at the bottom of the fall the united stream is 120 broad, but much of the water does not go over the fall, but sinks through the rocks. After satisfying himself with looking at the Falls from above, the traveller will descend 132 steps, cut in the rock to the river-bed before it flows over the fall. On a steady pony there is no difficulty in riding down these steps. At the bottom of them there is a little temple to Basava, of which only the shrine and entrance to it have escaped complete ruin. Over the porch is a carved slab, in the centre of which is Kálí, with a crooked sword. In her 8 hands she holds a shield, a human head, a mace, etc. At her left foot is a figure on a dog, at her right another beating a drum. The next compartment nearer the shrine has a dancing female and smaller figures. In the corner compartment to the right is Gaṇpati, in another is a female with a strap across the bosom, seizing a smaller female by the hair. In the compartment on the E. side is the Varáha incarnation. Higher up the hill are fragments of 4 other temples, and a much larger one surrounded by prickly pear, partly filled with earth and infested by bats. On the S. side of the river are 6 temples, of which that to Mahálingeshvara is the principal. It is a plain structure with 8 porches, each of which has 3 pillars, and there is a row of single pillars inside. The temple is built of large stones, with flat ceilings. The pillars in the centre of the temple are 8 ft. 9 high, exclusive of the brackets, and have square bases, octagon mouldings, then a square plain block, round neck and capital, and a square abacus. The pillars of the porches have round smooth shafts. In the E. porch is a long inscription, in ancient characters, so besmeared with paint as to be illegible. It appears to be much older than the temple. There are Shiva dwárpáls on the jambs of the door, with 4 hands, and holding the trident and small drum of Shiva. On the wall behind on the right is Kártikeya, and on the left a deity with a mace. The brackets of the pillar capitals have the cobra ornament as at Belgáoṅ. The outside of the roof is much ruined, but the style has been Dravidian. This temple is 70½ ft. long and 42 broad. It is ascended to by a flight of 15 steps. On the E. opposite the shrine is another temple with 4 square columns in front. The door to the shrine is somewhat elaborately carved with 2 male and 2 female figures below on the jambs. On the step are 2 conch shells forming the buds of a flower, as in the Jain temples of Nemnáth and Vaishnava temples. Behind this temple is a small one facing E. with an ante-

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chamber and porch, about 6 ft. high inside. The door of the shrine is tastefully carved, and has a Gaṇpati, the mark of a Shiva temple, on the lintel. S. of this and facing N. is another shrine which appears to be very old. It is copied from a Buddhist cave, and is perhaps one of the oldest temples here. To the W. of this is a neat little temple with 4 columns inside. On the screen are 4 square columns and 2 pilasters. The snake is represented on the brackets of the pillars. The floors have been recently dug up in search of treasure. To the W. of the great temple are the remains of another on a smaller scale. To the S.E. of the village of Konúr, which is 1 m. from the Falls, are the remains of many dolmens. The canal, which is being dug from this place, is a most important public work, and it is estimated that its total cost will be one million four hundred thousand pounds. It will be 200 m. long, and it will irrigate 600 sq. m. It is 10 ft. deep and 100 broad, and will be carried 60 m. to the frontier of Madhol, a small state with 1½ lákhs revenue. It will pass through that state and through Jamkhandí to Bágalkoṭ in the Kaladgí Collectorate, and 15 m. due E. of Kaladgí itself. Madhol and Jamkhandí are in the zone which the rains pass over, though they are heavy near the Gháṭs, and sufficient in the districts to the E. of those states.

ROUTE 15.

GOTÚR TO KOLHÁPÚR AND PANHÁḶÁ.

The stages on this route are as follows :—

From	To	Miles
Gotúr . . .	Shankheshwar	6
Shankheshwar. .	Kángala . .	5
Kángala . .	Nípání . .	5
Nípání . . .	Sondalgaṛh . .	6
Sondalgaṛh . .	Kágal . .	6½
Kágal . . .	Shirga . . .	6
Shirga . . .	Kolhápúr .	7½
	Total .	42

Halfway to Shankheshwar, there is a toll of the usual 4 ánás. At Shankheshwar there is an old temple about ¼ of m. off the road to the left. The word means, "Lord of the Conch Shell," a name of Viṣhṇu. There is a long up-hill pull to Kángala, and then an equally long descent of the steep Toṇdí Gháṭ.

Nípání.—The banglá at Nípání is very neat, and surrounded with trellis work, on which flowering creepers are trained. It is a little way off the road to the left. The fort and town are on the other side of the road. Before reaching it, you come to a ruined wall of the fort, which was much more extensive once than it is now. The Fort, within which is the palace, is 300 yds. to the N.E. of the T.B. It is strongly built of stone, and there is a wet ditch. The gateway is handsome. Close to the gateway is the palace, built 80 years ago by Siddojí Nimbálkar, to whom the Duke of Wellington, then Colonel Wellesley, in 1804 gave the following certificate :—

"Siddojí Ráo Nimbálkar joined me with the body of Maráṭha troops under his command, in the month of March, 1803, when I was on my march to Puná, with the British troops to restore the Peshwá to the exercise of the powers of H. H.'s Government. This service having been effected by the arrival of

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H. H. at Puná, Siddojí Ráo Nimbálkar accompanied the British army on its march from Puná in the month of June following to oppose the confederacy then forming by the N. Maráṭha chiefs against the British Government and their allies, Ráo Pandit Pradhán and the Niẓám. He served during the war which ensued in a manner satisfactory to me. His troops were engaged with the enemy repeatedly, and always conducted themselves well, and Siddojí Ráo Nimbálkar distinguished himself and them in a late action against a formidable band of freebooters who had assembled upon the frontiers of the Peshwá's territories, and cut off the supplies of the city of Puná.

"I have given him this paper in testimony of my approbation of his conduct and that of his troops; and I request that all British officers and others to whom this paper may at any time be shown, will consider Siddojí Ráo Nimbálkar as the friend of the British Government.

"(Signed) ARTHUR WELLESLEY,
"*Major-General.*

"PUNÁ, *March 6th*, 1804."

The title of the chief is Desáí, and the present Desáí was educated at the Rájkumár College at Rájkoṭ, and being still a minor his mother conducts affairs. There is nothing in the interior of the palace very remarkable. The pillars in the court are of teak, and neatly carved. At 4 m. past Sondalgaṛh there is a toll of four ánás. At Sondalgaṛh there is a fort to the right of the road. The country is very well cultivated till after Kágal, which is a populous, handsome town, with 3 palaces of the Rájá of Kolhápúr. The Jágír of Kágal was divided between the 3 principal branches of the Ghátke family, who bear the title of Vazárat Ma'áb, "Seat of Ministry." The present chief of Kágal is Sirjí Ráo Ghátke, who, had he not been adopted at Kágal, would have been Rájá of Kolhápúr. This family has intermarried with that of the Rájá of Kolhápúr. The estimated gross revenue is about Rs. 70,000.

Kolhápúr.—The T. B. at Kolhápúr lies at the S. end of the cantonment, and 1800 yds. to the S. by E. of the Political Agent's house, which is a very handsome well-built mansion. 800 yds. S. of the T. B. is the cemetery, and nearly the same distance to the W. of the T. B. is the church. The mission house is 300 yds. to the W. by S. of the church. About ¼ of m. to the S.W. of the Political Agent's house is a handsome, modern house belonging to the Chief of Inchalkarunjí Vangalúr. Inchalkarunjí is 18 m. E. of Kolhápúr, but the chief often resides in his town house. The jágír was given in 1713 to Náro Mahádeo for distinguished conduct in the field by Santají Ráo Ghorpaḍe, and Náro's family have assumed the name of Ghorpaḍe, the latter family being one of the oldest in the Maráṭha empire. This jágír has an area of 800 sq. m. and brings in rather more than a lákh a year. Its chief is really the head of the Patwardans, but a feudal retainer of Kolhápúr. At ¼ of m. S.W. of his house is the Judge's Court, the Town Hall, and People's Park, in which is a house; all three are neat modern buildings. The traveller will enter the fort from the N. by the Shanwár or "Saturday" gate, built by 'Alí 'Ádil Sháh of Bíjápúr, who reigned 1557 to 1579. It has 2 buttresses like pilasters, one on either side. At 300 yds. S. of this is the Naḳár Khánah or "Music Gallery," which is the entrance to the palace square. To the right as you enter is the Rájwáḍá or palace, with a stone gateway in the centre and wooden pillars. The Ránís live in the rooms S. of the gateway. Adjoining their rooms, in the S. face of the square, is the Treasury. It was the scene of a remarkable event in 1857. It was guarded by a Náik and 5 men of the Kolhápúr infantry. A man of notoriously bad character, named Feringo Shinde, brought down from Panháḷá a body of Gaḍkaris, and formed a junction with the mutineers of the 27th N. I., who had killed three of their officers. The whole body of rebels entered the square and called on the Náik to open the Treasury. This officer,

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named Káshí Ubarí, refused, though threatened with death, and being called on a second time to open, with threats of being blown in with the door by a cannon which the rebels pointed at him, he looked up to the 2 Rájás, Bábá Ṣáḥib and Chimma Ṣáḥib, who were at a window above him, and asked for their orders. They replied, "Don't ask us," on which the Náik raised his musket and shot Feringo Shinde, who was just about to fire the gun, dead, the ball going through his right groin. On hearing the shot, some of the Bombay 103rd Fusileers and the Kolhápúr Infantry, who were outside the Shanwár gate, burst it open, and took the rebels, who were already retreating, in the rear. They killed many on the spot, and, collecting about 50, put them in a row in the palace square, and shot them at once. The gallant Náik is now Ṣúbahdár-major of his regiment. Adjoining the Treasury, in the S. face of the square, are other Government offices, and behind them the shrine of Ambá Báí, the tutelary deity of Kolhápúr. The main portion of the building is built of black stone from local quarries. The dome is said to have been put up by Shankarácharya of Shankeshwar, and does not harmonise with the carved woodwork below, which resembles the style of Jain temples of the 12th century in Kanara. The Jains claim this temple, but say it was dedicated to Padmávatí. The walls are covered outside with mouldings and with figures in niches, along the upper portion of the lower story. The whole length of the building from E. to W. is 144 ft., and from N. to S. 157 ft., and the height to the top of the *Shikhar* is 82½ ft. To the left of the entrance on the left side of the porch, in Devánágiri characters, is the date Shaka 1140 = A.D. 1218. On a pillar on the left hand, after entering the courtyard, in Devanágari, is Shaka 1158. Although the dimensions of the edifice are as given above, including, as they do, sundry other accessory buildings, and 3 shrines, that of Ambá Báí, with that of Mahá Kálí on the left and of Mahá Saraswatí on the right, the shrine of Ambá Báí alone is only 80 ft. from E. to W. and 79 from N. to S. It has a raised passage round it 4 ft. high, with 21 pillars outside and 35 inside. Besides these, there rise from the ground floor and 10 ft. from the stylobate, 4 large pillars going almost to the roof. Their bases, 14 ft. high, are of black basalt brought from Jotebá's hills, and above them are wooden pillars 12 ft. high, and then carved wooden scalloped arches of teak. The roof is of tin, painted white and ornamented with wood carving designed by Major Mant. Below, in the centre of the E. side of the court, is the adytum, where is the image of Ambá Báí. A brazen image of the goddess is carried round the town, in a triumphal car, on the 15th of Vaishákh = April May. The image is then carried to the small temple of Tembláí, where an offering is made to it by a virgin daughter of the Paṭel of Baura. The great bell of the temple is inscribed, "Ave Maria Gratiæ Plena Dominus Tecum," and must have been obtained from the Portuguese about the year 1739. The roof was unfinished at the beginning of the present year. On the 2nd story is a Darbár room, with portraits of Aká Báí, mother of the chief of Kágal, and of the late Ahalyá Báí, adoptive mother of the late Rájá, Rájá Rám. There is also a picture by Mdlle. Fris (so the name is spelt in Maráṭhí) of the mausoleum at Florence, erected over the spot where Rájá Rám's body was burned. The mausoleum is surrounded by an ornamental railing, within which is a marble plinth, supporting a pedestal, on which is the bust of the Rájá, coloured so as to represent an Indian. Over this pedestal and bust is a cupola, resting on scalloped arches, in the Indo-Saracenic style, designed by Major Mant, R.E. This building stands amongst parterres of flowers, and the Arno flows close below. The lady sent this picture as a present, and the Kolhápúr Government sent in return gold ornaments of the Swámí pattern. In the same room is a handsome chair, with a gilt frame and the royal arms of England embroidered on the back, said to have been given by the Queen to Rájá Rám when he visited England.

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In a small side room is a state bed with a white satin mattress and crimson satin hangings. The sofa and chairs are of white marble. Opposite is a room called Sheṣh Maḥall or "room of mirrors," with a number of pictures. In the 3rd story is an armoury, in which are many curious swords, one which must have belonged to Aurangzíb, for it has in Persian the name 'Álamgír and the date A.H. 1021. There is also a Persian sword, given by Sir John Malcolm to the Rájá of his time. The E. side of the palace square is taken up with the Gymnasium, and the N. side by the Naḳár Khánah and the High School, a very handsome stone building to the E. of it. The gate itself of the Naḳár Khánah is 47 ft. 7 high. It has 3 scalloped arches, a tall one in the centre, and a smaller on either side. Over the central arch is the figure of a tiger inside the square, with elephants at the sides. There is a turret 10 ft. high at either end of the rooms above the arch. The building over the outside gate is 20 ft. higher than that over the inside, and has at each corner a turret ascended to by steps 12½ ft. above that again, so that the total height is 47 ft. 7 + 20 + 12 ft. 6 = 80 ft. 1. To the top of these turrets they used to ascend in former days and ring a bell or beat a drum to call public meetings or to sound an alarm. The town of Kolhápúr, which is circular, is surrounded by a stone wall extending 1¾ m. The walls average in height 30 ft. and from 10 to 26 ft. in thickness; and a wide and deep ditch, with a rough glacis, encircles the whole. At regular distances are fortified bastions, with battlements and loop-holes. There are 6 gates, the Shanwár, Mangalwár, Rankala, Gangá, Aditwár, and Warun Tírth. All these gateways are strongly defended, having stout wooden gates, studded with long projecting iron spikes. The entrances are over drawbridges. From the palace the streets diverge as radii and join concentric lanes running parallel to the outer walls. Kolhápúr has a pop. of 39,621, and is the capital of a territory 80 m. long from N. to S. and 68 from E. to W., with a total area of about 3,184 sq. m. and a pop. of 802,691. N. of the town is a sacred spot called the Bráhmapurí Hill, where all the Bráhmans undergo cremation. About 100 yds. N. of this is what is called the Ráni's Garden, where the bodies of the ruling family are burned. It is close to the Pánch Gangá river, and there are 2 sq. tombs. One is to the Senhor Clementi de Avila, a Spaniard Lieut. Col. of the infantry of Goa, who died Jan. 22nd, 1809. The other is to Jules Romeu, born in 1768 in Languedoc, and commanding one of Sindhia's regts., who was killed in the trenches of Kolhápúr on the 23d of March, 1800. From this spot is seen the new bridge over the Pánch Gangá, with 5 arches, begun in 1874 and finished in 1878 at a cost of £14,000. Beyond Ráni's Garden is a massive stone gateway, 20 ft. high, which leads to the cenotaphs of Rájá Sambhájí, just opposite the door, to that of Shivají, and more to the left those of Tárá Báí and 'Ai Báí, built by Rájá Bawá. The cantonment at Kolhápúr is almost deserted. The Kolhápúr infantry lines are to the N., with the race course to the E., the artillery barracks due S., and the N. I. lines to the S.E. It appears that in ancient times Kolhápúr was subject to earthquakes; and, in making extensive excavations, many temples and other buildings are discovered which have been in the old time overwhelmed with earth. The rock caves, *Mahtas* or *Grihas*, are found in various places, one in the Panháḷá fort, and another at the Páṇḍu Darah, 6 m. W. of Panháḷá, which is at the head of a wooded chasm on a hill 1000 ft. above the plain, where one apartment is 27 ft. 4 in. by 12 ft. 8, and 2 others a little larger, but none of these places are worth seeing after visiting Elephanta, Kárlí, or Elúra.

In the elaborate report on the Principality of Kolhápúr, compiled by Major D. C. Graham, of the 28th Bombay N. I.,* will be found various inscriptions and their translations, which

* "Selections from the Records of the Bombay Government" No. viii. New Series, Bombay, 1854.

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refer to dynasties of the 12th and 13th centuries A.D. Before that date tradition is the only guide, and from it, it would seem that in the beginning of the 6th century A.D. Rájá Rám ruled over all the countries between the Nirbadá and the sea. In A.D. 789 a prince of Jaynagar overran the S. provinces. His minister, Himár Pańt, is said to have invented the *Mor* or written character of the Maráṭhí language. A blank follows till A.D. 1028, when the light of the inscriptions is first reached. An inscription found in a Jain temple at Raibágh, dated 1202, in the Sanskṛit language, but old Kanaḍí character, gives the genealogy of a conquering prince named Lakṣhmí Deo, which goes back about 174 years, and shows that, in 1028, a dynasty had been established which ruled over the W. part of Kolhápúr. The founder was Jímútawáhana Shilahár, who was a branch of the Rájás who reigned for centuries previous at Tagara. At the same time, in the 13th century, there ruled another dynasty, 8 m. from Kolhápúr, at Berad, which included Kolhápúr itself and Panháḷá; and another at Vishálgarh, where tradition says that a Rájá Bhoj reigned in A.D. 688; and, finally, a fourth at Shankeshwar. There are still remains of a palace and a very ancient temple at Berad, and it is said that the seat of government was transferred thence to Kolhápúr in consequence of a great earthquake that took place between the 13th and 14th centuries. The Jímútawáhan dynasty appears to have been overthrown* by Shṛingan Deo, who was probably a Yádava Rájpút. Inscriptions in the Sanskṛit character of the Chálukya dynasty also have been dug up at the temple of Ambá Bái at Kolhápúr, but unfortunately without date. There is reason to think, however, that they are the oldest that have been discovered. The earliest Persian inscription found at Vishálgarh shews that the Muḥammadans took that fort in A.D. 1234. Malik Raḥím, who led the invaders, was canonized after death, and miracles were pretended to be wrought at his shrine. This is all that can be ascertained at present regarding the history of the division before the Muḥammadan conquest; but the caves and other remains shew that the Buddhists were numerous and powerful here, probably in the first centuries of the Christian æra. It is to be anticipated that many discoveries of inscriptions will yet be made at Ráṇebeńnúr, Hubḷí, Athṇí, and other ancient towns; and, when all these are deciphered and compared, much of the annals of the early Hindú princes who reigned in this quarter may yet be recovered.

The conquest of these territories, which, for some years previous to the battle of Talikoṭ, in 1565, were subject to Bíjánagar, was not entirely completed by the Muḥammadans till the close of the 15th century A.D., and in the middle of the next the country passed into Shivají's hands. In 1690 A.D. Kolhápúr, as a province of the kingdom of Bíjápúr, was reckoned the 5th Ṣúbah of Aurangzíb's conquests in the Dakhan. But the people resisted the Mughul yoke, and at Aurangzíb's death the Maráṭhas became possessed of the whole province, which remained an integral part of the Maráṭha empire until 1729, when it was formed into an independent principality, under a prince of the house of Shivají, whose descent is as follows:—Shivají left two sons, Shambují or Sambhají and Rájá Rám, by different wives. Rájá Rám was, in 1689, declared Regent after Sambhají's execution by Aurangzíb, during the minority of Sambhají's son Sáhu, who was shortly after made prisoner by the Mughuls. In 1700, Rájá Rám died, leaving, by different wives, two sons, Shivají and Sambhají, of whom Shivají was placed on the throne by his mother, Tárá Bái, but in 1708, Sáhu, being released, seized Sátárá, and became the acknowledged head of the Maráṭha nation. On this, Shivají, whose adherents were strong in the S., fixed himself at Panháḷá and Kolhápúr. This prince died of small-pox in 1712, when Rámchandra Pańt Ámatya placed Tárá Bái and

* Grant Duff, vol. i. p. 29.

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Shivají's widow, Bhawání Báí,* in confinement, and raised Sambhají to the throne of Kolhápúr. Sarje Ráo Ghátke,† the powerful chief of Kágal, now joined Sambhají, and, the Mughul viceroy of the Dakhan also assisting him, the struggle for supremacy continued for 13 years with alternate success. In 1727 Sambhají made great preparations for a final campaign, but the Peshwá, Bájí Ráo Balál, gained such advantages over him, that after being deserted by his allies, Káṅhoji Á'ngria, and the Niẓám, he was obliged, in 1729, to yield his claim on the Maráṭha sovereignty to Sáhu, and content himself with Kolhápúr, as a distinct principality. Its boundaries were the Warná and Kṛishṇá on the N. and E., and the Tungabhadra on the S. From this date, then, the separation between the Sátárá and Kolhápúr families became complete. In imitation of the elder kingdom, the Rájá of Kolhápúr appointed eight grand officers of State. Bhagwant Ráo had Vishálgaṛh with the office of Pratinidhi; Rámchandra Níl Kaṅṭh had Báorá, with the office of Paṅt Á'mátya; the office of Senápati or General, fell to Shidojí, nephew of Saṅtají Ghoḍpade, and other chiefs were made Paṅt Sachiva, Mantrí, Dabír, Nyáyádhísh, and Nyáyashástrí.

In December, 1760, Sambhají, the last lineal descendant of Shivají, dying without issue, the son of Sháhjí Bhoṅslé, of Káṅhwat, a descendant of the 10th son of Bhosají, of the line of Bápa Ráwal, of Chitúr, who reigned in 134 A.D., was carried off and adopted, and the Queen, with 5,000 followers, set out with him for Banáras. Her party was met at Jíjúrí by the Peshwá, who, after great entreaty, agreed to the adoption, and presented the young Rájá with a magnificent diamond ring. In October, 1762, the youth was enthroned at Panálí or Panháḷá, under the name of Shivají, and rich presents were sent to him by the Niẓám, Ḥaidar 'Alí, and all the neighbouring chiefs. For some years the Queen acted as Regent, and, under her rule, piracy grew to such a height that the English, in 1765, despatched an armament, which captured the fort of Málwaṇ, and the Peshwá wrested the districts of Chikorí and Manolí from Kolhápúr, and gave them to the Patwardans. This latter circumstance led to a petty warfare with the Patwardans, which was rancorously carried on for many years. Málwaṇ, however, was subsequently restored by the British, on their receiving payment of 382,896 rupees; and Chikorí and Manolí were given back by the Peshwá in his last illness. In February, 1772, the Queen Jíjá Báí died. She had encouraged human sacrifices to a fearful extent, and parties scoured the plains at night for victims to be offered at the Black Tower of Panháḷá, within a few hundred yards of her palace. This tower was a temple to Durgá, the Hindú Hecate, in the inner fort, and so thickly over-canopied with trees, that not a ray of light could break the gloom. In 1773, Kuṅhar Ráo Trimbak, Patwardan of Kurandwár, overran the country, laid siege to Kolhápúr, and burned a famous Maṭh or monastery in the suburbs, whence he carried off an immense treasure. The Chief Priest buried himself alive at Shengáoṅ, invoking curses on the sacrilegious spoiler, who nevertheless returned happily to his own district. In 1777 the chiefs of Kágal, Báorá, and Vishálgaṛh, aided by the Puná troops, attacked Kolhápúr, but were signally defeated, as was also the Peshwá's general, Jíwají Gopál Joshí. In revenge for this, Mahádájí Sindhia was despatched from Puná with an overwhelming force, and ravaged the whole province, nor did he withdraw till he had exacted from the Rájá an agreement to pay 15,000,000 rupees for losses sustained by the Peshwá. In 1777, Ḥaidar 'Alí visited Kolhápúr, presented 1,000,000 rupees, and offered the support of his troops. In 1777 the Patwardan Parshurám Rámchandra, of Míraj, took Akewat, and 2 years after Sherúl, and in 1780 got possession of the strong

* She was then pregnant, and, in 1750, her son, Rám Rájá, became Rájá of Sátárá.

† The founder of this family, Kám Deo, acquired the name of Ghátke by suppressing a famous brigand named Ghát. See Graham's Report, p. 504, *note*.

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fort of Budargarh. Ratnákar Pant Apá now became prime minister, and under his guidance the Rájá made a successful expedition to Sáwantwádí, and soon after transferred the seat of government from Panhálá to Kolhápúr. In 1786 the Rájá Shivají again invaded Sáwantwádí with complete success. In 1792 the English fitted out a force at Bombay to attack Wádí and Kolhápúr in consequence of the piracies of those powers, but an apology was made by the Rájá, and a treaty concluded, by which permission was conceded for the establishment of British factories at Málwan and Kolhápúr. In 1793 Parshurám Rámchandra, who had just returned from aiding the British in Maisúr, invaded the Kolhápúr territories, but in 1794 his son Rámchandra was defeated before the walls of Alte by Shivají, and made prisoner with all his principal officers. They were treated generously and released, but the elder Parwardan, unsoftened by this kindness to his son, immediately recrossed the frontier, and laid siege to Kolhápúr, from which city he exacted 3,000,000 rupees. Soon after this Náná Farnavís encouraged the Rájá of Kolhápúr to attack the Patwardans. Upon this Shivají called out the whole force of his State, and by a well-managed surprise, recovered the strong fort of Budargarh, which had been 10 years in the Patwardan's possession. Chikorí and Manolí were recovered from Bháskar Ráo Trimbak, the chief of Nípání. In October, 1796, Shivají marched from Kolhápúr, and, after plundering several towns, completely sacked Tásgánw, and burnt the palace of the Patwardan. In 1798 the Kolhápúr Rájá aided the Rájá of Sátárá in his attempt to recover his independence, and received the gallant Chatur Singh, the Rájá's brother, when he escaped from Sátárá. This prince, being pursued by the Peshwá's troops, turned back upon them with the reinforcements he had received from Kolhápúr, and cut them off almost to a man, and then, marching on Karád, surprised the Patwardan's troops and totally routed them. During this march an unsuccessful attempt was made to assassinate Shivají, who returned in triumph to Panhálá. Soon after, a detachment of the Kolhápúr troops was despatched on a foray, and, falling in with a band of 400 Thags, hanged or beheaded them all. After this punishment, other hordes of that fraternity of miscreants avoided the province of Kolhápúr. At Savanúr the Kolhápúr troops were, however, totally defeated, and driven back by Dhondu Pant Goklé; but, being reinforced by Shivají in person, took Konúr, killed the Desái, and laid the whole country round under contribution. In 1799 Náná Farnavís, being reconciled to Parshurám Patwardan, directed him to restrain the forays of the Kolhápúr Rájá. This led to a pitched battle at Chikorí, where Shivají, surrounded by a body-guard glittering in chain armour, appeared at the head of 16,000 men, and completely defeated Parshurám, killing him, and putting his whole army to flight. Rámchandra, Parshurám's son, repaired to Puná, and obtained powerful reinforcements, among which were 5 battalions of Sindhia's regular troops, under Major Brownrigg. With this army, in 1799, he besieged Kolhápúr. Shivají himself retired into the fort of Panhálá, but was attacked on the way and suffered heavy loss. On the 4th of Jan., 1800, the enemy's batteries opened against Kolhápúr; and on the 12th of March, a wide breach having been made, the enemy's columns advanced to the assault, but were driven back with the loss of 3,000 killed and wounded, including several of Sindhia's European officers,* whose graves may still be seen near the ramparts. The next day the enemy raised the siege. A peace of some years followed, and during the campaign of 1804 the Kolhápúr Rájá observed a strict neutrality between the English and Maráthas. In 1806, Shivají besieged the fort of Wádí, whereupon the Peshwá sent assistance

* Jules Romeu, né 1768, un citoyen de Languedoc, commant^le du battn. de l'armée de Sindhia. Tué aux tranches de Kolápúr, 23me Mars, 1800, is one of the inscriptions.

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to the Sáwant. This led to a war between the Peshwá and Shivají, and in 1808 the Peshwá's general, the chief of Nípání, totally defeated the Kolhápúr army at Songáoṅ, with the loss of 5,000 men, and all their cannon, colours, and elephants. Shivají himself, severely wounded, with difficulty escaped. A peace followed, and on the 21st of June, 1809, a princess of Kolhápúr was given in marriage to the Nípání chief, who, suspicious of treachery, suddenly decamped in the night with his bride, and two years after made a further irruption into Kolhápúr, and defeated Shivají's troops at Hewra, capturing 5 guns and 1,200 prisoners. In 1812, a British force assembled at Paṅḍharpúr, and peace was made between the contending parties, through the intervention of Mr. Elphinstone. The fort of Málwaṇ was, on that occasion, ceded to the Bombay Government, which guaranteed Kolhápúr from further aggression. The same year the palace and state records were partly destroyed at Kolhápúr, during a tumult, by some Paṭháns. Shivají died on the 24th of April, 1812, after a reign of 53 years. He left two sons, by different mothers, Shambhu and Sháhjí, better known as Abá Ṣáḥib and Báwá Ṣáḥib. Abá Ṣáḥib quietly succeeded. During the war with the Peshwá, in 1818, he heartily espoused the British cause; and, by a new treaty, Chikorí and Manolí were taken from the Nípání chief, and restored to Kolhápúr. On the 2nd of July, 1821, Abá Ṣaḥib was murdered in his palace by Sáhají Mohité, and Báwá Ṣáḥib succeeded. He was a prince of a daring and ferocious character, and, in 1824, during the disturbances at Kittúr, his behaviour led to grave suspicions. Next year his intrigues had proceeded so far, that the British resolved to interfere. A force of 6,000 men marched on Kolhápúr, and arrived there in December. The Rájá had assembled 20,000 men: but, as the British troops crowned the heights above the city, his heart failed him, and he submitted to the terms offered to him. In October, 1826, he visited the Governor of Bombay at Puná. He came with a splendid body-guard of 1,000 horse, 16 elephants, a battalion of Arabs, and 1,600 irregular infantry. His conduct was most irritating; and at last, having wounded a trooper in the Puná horse, he made a precipitate retreat. Troops were now put in motion against him from Belgáoṅ, and he again tendered his submission; but not keeping to his promises, a British force was, in 1827, for the third time assembled at Kolhápúr. The town, though garrisoned by 3,000 Arabs, immediately surrendered, and, on the 23rd of October, a new treaty was imposed. The Rájá was compelled to reduce his troops to 400 horse, and 800 foot; to discharge his Arabs; to cede Chikorí and Manolí, and the forts of Panháḷá and Pawangaṛh; and to permit a British regiment to be quartered at Kolhápúr. Báwá Ṣáḥib died on the 29th of November, 1837, at Yeotí, near Paṅḍharpúr, whither he had gone on a pretended pilgrimage, but really with the design of plundering some of the towns on the Kṛishṇá. He left two sons and two daughters. His eldest son, Shivají, succeeded him. A regency was formed of the young prince's mother, his aunt, and four ministers, but the aunt soon got possession of the whole power. As she ruled most oppressively, the English Government resolved to appoint a minister, and, in 1843, nominated Dájí Kṛishṇah to the office. This officer conscientiously endeavoured to introduce reforms, but was resolutely opposed by the Regent, who encouraged a spirit of discontent, until a regular conspiracy was organized against the British Government. In July, the forts of Sámángaṛh and Budargaṛh closed their gates, and Lieut.-Col. Wallace, of the Madras army, was sent from Belgáoṅ, with 1,200 men, 4 mortars, and 2 nine-pounders, to capture them. He arrived before Sámángaṛh on the 19th of September, and on the 24th carried the Peṭa, but was obliged to turn the siege of the fort into a blockade, and to send to Belgáoṅ for battering-guns. On the 22nd of September, the garrison of

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Budargarh sallied out on the Kolhápúr troops sent against them, and dispersed them with loss, and this success greatly encouraged the rebels. Reinforcements of English troops were now ordered up. On the 8th of October, General Delamotte took command, and on the 11th, 4 battering-guns reached Sámángarh. They were immediately placed in position, and by the next evening a breach was effected. The Commissioner, Mr. Reeves, allowed the garrison to parley, but found they were confident of support from Kolhápúr, where the troops had risen and confined Dájí Krishṇah. Affairs, therefore, took their course, and on the morning of the 13th the place was stormed and carried with little opposition, and a wing of the 5th Madras Cavalry cut up a large body of rebels, who had assembled in the neighbourhood.

On the day before the storm, Colonel Outram joined the camp to act with Mr. Reeves, and was the first man in at the assault, and, indeed, for several minutes, alone among the enemy. On the place being captured, the Joint Commissioners offered an amnesty to all who would return to their allegiance. This proclamation, however, produced no effect. Colonel Outram then, with characteristic energy, set off for Kágal, taking with him Lieut.-Colonel Wallace and 500 of his brigade, in order that, by his near proximity, he might be the better able to support the Rájá against his rebellious troops, and effect the release of the minister, Dájí Krishṇah, who was now imprisoned in the fort of Pawangarh. On the 24th of October, after much negotiation, the Minister was released, and the young Rájá of Kolhápúr, with his aunt and mother, and a majority of the chiefs, left the city and joined the British camp. This movement was strongly opposed by the soldiery, of whom 500, under Bábájí Ahírékar, went off to join the malcontents at Budargarh. On the 20th of October, General Delamotte moved from Samangarh against Budargarh, the garrison of which place had, ten days previously, plundered the British Parganah of Chikorí and robbed the treasury of the principal station. On arriving at Budargarh, General Delamotte admitted the garrison to surrender; but, while he was parleying at one gate, Bábájí and his followers escaped at the other, and threw themselves into the still stronger fortress of Panháḷá. On the 17th of November, Colonel Ovans, the Resident at Sátárá, who had just been appointed Special Commissioner in the S. Maráṭha country, was seized by the rebels while incautiously travelling with a very slight escort from Sátárá, and carried prisoner into Panháḷá. The Joint Commissioners exerted themselves to procure his release, and succeeded, but the garrison of Panháḷá still kept their gates closed, and rejected the terms offered to them. On the 27th the Peṭa was captured. On the morning of the 1st of December the batteries opened; the same afternoon, the breach, being reported practicable, was stormed in gallant style; and a portion of the garrison, endeavouring to escape to the adjoining fort of Pawangarh, were so closely followed by the British troops, that this second fortress also fell on the same day. Bábájí Ahírekar, and about 70 other ringleaders of the malcontents, were killed in the storm of Panháḷá, and many prisoners were captured by troops judiciously posted in the surrounding plain. On the 5th of December, Colonel Wallace, with a light force, proceeded against Rángná, 70 m. distant, and reached it on the 9th. He carried the Peṭa the same day; and, having got two guns and two mortars into position during the night, kept up so heavy a fire from them next day that the enemy, after dark, evacuated the fort, and fled into the jungles of the Sáwantwádí country. To this quarter many of the fugitives from Vishálgarh and other forts in the Kolhápúr province betook themselves. Colonel Outram was appointed to the command of a light field force for the reduction of these rebels. The 7th Regiment Bombay N.I., the left wing of the 2nd Queen's Royals, a company of H. M. 17th Regiment, the 3rd Regiment Madras

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N. I., detachments of the 10th, 21st, and 23rd Bombay N. I., and of the 8th and 16th Madras N. I., of the 5th Madras L. C., and the Puná Horse, and a few light guns, were the troops destined for the service, and they arrived at Vingorleń about the middle of December, 1845. Their first operation was the reduction of the hill forts called *Manohar*, "Mind-ravishing," and *Mansaňtoṣh*, "Mind's delight," situated on two lofty rocks, about a mile from the fort of the Gháṭs, and 35 m. from Vingorleń, E. by N. In the first march from Vingorleń, Colonel Outram had a narrow escape. Riding at the head of the column with Capt. Battye, of the 21st N. I., he was observed by a party of rebels posted in trees, and was known by his blue coat to be the *baṛá ṣáḥib* or officer of the highest rank. A volley was fired at him, but the bullets intended for him struck Capt. Battye's horse, which fell dead, shot through in three places. On arriving at the forts it was found that, though close to one another, there was no communication between them, but that they were separated by a profound chasm. It was resolved to attack *Manohar*, and as it was impossible to carry up heavy guns into that difficult fortress, the only course was to storm. The scarp was about 50 ft. high, and the only access was by steps cut in the rock. The height of the forts above the plain was about 2,500 ft. About noon, the company of the 17th and some Sipáhís, led by Lieut. Munbee of the Engineers, advanced gallantly up the rocky steps, but the garrison rolled down on them heaps of large stones, which swept away several of the Europeans, and struck the officer leading them on the head. Lieut. Munbee was shot through the hand, and the storm failed. It was then determined to renew the attack at night, but, under cover of the darkness, the garrison, who did not amount to more than 30 or 40 men, let themselves down over the wall with ropes and escaped. The troops now moved through the jungles in the direction of Goa, clearing them of the rebels. They found many stockades, and there was considerable danger in straying from the column, but they did not meet with any serious resistance, and, after a harassing campaign of three months, the rebellion was completely put down. The rebels were driven into the territories of Goa, where they received shelter. After the lapse of some years an amnesty was granted to them, but some desperate characters were expressly excluded from terms.

In January, 1845, a British officer was appointed Political Superintendent of the Kolhápúr State, a brigade was stationed in the vicinity of the town, and various measures of reform were introduced into the government with the happiest results. Kolhápúr, however, was one of the few places which, during the disastrous rebellion of 1857, furnished proofs that the fidelity of even the Bombay army was not altogether incorruptible. On the night of the 31st of July a sudden uproar and firing was heard in the lines of the 27th Bombay N. I., stationed at Kolhápúr. The night was dark, and heavy rain was falling. The mutineers at first induced by threats several sipáhís who were not in the plot to join them. They broke open the store guard, and carried off spare arms and ammunition. They then proceeded to the quarter guard, released some prisoners, and carried off public treasure to the amount of 45,000 rupees. They then plundered the bázár and the house of the Jam'aḍár Adjutant, whose mother they shot, and but for the firmness of the local corps already mentioned, might have caused very serious trouble.

Hill forts of Panháḷa and Pawangaḍh.—Before leaving Kolhápúr, the traveller must pay a visit to Panháḷá, which lies 10 m. to the N.W. of the capital. After about ½ m. he will cross the Pánch Gangá river by a ford where the water is about 2 ft. 6 deep in the dry weather. He will then proceed about 5 m. along the foot of Jotebá's hill, and will come to the foot of Pawangaḍh. Jotebá's hill is covered by a labyrinth of sacred temples and gateways. None of the present temples are of great age. The three

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principal ones are dedicated to Shiva, and built of fine blue basalt. The revenue amounts to Rs. 12,000, of which Sindhia pays Rs. 7500. In the same hill are some old rock-cut cells. Pawálá Caves, near Jotebá's hill, consist of one large one 34 ft. sq. with 14 pillars arranged parallel to the three inner walls, in which have been 18 or 19 cells; several on the left are entirely destroyed, and outside to the left is a very irregular Chaitya cave, 31 ft. deep and 16½ wide in front, with remains of a *dahgopa*. In the centre of the hill is a line of trees, and here steps are hewn in the rock which lead to the temples, the whole distance being about 4 m., for Jotebá is about 2600 ft. above the sea. On reaching the foot of Pawangaḍh, one can drive up the hill for about 1 m., beyond which a carriage cannot go, but a visitor may walk, ride, or be taken in a pálkí. The traveller will pass under the scarp of Pawangaḍh, a fort which is about 1500 yds. from the E. gate of Panháḷá, which is called the Fatḥ ká Burj, "gate of victory." The whole length of the fort of Panháḷá from E. to W. is about 1500 yds., and it is 995 ft. above Kolhápúr, and this again 1997 ft. above the sea, so that Panháḷá is 2992 ft. above sea level, and, though not so high as Mahábaleshwar, the climate is cooler, for the thermometer does not rise above 70°. At the Fatḥ Gate is a temple to Máruti. On the face of the gateway are written 8 lines in Persian, the translation of which is as follows :—

Gate of Victory.
In the name of God, besides whom in no place
Ne'er was nor is any other God.
In the reign of the King of Kings, Sháh 'Alí,
This powerful tower was, by the grace of God,
Founded and made strong by Shamsu'd dín,
Who was his fortunate deputy.
A bastion is a treasure in this fort,
Which dates from 985 A.H.

You then pass on the left a Muḥammadan tomb of granite, which has been converted into a school. Then comes a temple of Sambhají on the same side of the road. There is here a Sanskrit inscription with the date Shaka 1683. It is too long to be here translated. At some distance beyond this is Shivají's Tower, which is used by the Political Agent for summer quarters. It faces the E. and stands on the brink of the scarp, which is here very deep. The lower room has a balcony, and in the W. wall is an inscription in Persian, of which the following is a translation :—

In the reign of Ibrahím 'Ádil Sháh of happy memory
This delightful palace was built, at the edge of the platform of the fort,
* * * In the year 1008 A.H. this palace
Was finished.
O God, protect this castle.

You ascend 14 + 7 + 2 + 3 steps to a 2nd story, which looks over a tolerably level piece of ground, where is the banglá of the American Mission on the right, and the T. B. with 3 sets of rooms on the left, and near it a ruined pavilion. Ascend now, 9 + 5 + 1 steps to the roof of the tower, whence is a fine and extensive view. You see to the right the S. end of Panháḷá fort and Pawangaḍh, beyond which is Jotebá's Hill and the road leading to Malkapúr. The tower itself is 42 ft. high, and stands on a scarp of 65 ft.; total, 107 ft. It is said that it has been struck by lightning 2 or 3 times a year at the setting in of the monsoon, but it is so solid that no harm has been done. Long before the time of Shivají, and before this tower was built, a Hindú Rájá resided here. A copper plate found at Sátárá proves that in A.D. 1192, the Rájá of Panháḷá reigned over the territory from the Mahádeo Hills N. of Sátárá to the Hernkasí river, and claimed descent from the Rájás of Tágara. The Kings of Bíjápúr then became possessed of Panháḷá. Shivají got possession of it in 1658, but it was surrendered to the Mughuls in 1690. The English stormed the fort in 1844. About ¼ of m. S.W. of the tower are the stone granaries, which enabled Shivají to stand a siege of 5 months. They are 30 ft. high, 57 broad, and 130 long. At the W. side of the fort is the Tín Darwáza gate, which, as the name implies, is a triple gate. Over the W. part of it is a Persian inscription, which says that the fort was repaired in the reign of Ibrahím 'Ádil Sháh in the year 954 A.H.

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by Malik Dáúd 'Aḳi, son of the Minister Aḥmad. There are two shorter inscriptions to the right and left, of similar purport. The gate is handsomely sculptured. To the right of the gate, at about 40 yds. distance, is the place where the English breached and stormed the fort in 1844. Any one who examines this spot will admire the courage and vigour of the soldiers who could ascend, under the fire of the enemy, so steep a place. About parallel with this is the old pavilion, which was a Rang Maḥall for the Muḥammadan ladies, when Panháḷá belonged to Bíjápúr. It is on the verge of the scarp and bulges over it. It is 43 ft. high, and is now called Sadobá's temple. Going S. from this, to the building which is now a school, is a stone with a Persian inscription, which may be translated thus :—

I have not seen its like in the world,
In the reign of the King of Kings, of pure faith,
A king like 'Alí, a choice ruler.

Further on is a square domed building, said to be the tomb of Shekh S'adu'd dín Ḳattál. Near the same spot is an old tank, and on a stone in the centre of the S. wall of it, is a line the English of which is :—

In the time of King 'Adíl Maḥmúd Sulṭán Bahmaní Sháh,
May God Most High perpetuate his territory and his rule during the time of the administration
Of 'Ádil Khán, champion against infidels, may the time of his power be prolonged, and by the direction of Malik Sikandar Ḥaidar Bahádur, may his prosperity be continued,
The building of this reservoir took place,
If you ask the date of the tank and who was its builder, then ask of me in a kind manner,
The date of the tank of Panháḷá is Iskandar and its builder Malik.
The date is 917 A.H. = 1497 A.D.

Into this tank scores of Bráhmaní women threw themselves when our soldiers stormed the fort. On the whole, Panháḷa is one of the most interesting forts in W. India. From it Shivají made some of his most successful expeditions; and if we admire the courage of the British, who stormed the fort, we cannot but equally admire the hardihood of the Maráṭha chief, who used to descend on horseback the dangerous and almost precipitous mountain, before the present road and path to the fort were made, in order to gallop with his wild followers to some far-off district in pursuit of plunder.

ROUTE 16.

KOLHÁPÚR TO SÁTÁRÁ.

The stages on this route are as follows :—

From	To	Miles.
Kolhápúr .	Top Ká Ṭappá .	5
Top Ká Ṭappá .	Kini . . .	6
Kini . .	Tandulwáḍí .	5
Tandulwáḍí .	Kamheri . .	6
Kamheri . .	Nerla . . .	6
Nerla . . .	Káshígáoṅ . .	6
Káshígáoṅ .	Náráyaṇwáḍí .	6
Náráyaṇwáḍí .	Karád . .	6
Karád . .	Tilúra . . .	7
Tilúra . .	Terlé . . .	6
Terlé . . .	Atíl . . .	7
Atíl . .	Baradgáoṅ . .	6
Baradgáoṅ . .	Sátárá . . .	6
	Total . .	78

In the first stage the Pánch Gangá river is crossed, and between the 2nd and 3rd, the Varna, which is a bad and sandy crossing. N. of it 1 m. a toll is paid. The road lies between hills 500 to 800 ft. high, with abundance of cultivation and thriving

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villages in the valley. The T. B. at Karád, which is about half way, is but an indifferent one, but there are many Muḥammadan remains in the town, which might induce a traveller to stop. After leaving Karád, the road turns to the right, over the very deep bed of the Koiná river, which here falls into the Kṛishṇá, coming from the W. The bed of the river is crossed by a fine bridge, at least 70 ft. above it. Terlé is just beyond the river of the same name, and is broad and very sandy. 2 miles beyond Terlé is Umarj, a large village where horses are sometimes changed, but there is no T. B.

Sátárá.—The road from Kolhápúr bends a little to the right, just before entering the cantonment of Sátárá, and after passing on the right a tank much used by washermen, crosses the road to Máhulí, and 800 yds. beyond it, turns to the left, and goes for ¾ m. to the N.W. to the T. B. The road from Puná enters the cantonment from the N.W. The cantonment is about 1½ m. from N. to S. and nearly the same from E. to W. In the centre of the S. side is the old Residency compound, but the collector, who is now the chief civil authority, lives at the N. end of the cantonment. The lines for the European soldiers are in the centre of the E. side, and the native lines and Ṣadr bázár to the N. of them. The church is 700 yds. to the W. of the native lines. It is named St. Thomas, and was opened in 1850. It is 63 ft. from E. to W. and 16 ft. from N. to S. At the E. end is a handsome stained glass window, and here also is a carved screen of teak. The Gothic roof is of teak, and the pulpit of polished grey stone. The old colours of the 6th N. I. are crossed over the W. entrance. A Bench mark of the G. Trig. Survey is on the door-step, and another just opposite between the pillars of the verandah, with these words, "135 ft. above Yená bridge," which was built by the Rájá, and is 2 m. from Sátárá. In the road, before coming to the church, is a large tree with a stone bench round it, ascended to by 6 steps, with the following inscription :—

This Testimonial,
in
Conjunction with Charitable Institutions,
Has been erected in the year 1855
By subscriptions of the
Jágírdárs and others,
As a respectful tribute of gratitude
To the memory of his late
HIGHNESS SHÁHJÍ (SHAHJEE) RÁJÁ,
of Sátárá,
and of
H. B. E. FRERE, Esq.,
The late British Commissioner
of Sátárá.

On the left is the same in Maráṭhí. In this direction, too, is the old cemetery, a little off to the right of the road going to the fort. The enclosure in which it is, is kept locked, and no further interments take place. The oldest tomb here is to Major Bromley, who died July 15th, 1822. The new cemetery is half a mile to the N.E. of the European barracks, and is planted with flowers and cypresses and other fine trees. It is most creditably kept. There is a remarkable tomb here, with a white marble cross, to the wife of Thomas H. Leach, who died August, 1870, and to her husband, who died Jan. 31st, 1875, who was out with the police after a criminal, and was shot by one of his own policemen, as it was alleged, by accident. At the S.E. corner is the grave, unmarked by a stone, of the wife of a sub-judge, shot by her husband by accident. Proceeding from the old cemetery along the road which leads W. to the fort, the traveller will pass first though a very neat bázár for about half a mile. He will leave the Jám'i Masjid on the left, and then come to the new palace built by Apá Ṣáḥib, which is near the centre of the city, and adjoins the old palace. On the façade of the new palace are a number of mythological pictures, much defaced by the weather. The first door opens into a court 104 ft. from E. to W. and 79 from N. to S. On the W. side is a gallery, the inner side of which is supported by 14 teak pillars, well carved. On the E. side are only 3 pillars. On the N. side of the court is a vast hall, one of the largest in India, being 164 ft. from N. to S. and

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48½ from E. to W., and 30 ft. high. In the front court are the offices of the collector and his assistants, and W. of the hall are those of the judge. The hall was a place of prayer in the time of Apá Ṣáḥib. The roof is supported by 64 teak pillars, besides 4 in front. The old palace is very shabby, and quite deserted. Such is now the state of a palace whose prince claimed to rule as far as the Aṭak. About 200 yds. beyond this, to the E. by N., is a pretty garden and villa belonging to Rájá Rám, who was adopted by the late Rání. He is a Bhoṅslé from Nágpúr, but not connected with the late reigning family of that country. This prince is about 5 ft. 7 in. high, and stout, with a pleasing face and bright eyes. He is in possession of Jay Bhawání, the famous sword of Shivají, and of the crown jewels of the Sátárá family, and would no doubt show them if application be made to his Kárbárí, or "man of business." The sword is 3 ft. 9 in. long in the blade, and the handle is 8 in. long, but so small that a European can hardly get his hand into it. On the blade is the stamp Genoa, and written in Balbod characters, "Sarkár Rájá Sháhu Chhatrpati Kadím Avval," His Highness Rájá Sháhu Supreme Lord, the First. The *Wághnakh*, or tiger's claw, with which Shivají wounded Afẓal Khán, consists of 4 steel claws, with a ring which passes over the first and fourth finger, and is too small for a European hand. The shield is of rhinoceros hide, and has 4 stars or bosses of diamonds. The gold casket for holding the seal is ornamented with diamonds, rubies, pearls, and emeralds, and there is an inkstand and penholder of gold similarly begemmed. The quilted coat which Shivají wore when he murdered Afẓal Khán, may also be seen. It is lined with chain armour, which is hidden by thick masses of padding and silk, embroidered with gold. It is very heavy, and as Shivají also wore a steel helmet, it is surprising that the suspicions of the Bíjápúr general were not roused. The dagger is very handsome, and is 18 inches long, of which the steel blade is 10 inches and the jewelled handle 8. The diamonds, emeralds, and rubies in the handle are very fine. The city has many historic recollections, and the station is one of the most salubrious and pleasant in the Dakhan, being close to the foot of the Mahábaleshwar hills. Sátárá is situated in a hollow between two ranges of hills, which rise above it on the E. and W., and partly overlap it on the S. The hill on the W. is the termination of a spur from the Mahábaleshwar hills. It is called Uteshwar, and there are some temples on the top, with a colony of Bráhmans and the largest monkeys to be seen in these parts. From this hill to the city there is an aqueduct 4 m. long, and there are also two fine tanks.

The Fort.—The gate of the Fort is on the E. side, and a very steep zigzag path leads up to it. The traveller may ride up or be carried in a chair, supported on bambús, by 8 bearers. The ascent lies at first along the foot of a ridge, on which the Rájá had a house, where he slept in hot weather. It is now ruined, and the woodwork has been carried away. After half a mile or so, the ridge is crossed, and the path proceeds along the brink of a precipice which is to the right, the fort being to the left. Looking up at the scarp, one is astonished to hear that several of our soldiers have been killed in attempting to descend it to buy liquor. It looks so utterly impracticable. The gate on the E. side is of stone, and very strongly built, with buttresses 40 ft. high. The interior of the Fort is now quite desolate. There are only a few wretched ruinous buildings, with 1 small Pagoda and a brick barrack for 6 soldiers. The old palace in which the Resident used to have his summer quarters has been swept away.

The Fort is said to have been built by a Rájá of Panháḷá, who, as testified by a copper plate found at Sátárá,* reigned in A.D. 1192. By him, too, were erected the forts of Bairátgaṛh

* Grant Duff, vol. p. 28. Transactions of Bombay Lit. Society, vol. iii.

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and Páńḍugaṛh, near Wáí, and Chandan and Wandan, near Sátárá. Long before the time of the 'Ádil Sháhí dynasty at Bíjapúr, the fort of Sátárá * was used as a state prison, and Shivají, who captured it in 1673, after a siege of several months, unwittingly furnished for his descendants a prison in which they were for years confined. In 1698, at the suggestion of Rámchandra Pańt, Sátárá was made the capital of the Maráṭha Government. Next year Aurangzíb, with a great army, arrived before the city. His own tents were pitched on the N. side of the fort, on the site of the present village of Karanjá. 'Áẓím Sháh was stationed at a village on the W. side, which has since retained the name of Sháhpúr, or "the Sháh's Town." Shirzí Khán invested the S. and Tarbíyat Khán occupied the E. quarter. Chains of posts between the different camps effectually secured the blockade. The fort occupies the summit of a hill, which is about 800 ft. high, and extends 1100 yds. in length and 500 in breadth. The sides are very steep, and even the ascent from the city by a somewhat winding path on the W. is difficult. The defences consist of a scarp of upwards of 40 ft. in perpendicular black rock, on the top of which is a stone wall. It was defended against Aurangzíb by Pryágjí Prabhú, ḥawáldár, who had been reared in the service of Shivají. As soon as the Mughuls began to gain any part of the hill he withdrew his troops into the fort, and rolled down huge stones from the rock above, which did great execution, and, until cover could be thrown up, were as destructive as artillery. The blockade, however, was complete, no communication could be held with the country, and as the small stock of grain in the garrison was soon exhausted, the besieged must have been compelled to surrender; but Parshurám Trimbak, who had thrown himself into the fort of Pralí, purchased the connivance of 'Áẓím Sháh, and conveyed stores to the besieged. The Mughul troops on the W. and S. faces erected batteries; but the grand attack was directed against the N.E. angle, which stands up like a tower, and is one of the strongest points, the rock being 42 ft. high, and the bastion on the top consisting of 25 ft. of masonry, making a total height of 67 ft. Tarbíyat Khán undertook to mine this angle, and at the end of 4½ months had completed two mines So confident were the Mughuls of success, that the storming party was formed under the brow of the hill. Aurangzíb moved out in grand procession to view the attack, and the garrison, and among them Pryágjí, attracted by the splendour of his retinue, crowded to the rampart. The first mine burst several fissures in the rock, and so violent was the concussion, that a great part of the masonry was thrown inwards, and crushed many of the garrison to death. The storming party advanced with eagerness, and at that time the second and larger mine burst outwards with a terrible explosion, and destroyed upwards of 2000 Mughuls. Pryágjí was buried by the first explosion close to a temple to Bhaváni, but was dug out alive. This was regarded by the Maráṭhas as a happy omen, and, animated by it, the garrison would have made a prolonged and desperate defence, but provisions fell short, and 'Áẓím Sháh would no longer connive at their introduction. Proposals of surrender were, therefore, made through him, and the honour of the capture, which he so ill-merited, was not only assigned to him, but the very name of the place, in compliment to him, was changed by the Emperor to 'Áẓím Tárá.

In 1705 the fort was retaken by the Maráṭhas, through the artifice of a Bráhman named Anají Pańt. He ingratiated himself with the Mughuls under the character of a mendicant devotee, amusing them with stories and songs, and, being allowed to reside in the fort, introduced a body of Máwaḷís, and put every man of the garrison to the sword. To this place on the surrender of Trichinápalli (Trichinopoly) on the 26th of March, 1741,

* Grant Duff, vol. i., p. 260.

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Chanda Ṣáḥib, the well-known aspirant to the Núwábship of the Karnátak, was brought a prisoner, and remained under surveillance 7 years. In 1798 Rám Rájá, son of Shivají II., got possession of the fort, and collected troops with a view of regaining his independence from the Peshwá Bájí Ráo; but his forces were surprised by Parshurám Bháo, and driven out of the town in spite of the heroism of Yelojí Mohité and Lenají Mohité, who charged singly into a host of enemies and were killed, After the rupture with Bájí Ráo, the English troops marched to Sátárá, which surrendered, after little or no resistance, on the 10th of February, 1818, and Prataṕ Sing, eldest son of Sáhu II., was installed as Rájá. He held the principality 21 years, and was sent prisoner to Banáras in 1839, being succeeded by his brother, Apá Ṣáḥib, on whose death, in 1848, the territory was annexed.

There were here 16 temples, of which 11 were to Shiva and 5 to Bhaváni, the especial patroness of Shivají and his family. All but one have perished. Panthers are occasionally seen, from the walls of the fort, basking on the rocks, a few score feet below the ramparts. The view from the fort is very beautiful, over hills rising in every direction of varied form, and some of them crowned with old forts now crumbling to decay. Such are the hills of Chandan and Wandan on the W., and the lofty hill of Ambolí, which, according to Hindú legend, was a pebble that slipped from a mountain which Hanumán was carrying to help in making a bridge from India to Lanká, in Ramá's war with Rávan. A wide plain extends to the S., opening out from the town and comprehending the cantonment on the E., the Residency with its fine garden on the W., and beyond, many gardens and groves. Through this plain runs a broad excellent road, shaded by an avenue of trees to the Saṅgam, or junction of the rivers Kṛiṣhṇá and Yená at the beautiful village of Máhulí.

There are many beautiful rides at Sátárá, and good sport to be had. Quail and florican are plentiful in the neighbouring villages, and foxes are very numerous. These are coursed with greyhounds, and afford excellent sport. Bears, panthers, and *chitás* may occasionally be found. In 1836 a large bear came down to plunder the Residency garden, and slipped into the big well there. When the gardener went to draw water he beheld the animal swimming round and round, there being no possibility of its escape, and it was many hours before it sank. A mango tree in this garden is worth a visit, being a very fine specimen, and nearly 30 ft. in circumference. At a village a few miles off is a still larger tree of the same species, and nearly 40 ft. round. Those who take an interest in old traditions will find Sátárá a good place for inquiry into such legends. There is one, and most probably founded on fact, that when the fort was erected the son and daughter of the chief Mahár in the place were buried alive at the principal entrance, which, as already noticed, is on the E., and may be known by two large fish, the ensigns of nobility, sculptured upon it. These living sacrifices are part of the aboriginal worship of the country, and the legend tends to show that the Mahárs are no other than the aborigines, as, indeed, is believed on many other accounts. During the Dasahrá the Mahárs of Sátárá sacrifice a male buffalo at the temple of Bhaváni, which stands at the N.E. angle of the fort where the mine, so fatal to the Mughul troops, was sprung. The animal is buffeted, wounded, and driven furiously about, in the very way in which the Tudas beat the buffaloes they sacrifice at their funeral rites. In this, then, there is an undoubted relic of most ancient aboriginal worship.

Máhulí.—This pretty place, at the confluence of the Kṛiṣhṇá and Yená rivers, is about 3 m. E. of Sátárá, and thoroughly deserves a visit. It is considered a place of great sanctity, and the dead from Sátárá and the surrounding villages are brought there to

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be burned; and here accordingly the Envoy of the Ráná of Udepúr, who came to Prataáp Singh in 1836 and died on his arrival, was burned. On the E. bank of the Kṛishṇá is *Kṣhetra Máhulí*, on the W. bank *Wastí Máhulí*, which belongs to the Paṅt Pratinidhi.* Descending the river, the first temple is Kṣhetra Máhulí, dedicated to Rádhá Shankar. It was built in 1825 A.D. by Bái Ṣáḥib Sachív, the great-grandmother of the present Bor-Paṅt. It stands on the Giri Ghát, a long handsome stone platform, built by Bápu Bhaṭ in 1780 A.D. The temple is of basalt, and consists of a shrine and verandah, supported by 3 small scalloped arches; the dome is of brick, and conical, but broken up into gradually diminishing rows of stucco ornamentation, in which are niches filled with images. On the same side of the river is the temple of Bholeshwar Mahádeo, built in 1742 A.D. by Shrípat Ráo Paṅt Pratinidhi. It consists of a vestibule and shrine. The vestibule is square, and has no opening but a low door. The front is 30 ft. long, and plain. The sides gradually contract by a series of offsets, which run up nearly to the top of the dome, so that the back wall is only 5 or 6 ft. long. In front are a few tombs of holy men. The Ghát was built 4 years before the temple, by A'nand Ráo Bhiv Ráo Deshmukh Angaparkar. The next temple is on the same bank, dedicated to Rámeshwar, and was built by Parshurám Náráyaṇa Angal of Dehgáoṅ, in 1700 A.D. Looking from the opposite bank, one is struck with the very fine flight of steps leading up to it from the river-bed. One flight, with its broad platform, was commenced by Bájí Ráo II., but never finished; the other flight begins very nearly where the other leaves off, and is said to be the work of Parshurám Angal. Halfway up it is a small cloister of arches on either side. The roof is domed, and formed by concentric layers of stone, each diminishing in circumference. In front is a bull very richly ornamented with chains and bells, with his face towards the door of the vestibule. There are 3 domes, the lowest being over the vestibule. A small door leads into a shrine, with 5 small figures in black basalt, Shiva and Párvatí being in the centre. Close to the junction of the rivers, on the W. bank of the Kṛishṇá and the N. of the Yená, is the temple of Sangameshwar Mahádeo. Two flights of steps lead up to the courtyard wall from the bank of the Kṛishṇá. A door in the wall opens into a quadrangular court, in which is the temple. The temple consists of a small open verandah, in which is a painting of Lakṣhmí, of a vestibule and shrine. In front is the sacred bull under a canopy, supported by 4 pillars. The breadth at the back is gradually diminished by offsets. The architecture is pure Hindú. The pillars are round, octagonal or square, in alternate courses, and the roof is formed of long stones, which stretch diagonally from pillar to pillar, so as to form a series of lozenge-shaped spaces filled in square stones. The flying buttresses to the platform of the sacred bull and the top of the dome deserve notice. As usual the body of the building is of basalt, and the dome of brick and stucco. This temple was built by Shrípat Ráo Paṅt Pratinidhi in 1679 A.D. Below this temple and at the junction of the rivers is a triangular plot of ground, with the tombs of the Gosain named Banshapurí, and his disciples. That of the Gosain is an octagonal building of grey basalt, surmounted by a low dome. The sides are open, and the triangular heads of the openings are scalloped and richly carved above; a broad ledge is carried round, supported on elegant scrolls. There are 4 other tombs. The largest of the temples is on the S. side of the Yená, and at its confluence with the Kṛishṇá. It is sacred to Vishveshvar Mahádeo, and was built in 1735 A.D. by Shrípat Ráo. It is of basalt, and inclosed by an irregular-shaped courtyard open on the side of the river, from which it is approached by steps. The high platform on which it is raised; the low colonnade which runs

* This nobleman was the *locum tenens* of the Rájá, and was entitled to 2 umbrellas of state, and the bust or figure of Maruti and of Garuḍ.

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round the greater part of it; the short, thick pillars in alternate courses of round, octagonal, and square; the lozenge-figured stone roof, the breadth increasing from the front by off-sets and then similarly decreasing behind, show that it is a building of pure Hindú architecture. The length from back to front is 50 ft. The greatest breadth is 20 ft., and the least 5 ft. The interior consists of a vestibule and shrine. In the wall of the vestibule are images of Gaṇpati and Lakṣhmí, the latter of marble. The animal forms carved in the capitals of the pillars and the cornices deserve notice. On 2 sides of the courtyard are cloisters with broad, low pointed arches. On another side is a similar building, unfinished. At the entrance of the vestibule is a fine bell, with the date 1744 in English figures. The temple of Rámchandra Ráo at the back of the above is very inferior. It consists of a verandah and shrine. In the latter are figures in brass of Rávaṇ, Lakshmaṇ, and Sítá. This temple was built by Trimbak Vishvanáth Pété, in 1772. Besides the above temples there is one to Wiṭhobá, built by Jotépaṅt Bhagwat of Chinchnera, in 1730 A.D.; one to Kṛiṣhnábáí, built by Kṛiṣhṇa Dikshit Chiplunkar in 1754; one built by the same man in 1790 to Kṛishneshvara Mahádeo; and one to Bhairava, built by Kṛiṣhṇa Bhaṭ Talke in 1770. There are several others of less note. In one observe a dog sitting, which marks the burial place of a favorite dog of Rájá Sháhu, called Veḍarájá, or "Mad King." It was a black greyhound, and saved the Rájá's life by its furious barking, which called the prince's attention to a tiger which was in the act of springing on him. (See Grant Duff, vol. ii. p. 30.) The Rájá dressed out the dog in gold brocade covered with jewels, and put his own turban on his head when he was about to receive 2 Maráṭha chiefs in full court. He also kept a palanquin establishment for the dog. Máhulí is the scandal point of the station. There are also some tombs here to widows who performed *satí*. The last *satí* took place on August 12th, 1836. Lutfullah in his "Autobiography," p. 221, refers to one. There are many foxes at Sátárá, which, if coursed, afford good sport.

ROUTE 17.

SÁTÁRÁ TO MAHÁBALESHWAR.

The stages by this route are—

From	To	Miles.
Sátárá . .	Khinzir . .	9
Khinzir . .	Meḍa . . .	4
Meḍa . .	Kilgaṛh . .	6
Kilgaṛh . .	Irmal . . .	7
Irmal . .	Fountain Hotel, Mahábaleshwar	5
	Total . .	31

After leaving Sátárá the Yená river is crossed, close to the village of Ankle, by a bridge of 9 arches. Just here, at the village of Kuner, there is a toll of 4 ánás. There is a comfortable T. B. at Meḍa, where the traveller may break his journey. After leaving Meḍa the road is very heavy and dusty, and full of ups and downs, but well shaded with fine trees. There are lofty hills on the left, being the range of which Uteshwar is the termination. The 15th milestone is passed very soon after leaving Meḍa, and the 21st is at 200 yds. beyond Kilgaṛh. At this village a horde of Ḳulís rush out to join the traveller; and just before reaching the 21st milestone from Sátárá, the horses are taken out and the Tonga is drawn by the Ḳulís. It generally happens that a tremendous hubbub of voices then springs up, and a furious wrang-

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ling takes place between the Ḳulís and their Muḳaddam or "headman," who tries to cheat them out of their money. The traveller will be fortunate if he gets off without a delay of half an hour. When they do start they go at a great rate, pulling the Tonga up a steep incline for 7 m. There is a precipice on the right which rises from 10 to 1000 ft. The road is broad enough for 2 Tongas to pass one another; but in some places the edge will have given way, and the newly thrown up earth at these places is not at all trustworthy. The Ḳulís from time to time encourage themselves with yells, which show the astonishing power of their lungs, and they then make surprising spurts for short distances. The ascent of the Kilgaṛh Ghát is ended half an hour before reaching Irmal, where is the 28th milestone, and which commands a fine view. The Ḳulís will expect 12 ánás as a present, and but for their noise they well deserve it.

For a full description of Mahábaleshwar, see Route 5. If the traveller proceed thither from Puná and return by this Route he cannot fail to see the most picturesque portions of the hills. But to exhaust all there is to be seen would require a residence of weeks and demand the energy of a sportsman and a practised pedestrian.

ROUTE 18.

BOMBAY TO NÁSHIK.

In order to save time the stations on the N.E. division of the G. I. P. Railway are here given, once for all, from Bombay to Jabalpúr.

Time Table.

Dist. from Bombay.	Stations.	Time. A.M.	1st Class.	2nd Class.
Ms.		h. m.	R. A. P.	R. A. P.
	Bombay . .	8·30		
1	Masjid . . .	8.35	0 1 6	0 0 9
3	Bykallah . .	8.46	0 5 0	0 2 0
6	Dádar . . .	8.58	0 9 0	0 5 0
8	Sion . . .	9. 7	0 12 0	0 6 0
10	Kurla . . .	9.12	0 15 0	0 8 0
17	Bhándup . .	9.33	1 10 0	0 13 0
21	Tháná . . .	9.47	2 0 0	1 0 0
34	Kalyán Junc. arr.	10.20	3 3 0	1 10 0
	Kalyán Junc. dep.	10.28		
40	Titwála . .	10.47	3 12 0	1 14 0
45	Khadavli . . .	11. 0	4 4 0	2 2 0
50	Wásind . .	11.15	4 11 0	2 6 0
54	Sháhapúr . .	11.29	5 1 0	2 9 0
59	Atgáoṅ. . .	11.50	5 9 0	2 12 0
		P. M.		
67	Khardi . . .	12.14	6 5 0	3 2 0
75	Kásárá . . arr.	12.38	7 1 0	3 8 0
	Kásárá . dep.	12.47		
85	Igatpúri. . arr.	1.47	8 0 0	4 0 0
	Igatpúrí . dep.	2.19		
91	Ghoti . . .	2.35	8 9 0	4 4 0
101	Bailgáoṅ . . .	3. 1	9 8 0	4 12 0
113	Deolálí, B. siding	3.30	10 10 0	5 5 0
117	Náshik Road arr.	3.42	11 0 0	5 8 0
	Náshik Road dep.	3.49		
128	Kherwáḍí. . .	4.18	12 0 0	6 0 0
136	Niphád. . .	4.39	12 12 0	6 6 0
147	Lasalgáo . .	5.11	13 13 0	6 14 0
162	Manmáḍ . .	6. 0	15 3 0	7 10 0
178	Nándgáoṅ arr.	6.38	16 11 0	8 6 0
	Nándgáon dep.	7. 3		
191	Naydongri . .	7.33	17 15 0	8 15 0
204	Chálisgáoṅ . .	8. 9	19 2 0	9 9 0
216	Kajgáoṅ . .	8.41	20 4 0	10 2 0
224	Galna . . .	9. 2	21 0 0	10 8 0
232	Páchora . .	9.26	21 12 0	10 14 0
241	Máheji . . .	9.51	22 10 0	11 5 0
248	Mahásáwad . .	10.11	23 4 0	11 10 0
254	Shirsoli . . .	10.27	23 13 0	11 15 0
261	Jalgáoṅ . .	10.49	24 8 0	12 4 0
269	Bhadlí . . .	11. 9	25 4 0	12 10 0
		P. M.		
276	Bhusáwal. . arr.	11.30	25 14 0	12 15 0
	Bhusáwal dep.	12. 0		

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Dist. from Bombay.	Stations.	Time. A.M.	1st Class.			2nd Class.		
Ms.		h. m.	R.	A.	P.	R.	A.	P.
286	Sauda . . .	12.30	26	13	0	13	7	0
292	Nímbora . . .	12.48	27	6	0	13	11	0
298	Ráwer . . .	1. 8	27	15	0	14	0	0
304	Khánapúr . .	1.28	28	8	0	14	4	0
310	Burhánpúr . .	1.50	29	1	0	14	9	0
322	Chándní . .	2.32	30	3	0	15	2	0
330	Mándwá . . .	2.59	30	15	0	15	8	0
339	Dongargáoń .	3.27	31	13	0	15	14	0
346	Bagmar . . .	3.51	32	7	0	16	4	0
353	Khandwá . arr.	4.11	33	2	0	16	9	0
	Khandwá dep.	4.21						
363	Jáwar . . .	4.53	34	1	0	17	0	0
374	Bír . . .	5.33	35	1	0	17	9	0
381	Singají . . .	5.54	35	12	0	17	14	0
386	Harsud . .	6.12	36	3	0	18	2	0
397	Khirkían . . .	6.46	37	4	0	18	10	0
405	Bhiringi . .	7.13	38	0	0	19	0	0
417	Hárdá . arr.	7.45	39	2	0	19	9	0
	Hárdá . . dep.	7.57						
425	Timarní . . .	8.24	39	14	0	19	15	0
434	Pagdhál . .	8.50	40	11	0	20	6	0
443	Sioni . . .	9.19	41	9	0	20	12	0
448	Dharam Kundi .	9.36	42	0	0	21	0	0
456	Dularia . . .	10. 0	42	12	0	21	6	0
464	Itársí (for Hoshangábád) .	10.24	43	8	0	21	12	0
470	Rámpúr . . .	10.45	44	1	0	22	1	0
480	Bágra . . .	11.13	45	0	0	22	8	0
488	Semri . . .	11.37	45	12	0	22	14	0
494	Suhágpúr . arr.	11.54	46	5	0	23	3	0
	Suhágpúr dep.	12.19						
505	Pipana (for Pachmarhi) . . .	P. M. 12.51	47	6	0	23	11	0
517	Bankeri . .	1.26	48	8	0	24	4	0
527	Bábai . . .	1.56	49	7	0	24	11	0
536	Gádarwáḍá . .	2.25	50	4	0	25	2	0
544	Bohání . . .	2.50	51	0	0	25	8	0
554	Kareli (for Ságar) .	3.21	51	15	0	26	0	0
564	Narsingpúr . .	3.52	52	14	0	26	7	0
573	Karak Bel . .	4.22	53	12	0	26	14	0
583	Chhundwáḍá . .	4.53	54	11	0	27	5	0
590	Sátárá . . .	5.16	55	5	0	27	11	0
597	Sháhpurá. . .	5.41	56	0	0	28	0	0
606	Mirganj . .	6. 8	56	13	0	28	7	0
616	Jabalpúr . . .	6.40	57	12	0	28	14	0

The general particulars of the history of this line may thus be given. The directors sanctioned the Tal Ghát line on the 31st of January, 1856. The line from Bombay to Tháná, with a branch to Mahim, 22¼ m., was opened April 18th, 1853. From Tháná to Kalyán, 12 m. more, was opened May 1st, 1854, being a double line; now there is a double line to Bhosáwal, and thence to Jabalpúr a single line. The Tal Ghát incline, which begins at Kásárá, is 9½ m. long, and the load allowed in it is, in the fair season, 11 vehicles and 4 incline brakes for 1 large engine; 15 vehicles and 4 incline brakes for 2 large engines. The line rises from the Rotunda Nálah, which it crosses by a viaduct 66 yds. long and 90 ft. high. It then passes through a rock by a tunnel 130 yds. long to Manda Set Nálah, which it crosses by a viaduct 143 yds. long and 84 ft. high, and another 66 yds. long and 87 ft. high. Close to the Manda Set torrent are two tunnels 1490 yds. long and 80 yds. Then comes, at 3½ m., Kásárá, where, by double track at an acute angle, called a reversing station, a sharp curve is avoided, the direction of the line altered, and the railway taken through a low pass at the Massolah Khind to the N. flank of the great spur on the Waiturn side of the hill. Beyond Kásárá, at the 4th m., are 3 tunnels, 235, 113, and 123 yds. long respectively, and a viaduct 66 yds. long and 90 ft. high. Between the 5th and 6th m. is a viaduct over the Ehgáoń Nálah 250 yds. long and 200 ft. high, and 4 tunnels, 490, 412, 70, and 50 yds. long. Between the 7th and 9th m. there is a viaduct 150 yds. long and 80 ft. high. There are 3 tunnels, 261, 140, and 58 yds. long. There are besides 15 bridges and 62 culverts. The total cutting amounts to 1,241,000 cubic yards. The embankment is 1,245,000 cubic yds. The steepest gradient is $\frac{1}{37}$ in. for 4 m. 29 chs., and $\frac{1}{45}$ in. for 13 chs.; and for the rest 1 in 50 or 1 in 48. The Manda Set tunnel was made through the hardest basalt with steel drills, and 2 shafts had to be sunk. All the viaducts are of masonry, except that over the Ehgáoń Nálah, which is crossed by 3 spans of triangular iron girders, on Warren's principle, with semicircular arches of 40 ft. at each end. These large girders had to be raised 200 ft. The Tal Ghát was opened for traffic in 1865. From Igatpúra to Náshik was opened on Jan. 22nd, 1861. The viaduct over the Godávarí is 145 yds. long, and consists of 9 arches of 40 ft. each. The foundations are on the rock. The river, during floods, is 36 ft. deep. The

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line from Manmád to Jalgáoń, 99¼ m., is through a rich cotton country, and has 4 bridges over streams flowing into the Girna river. They have 30 ft. openings. The Manmád river is 40 yds. wide; the Tetúr 90 yds.; the Bola 90; the Koranda 40. Near Jalgáoń and Naṣírábád the Wangúr stream is crossed, a tributary of the Taptí river. The Wangúr is 300 yds. wide, and it is crossed by a bridge with 10 openings, spanned by iron girders on Warren's principle. The Nágpúr branch line, which turns off from Bhosáwal, is 214 m. long. It is guided by the course of the Puná, a tributary of the Taptí, along a valley to Amráwatí. At this point the country is hilly, and the rivers Mand and Wardah are crossed. Between Bhosáwal and Amráwatí there is a viaduct over the Mand, with 15 openings of 60 ft. each, and piers 70 ft. high; and a bridge over the Kátí Kanrah with 21 iron girders of 30 ft. each, and piers 37 ft. high. The Wardah is crossed by a viaduct of 12 openings of 60 ft. each. There are viaducts over the Hara and Wara rivers between Akola and Nágpúr with 8 and 6 spans of 60 ft. each. On the Nágpúr branch there are 351 bridges and viaducts, with 950 spans. From Bhosáwal to Khandwa is 77 m.; here the Taptí, 591 yds. wide, is crossed. The river is subject to sudden floods, when it reaches a depth of 78 ft. It is spanned by a viaduct 875 yds. long, with 5 openings of 138 ft. and 14 of 60 ft., covered by iron girders, and 20 arches of 40 ft. each. Near Burhánpúr there are 3 small bridges over affluents of the Taptí. At 3 m. from Burhánpúr the line reaches the Sátpurah range, and ascends for 12 m. The top of the ascent is at Asír, 23 m. from Burhánpúr. There is a bridge over the Pandáv, an affluent of the Taptí, 550 yds. broad. From Khandwá to Suhágpúr is 143 m. Some miles beyond Chárwah the line enters the valley of the Nirbadá, and is traced along its left bank for 200 m., nearly to Jabalpúr. The country is flat, with heavy bridge works. The Ganjal river is crossed by a viaduct of 8 iron girders of 84 ft. each, on masonry abutments of from 40 to 61 ft. high. In floods the Ganjal river rises to 40 ft. Some miles farther the Towah river, an affluent of the Nirbadá river, is crossed. In the hot season it is nearly dry, but in floods 1276 yds. wide. There is a large bridge and 2 viaducts, with 7 openings of 30 ft. each, and 4 viaducts with 5 openings of 30 ft. each, and 61 other openings, making in all 95 openings of 30 ft. each. About the centre of this district are the iron mines of Panása, where iron ore, limestone, and coal are found together. At many points on this line, especially to the N. of the Nirbadá, iron and coal exist. From Suhágpúr to Jabalpúr is 119 m. The Dudhi, a tributary of the Nirbadá, is crossed by a viaduct 170 yds. long; the Sakar with one of the same length, and the Sher with one 213 yds. long. The highest flood on record above the bed of the Sher was 60 ft. The line turns N., and crosses the Nirbadá at Jhánsí. The total width of the river is 414 yds., with high and steep banks. In dry weather the river is 70 yds. wide and 5 ft. deep; in floods 414 yds. wide and 74 to 90 ft. deep. There is a viaduct over the Nirbadá 387 yds. long and 100 ft. high. Beyond this point the line passes over a flat country to Jabalpúr, 614½ m. from Bombay, where there is the junction with the East India Railway.

The ascent of the Tal Ghát is at all seasons interesting; but during the rains it is most beautiful. The leaves are then bright green, and the country below the Ghát is all streams, pools, and inundations; the Ghát themselves all cascades and torrents. Igatpúra, properly Wigatpúra, "the town of difficulties," so called on account of the precipitous road that preceded the railway, is not a bad place for a sportsman to halt at. There are several European banglás belonging to railway officials, and some places near very sacred in the eyes of the Hindús, such as Sarva Tírth, where Jaṭoyu, the bird who fought with Rávaṇa, was killed. There are panthers in the vicinity of Igatpúra. From that place to Deoláli the line passes through a level country, with low

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mountains on either side, at about 5 m. distance. At Deoláli are barracks for 5000 men. When the trooping season is over, the girls from a large school at Bykallah are sent to Deoláli.

Náshik is the capital of a collectorate, containing a pop. of 734,386. The town itself contains 22,436 inhabitants. The station to alight at for it is Náshik Road, and the town is quite 4 m. as the crow flies to the N.W. of the railway. The peculiarity of the Náshik houses is that the foundation and base, up to 5 or 6 ft. above the street, are of granite, while the superstructure is of wood or brick. Some of the houses are handsome. The Núwáb of Náshik, whose ancestor was the Pír or "spiritual guide" of Aurangzíb, has a house in Náshik, but is employed in Bírár under the supreme government. In Aurangzíb's time the family had a very large estate, of which we have confiscated all but a small portion. This is the only Muḥammadan family of importance, but Bráhmans are very numerous, and their women are remarkable for their beauty, their large eyes, and graceful figures. The town is one of the most sacred to the Hindús; and here it is said that Lakṣhman, the elder brother of Ráma, cut off the nose of Sarpnakha, Rávan's sister; and as *Násika* in Sanskrit is "a nose," the place hence got its name. The real cause of the sanctity of Náshik, however, is owing to its being only 18 m. from the source of the Godávarí at Trimbak, and from its being built on that fine stream. The first thing to be done after locating oneself at the T. B., which is ½ m. S.W. of the town, is to visit the temples. The traveller will cross the river to the W. of the Sundar Náráyaṇ temple. This is a most beautiful temple, built by one of Holkar's Sardárs 155 years ago. It is smaller than that of the Black Ráma, but a miracle of art. Below it may be seen the temples of Bálájí and of the White Ráma, and the Memorial erected to the Kapurthála Rájá, who died in 1870 near Aden, on his way to Europe. The river is 80 yds. broad, and near the N. bank 3 ft. 9 deep in the dry weather. After reaching the other bank, he will drive ½ m. to the W. past a very fine, solidly built house belonging to the Rástia family. One must alight then and walk a few hundred yards up a lane to 5 very old and large trees of the *Ficus indica* species, from which this side of Náshik is called Pancháwaṭí, Panch being "five" and Waṭ "Indian fig." This quarter has 4000 inhabitants. Under the shade of the largest tree is a small building. None but Hindús may pass the vestibule; but when that is done a low room is entered, at the S. end of which is an arch 3 ft. high, which must be crept under, and then 9 steps of 6 inches each are descended in order to reach 2 rooms 5 ft. sq. and 4 ft. high. In the first room are images of Ráma, Sítá, and Lakṣhman. In the second is an image of Mahádeo, 6 in. high, which those three personages are said to have worshipped; hence arises the extreme sanctity of the place, which is quite one of the holiest in Náshik. This hole is Sítá's Guphá or Cave, where she found an asylum until lured away by Rávana and carried to Ceylon. Among other matters not easy of explanation is how persons of the heroic size got into this hole and lived there, when it is so small that ordinary men are almost suffocated in it. The traveller will then walk down to the river, past a large house on the right belonging to Rástia, which he lets at a cheap rate to poor people, and a small temple built by him to Pátáleshwar, "Lord of the Infernal Regions," a name of Shiva. Just before reaching the riverside, on the left, is the oldest temple in the place, to Kapáleshwar, "God of the Skull," a name of Shiva. The ascent to it is by 50 stone steps. It is said to be 600 years old, and is the most holy and frequented of all the temples, but is quite plain and unattractive. Opposite to it the river foams and rushes in a rocky bed surrounded by *Kunds*, which are stone terraces made in the river, or at its side, for bathers and washers to stand on. The nearest on the Pánchawaṭí side is called Ráma's Kund, and there the god is said to have bathed; hence it is very sacred, and bones of the dead are taken there to

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be washed away. Opposite to it and in the river itself is a stone dharmsálá, with several arches, roofed over, in which ascetics lodge when the water is low. A little lower down the stream is another low building for bathers, and Sundar Náráyaṇ's temple is opposite to it. Down the stream, about 20 yds., are 3 temples erected by Ahalya Báí. The first is only a few feet high and long, but the next is a large square building, with a stone foundation and brick superstructure, dedicated to Ráma. N. of it is a long dharmsálá, and a little down the stream is the third temple, very handsome, all of stone, and built in the approved form. About 200 ft. down the stream is Náru Shankar's temple, with an elaborately carved portico and a large stone inclosure. This ends the temples immediately on the water on the Pánchawaṭí side. Proceed then a ¼ m. by a back way through streets of well-built houses to the great temple of Ráma, which cost £70,000. It stands in an oblong stone inclosure, with 96 arches, there being 15 arches on the E. and W. sides, 33 on the N., and 33 on the S. side. These arches are each 8 ft. wide, so the inclosure is 260 ft. long and 120 ft. broad. The inclosure is a corridor 25 ft. high and 11 ft. broad, where people can lodge. But there is a covered dharmsálá in the inclosure, with 9 arches on the N. side, 9 on the S., 3 on the E., and 3 on the W. The temple is 93 ft. long from E. to W., and 65 ft. broad from N. to S. It is 60 ft. high, and has a copper ornament at the top 4 ft. high. It is dedicated to Kála Ráma, or "Black Ráma," and is built of stone from Rámsej, a neighbouring mountain. It is 100 years old, and was erected at the cost of a chief called Rang Ráo Oḍhekar. This fane consists of a flying portico, a middle building with a dome at top, and a cone-shaped adytum, with a fluting of pillars, which end in a broad buttress. It is possible to cross from the Pánchawaṭí side to the main town on a stone dyke which crosses the river; but the water, though not a foot deep, that passes over it, flows with such rapidity that one might easily be swept off. It is therefore safer to go down ½ m. to the ferry, which is farther down the stream, and consists of a double boat with planks in the centre moved by ropes and pulleys fastened to a wire cable stretched from shore to shore at a height of 40 ft. Beyond the ferry, to the W., is a hill called Sunar 'Alí, which is 200 ft. high, and has on it a good house built by an Indian called Raghují. The view from this hill over the river, temples, and part of the city, is very fine; but the walk to it is anything but pleasant, on account of the filth and stench. There is another hill close by, called Júnágaṛh, or Old Fort, on which is a square building, in which Aurangzíb's chief officials used to reside. The view along the river when hundreds of men and women are bathing is extremely pretty. The next expedition should be to the Lená Caves, which are in a hill about 6 m. S. of Náshik. To the W. is another hill, steeper, but not quite so high. Ascending the first hill by a narrow path to the height of about 450 ft., you come to a broad black line in the N. face of the hill, which extends about ¼ m. in length, which marks the excavations. In the centre is a cave, just opposite the spot where the path ends. This cave has a corridor 5 ft. 4 in. in front, and the room beyond it is 37 ft. 7 in. from N. to S., and 29 ft. 9 in. from E. to W. It is 10 ft. high, with a perfectly flat roof, and has been hewn out of the solid rock. Round the room are 18 cells, each 6 ft. sq., with a recess, hewn so as to make a couch for the inmate. In the centre of the room is a figure of Bhairu with a mace, on which he leans with his left hand. On either side of him is a female figure. That on the right is represented dancing, and is fairly well carved. The corridor in front of the cave has 4 pillars and 2 pilasters in the façade. The E. pilaster has a single lion on its capital, and one of the pillars has 2 lions, with a human figure looking over each. The other pillars and 1 pilaster have 2 elephants for capitals. On the inside face of the corridor, and on one side, is a long inscription in old Devanágari characters. To the W. is a

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small cave with 2 pillars with elephants on their capitals, the heads turned away from each other, and a cell. Then comes a ruined cell with a written tablet broken, and then 2 pools of water, each 10 ft. long. Next is a fine cave with 6 pillars, of which 2 are broken, and the heads and busts of 6 giants supporting the basement of the corridor. Inside the gallery, on the left of the entrance, are 2 long inscriptions. The door has a figure about 4 ft. high on either side, which the guides call a Gopí, and all round the door are small figures much defaced. Then there is a large room, nearly the same size as that in the first cave, with 18 cells surrounding it. At the end is a Dahgopa with figures on the sides, a carved belt half way up, and a double ornament at top. Proceeding to the W. you come to a low cave with 12 figures. On the left is Vishwakarma, seated, with female figures on either side, and opposite are Vishwakarma's brother and father. To the W. in a line with them is a figure 3 ft. 6 high, called by the guides Gautama. Then there is a large excavation, about 20 ft. long, called Sítá's tank, which is carried under the rock. There are 4 pillars in front, 2 of them broken. Above is a frieze 6 inches broad, with figures of horses, bulls, deer, and elephants. Beyond is a tank. To the E. is a cave with 7 pillars and a Dahgopa, which the guides say is Bhím's mace. Beside it is a room, ascended to by 6 steps. It has 7 cells round it, and at the N. end a defaced figure of Párvatí. Further E. is the large cave of the 5 Páṅdus, which gives its name to the hill. It is 46 ft. deep from N. to S., and 27 ft. broad from E. to W. There are 22 cells round it. The adytum is at the S. end, and consists of a gallery and vestibule about 9 ft. broad, with a deep gloomy recess in the centre. On the right of the spectator as he enters is Bhím, 7 ft. high, with Draupadí on his right, 2 ft. 9 in. high. On the left is Arjun, about 5 ft. 8 in. high, and Kṛishṇa, much smaller, seated by him. In the recess is a seated figure of Dharma Rájá, 8 ft. high, as he s[illegible] with Sahadeva and Nakula o[illegible] right; Yudhishṭhir has bands of gilding on his arms and legs. There is a wall 3 ft. high in front of the recess, which is so dark that you can see nothing without a torch. The figures are badly executed, and appear to be of much later date than the cave. There are several other smaller cells, one of which has an image of Ráma, and another is ascended to by a ladder of 15 steps. There is also an upper room, mounted to by 6 steps over the cave in which is the Dahgopa. These caves were first described by Colonel James Delamaine,* who is called by Ritter, vol. iv. 1st Div. p. 682, their discoverer. He visited them in May, 1823. The first thing to be remarked regarding them is the rudeness of the execution, which is thought by Ritter, Bird, and others to be an indication of their great antiquity. They are situated in a conical hill rather more than 100 yds. from its base, and face N.E. In a small recess † near the extreme excavations on the right, says Dr. Bird, which are intended for tanks, are 3 figures of Buddha, of the same character as those in the Vishwakarma cave at Elúra. The entrance to the next cave is by a verandah, raised on six colossi in relief, and each bearing on his shoulder a beam. This cave is about 45 ft. sq., and its flat roof is entirely unsupported. Small cells are excavated on both sides at the further end, where a dahgop projects from the wall. Next to this cave is another of similar dimensions and form. The next is also similar, but has a raised platform at the further end, in the centre of which is a lingam. The next cave in the series has a vaulted roof with pillars on either side, the dahgop at the end, and a large arched window in the front face. It is 45 ft. long by 25 ft. broad. The outside is ornamented with small dahgops cut in relief. A flat-roofed excavation of 60 ft. by 40 ft. follows, with cells to the right and left. At the further end is a verandah, the pillars of which have their capitals ornamented with various

"Asiatic Journal," N. S., 1830, vol. ii. 288.

"Caves of W. India," p. 11.

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animals. Beyond this is a recess with a colossal figure of Buddh. There are also two other figures holding up in their right hands the *málá*, or necklace, and in their left a flower and stem. The principal idol is called Dharma Rájá, a name of Yudhishṭhir, the eldest Páṅḍu, who is much worshipped in these parts, and to whom there is a temple at Peṅṭh between Náshik and Puná. In front of this range of caves is a good platform, at the left end of which are stairs or rather notches in the rock, which lead to the *Sutár's* or Carpenter's Cave. Here is a recumbent Buddha, near a group of smaller figures. Several inscriptions in a large character, rudely executed, are on the pillars and other parts of the excavation.

The following description is extracted from the "Journal of the Bombay Asiatic Society" for January, 1850, vol. iii. p. 65, and is from the pen of the late Dr. John Wilson, President of the above Society. It adds to what has been given above some particulars of importance :—"Náshik* is an important place in the Hindú traditions, particularly those connected with the progress of Ráma, and there can be little doubt of its antiquity, as it is mentioned by the name which it now bears in Ptolemy's 'Geography.'† The principal excavations of the place are situated on a hill, named from them Páṅḍu Leṇá, about 5 miles to the S.S.W. of the town, and overhanging the Bombay road. When we first had an opportunity of seeing them—on the 15th of March, 1831—we wrote thus respecting them:—'They are decidedly Buddhist, and are very extensive. They scarcely fall short in interest, taking them as a whole, of those of Elephanta and Kárlí. The view from them in the direction of the E. and S.E. extends for many miles, and commands the range of some very sublime mountains of the trap or basaltic formation. The figures in the caves are in a state of good preservation. They are those of Buddha. The principal ones have been newly painted and oiled, preparatory to an approaching Játrá. There is nothing Bráhmanical about them; but as there are no Buddhists in this part of India to come near them, the Bráhmans. for the sake of. their own gain, encourage the Játrá. When we next visited them—on the 5th of June, 1840—we were particularly struck, without altering altogether our opinion of their Buddhist origin, with the comparatively modern character of their architectural forms, which, though of inferior execution and less ornate, resemble those which have been called the Indrasabhá group at Elúra. They awakened within us a sort of mysterious feeling, which we have only got solved to a certain extent by the following notice of the Indrasabhá group in Mr. Fergusson's interesting paper:—'The sculptures to this group have hitherto proved a stumbling-block to antiquaries, and no fixed opinion seems to have been arrived at regarding them. Buddhist they certainly are not, or at all events of so degenerate a type as scarce to deserve that name. Nor are they Bráhmanical; and though they certainly resemble Jaina sculpture more than any other, I do not think they can be correctly ascribed to that sect either, at least as we know it. In no place in these caves do the 24 *Tirthankars* appear, nor have the cross-legged figures the symbols which almost invariably accompany these worthies, and are the only means of distinguishing one from another. If, however, I am correct in supposing Jainism to be a sort of compromise between the other two religions, which did not acquire its present form and consistency till after the downfall of the Buddhists, when they were joined by most of that sect who had not embraced the dominant religion; these caves are doubly interesting as showing us the religion in a state of transition from one set of tenets to another.' Of the age of the Jaina faith we here say nothing; but that the Náshik caves must have originated after some revival of Buddhism following the great victory of the Bráhmans over that faith, and that

* Náshik is the Maráṭha form, and is therefore used in this book.

† Ptolemy's "Geography," lib. vii.

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they belong to some system of transition and compromise, we think evident, not only from their architectural character resembling those at Elúra here referred to by Mr. Fergusson, but from one of those inscriptions forwarded to us by Dr. Gibson in 1836, and also given, by Dr. Bird, from a transcript by Mr. H. W. Reeves, C.S. That inscription is in Sanskṛit, though not of the purest character, and though Dr. Stevenson, who has correctly given the scope of it to Dr. Bird, thinks from his interpretation of its general astronomical date, it points to a construction about B.C. 453, it yet seems evident, from its contents as noticed by Dr. Bird, that it indicates such a state of matters as may be supposed to have existed when Buddhism was becoming somewhat assimilated to the rites of the Shaiva Márgís.* It refers very distinctly to the Bráhmans, and several of their distant and proximate holy places, and to several of their customs and legends. The following notes refer to the details of the Náshik caves, which have not yet been fully enumerated. They commence with the N. extremity, or that on the right hand as the visitor ascends the hill :—1. Unfinished compartment, with a few steps, but without figures. Workmanship modern in appearance. 2. Chamber with three 4 ft. figures of Buddha seated with attendants, with *chauṅrís* (fans made of the Tibet cow's tail), and giving their blessing. 3. A square hall of about 17 by 19 paces, with a dahgop of about 13 ft. projecting from the wall opposite the door, and with 18 monks' cells at the sides. At the corners of the dahgop are two figures with *chauṅrís*. In the front of this excavation are three doors and pillars, one of which is broken. They are supported by six giants (from the breast upwards); and on their capitals are the figures of the heads of bulls, elephants, lions, owls, goats, and of a man and woman. There are two cells in the verandah. 4. A tank (?) 5. Four cells of monks, with two pillars, and two pilasters in front, on the capitals of which are elephants, cows, lions, and antelopes. 6. Square hall like No. 3, with 16 cells, and a dahgop projecting from the wall opposite the entrance. In the middle of the dahgop there is a Buddha wearing a *shálá*, about 6½ ft. high, and two female attendants like dancing girls, frequently carved within and without Hindú temples. On the capitals of the six pillars at the entrance are figures of elephants, lions, bulls, and owls' heads. Above the three doors are large inscriptions. There are two cells in the verandah, with inscriptions above the doors. 7. An apartment communicating with that last mentioned, with three figures of Buddha, one of which is on an elephant, one on a lion, with two small figures, and one squatted, with lion's head with curious ears below. 8. Six cells. 9. A small room, with Buddha seated in the centre, and with two attendants, one of which is destroyed. On the S. side are two small squatted Buddha figures, supported by two men bearing a lotus. Above there is a room nearly inaccessible, with three figures of Buddha, coarsely painted by the Bráhmans. 10. Room of about 14 paces by 9, with a dahgop near the further end. The roof is carved, as if arched. There are 17 pillars, and two of them have inscriptions. There is a *chauṅrí* bearer near the door. 11. This is a room of about 16 by 9½ paces. It is reached by an ascent of a few steps, leading from No. 10 to the right. It has six cells; at the entrance of one the Bráhmans have constructed apocryphal images of Gaṇesha and Hanumán. This cell also contains a seat cut in the rock of about eight paces in length. It has two pillars, and two pilasters, with figures, like some of those already mentioned in the front. 12. Large collegiate hall of 29 by 17 paces, with a platform, 4 in. high, for the teacher, and a seat for the pupils running along the excavation, except in front. There are 21 cells off this room, but without couches. One of them has a small inscription. Behind there is a compartment, having an inscription in front, with two elegant pillars, and two pi-

* Bird's "Historical Researches," p. 61.

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lasters, with a Buddha seated as if lecturing his disciples, and two *chobdárs* with *chauṅris*, and two pages or dwarfs. There are six pillars in the entrance to this hall; but some of them are completely worn away by the action of water. There are two cells in the verandah, and an empty chamber above to the left. 13. A large unfinished semicircular hall, with numerous figures of Buddha, with attendants bearing *chauṅris*. On the sides are cells with Buddhas. . . . . In the front are five tanks. For bathing? Is this a place for morning ablutions? These excavations may not be all of the same age. 2. There is another series of excavated temples near Náshik. They are on the hill called Rámshej, but according to Dr. Gibson, they are comparatively of little consequence. 3. There are one or two small chambers in a pass on the road leading between Náshik and Chándwad."

The following is a translation by Dr. Stevenson of the only one of the inscriptions that has as yet been satisfactorily made out:—

"To the Perfect Being. May this prove auspicious! By the son of King Kṣhapáráta, ruler of the Kṣhatriya tribe and protector of men, the Lord Dinika, resplendent as the morn, a gift of a hundred thousand cows along with the river Bánásá, and also a gift of gold, even by him the constructor of this holy place for the gods, and for the Bráhmans to mortify the passions. There is not so desirable a place even at Prabhása, where hundreds of thousands of Bráhmans go on pilgrimage to repeat sacred verses, nor at the pure city of Gaya, where Bráhmans go, nor at the steep hill at Dásapura, nor the serpents' field at Govardhana, nor at the city of Pratisraya, where there is a Buddhistical monastery, nor even at the edifice built by Depanakara on the shore of the freshwater sea. This is a place which confers incomparable benefits, wholly pleasing, well fitted for the spotted deer-skin of the ascetic. A safe boat has been provided by him, the maker also of a free ferry, which daily plies to the well supported bank. By him also, the constructor of a house for travellers, and a public reservoir of water, a gilded lion (deer?) has been set up at the crowded gate of this Govardhana, another also at the ferry, and another at Rámatírtha. For lean cattle within the bounds of the village there are various kinds of food, for such cattle more than a hundred kinds of grass, and a thousand mountain roots, given by this bounteous donor. In this very Govardhana, in the radiant mountains, this excavation was ordered to be made by the same charitable person. And these venerated by men, namely, the *Sun*, *Sukra*, and *Ráhu* were in their exultation in that year when the gift was bestowed. *Lakṣhmí*, *Indra*, and *Yama* also consecrated it (in Vaishákha), and the couch was set up on the most fortunate day of the month, Bhádrapad. Thereafter, these, *Lakṣhmí*, *Indra*, and *Yama* departed with a shout of triumph for their excellent easy car, sustained by the force of incantatory verses, on the unbroken road. When all their retinue had departed and was gone, there fell a shower of water before the army, which, being purified and having departed and having passed over with the thousand cows, approaches the village."

In the Trans. of the 2nd session of the International Congress of Orientalists held in London, 1874, at p. 306 is a paper on the Náshik Cave Inscriptions by Prof. Rámkṛishṇa Gopál Bhaṇdarkar, which should be consulted. From his translations he infers that in the early centuries of the Christian era Buddhism was flourishing in this part of India (Náshik). He also argues that the date for Gautamiputra who overthrew the Sáh dynasty, is 319–340 A.D. The inscriptions refer to charitable gifts of land, &c., and some of the dates are 118, 119 and 120 A.D.

Trimbak.—The third expedition should be to Trimbak and the sources of the Godávarí river. The villages on the road are as follows:—1. Sharaṇpúr, 2½ m.; 2. Sátpúr, 1½ m.; 3. Pipalgáoṅ, 2 m.; 4. Mahirawani, 2½ m.; 5. Khambalí, 3½ m.; 6. Unjawarí, 2¼ m.; 7. Pengalwádí, 2 m.; 8. Trim-

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bak, 3 m.; total, 19¼ m. This is a very bad road, and impracticable in wet weather. There is, before reaching Pipalgáoṅ, a Nálah with deep mud impassable in the rains, which will perhaps take half an hour to cross, where the assistance of 2 or 3 strong men will be required to push the wheels, as the horses cannot struggle through unaided. There is another Nálah, with a rocky bed, 200 yds. beyond this one. The road is very bad all the way from Pipalgáoṅ. Just before Mahirawani there is a stream with a rocky bed, to cross which you must go off the road and get the help of at least 3 strong men. The change of horses will be a little beyond Khambalé, where there is a large tree under which breakfast may be taken. Lofty hills rise on the left over Unjanerí, where tigers, panthers, and bears may be found. The black partridge will be here heard crying on all sides, and gigantic adjutants may be seen stalking over the fields and swallowing frogs and occasionally a snake. There are several stone-faced wells on this route, and at Nírwádí, on the right of the road, is a beautiful tank lined with stone, and with stone steps and 2 small pagodas built by Ahalya Báí. It is 17 ft. deep, and about 4 acres in area. On a hill opposite is a large brick house. Near Wádí 2 conical hills, about 900 ft. high, face each other on either side of the road. From these the hills run in fantastic shapes to Trimbak, where they form a gigantic crescent from 1200 to 1500 ft. high. Below this wall, which has near the top a scarp of nearly 100 ft., is Trimbak. The road runs W. and by S. the whole way, and Trimbak is only 2 m. from the Gháṭs. It is a small town of about 3000 inhabitants. The Godávarí rises in the N. corner of the mountains, at a place called Gangá Dwár, where is a temple to Shiva, and is said to disappear and to rise again about 200 ft. down. The ascent to the temple is by a precipitous path, at the worst part of which there are some stone steps 2 ft. broad. Here you look down 600 ft., and altogether it is a dangerous route; but the Indians of the place think nothing of it, and a man goes every 12 hours to do the service at the Shiva temple. The actual source of the Godávarí is a disputed matter, as some allege that it rises on the other side of the mountain, 4 m. off. Trimbak has its name from *Tri*, "three," and *Ambak*, "eye;" three-eyed being a name of Shiva. The temple of Trimbakeshwar, which is on the E. side of the town, not far from where the Náshik road enters the town, was built by the great Bájí Ráo Peshwá, who died April 28, 1740. It cost £90,000. It stands in a stone inclosure, which has no corridor, but a portico, which is the Music Gallery, and is 40 ft. high. The ascent is by steps outside, and strangers are permitted to mount in order to see the temple, which none but Hindús may enter. The inclosure is 267 ft. long from E. to W., and 214 ft. broad from N. to S. The temple itself is 102 ft. long from E. to W., and 66 ft. from N. to S. It consists of the same parts as that of Sundar Náráyaṇ at Náshik, but is built of a darker stone, and the adytum has 13 flutes on either side. On the top are 4 cones of copper-gilt. The spire is 84 ft. high. At the W. end of the inclosure is a tank 25 ft. long and two trees, and at the E. end a small temple to Nandi, with several trees. Nearer the hills is a larger tank, with a temple to Ksheti Ádipaḍi or Trisandeshwar. N. of the temple and outside the town is a hill called Nír Parwat, and between is a temple to Indra, called Indratírṭh, and another to Kedareshwar or Kusawaṭí. The Godávarí here for ⅙ of m. from the large temple towards the hills, is 15 ft. broad, with stone sidings. The water is dirty. After that distance you come to a fine stone tank, 120 ft. sq., surrounded on 3 sides by a portico 25 ft. high, with a pagoda at each corner. Close to it is a stone inclosure full of filthy water, into which the leaves offered to the deities are thrown and there decompose. At the S. end is a temple to Shiva. There used to be a fort on the top of the mountain, but no signs of it are visible now.

The traveller should not leave Náshik without visiting Sharampúr, which is

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in the missionary quarter. The mission was founded by the Church Missionary Society in 1835, in the Júnáwádí part of Náshik, and was moved to Sharampúr by Mr. W. S. Price in 1855. Since the establishment of the Government High School at Náshik in 1872, the missionary school has fallen off. There was an African Asylum, which closed in 1875, and Mr. Price took the boys to the E. coast of Africa opposite Mombaz, where a colony is established for redeemed slaves. The large schoolroom, well built of brick, is used as a church. There are upwards of 30 boys in the school. In the second room are upwards of 20 boys, from 7 to 11, chiefly of the Ḍher caste; in another room are about 20 girls, from 9 to 13, who can read the 6th Maráṭhí book fluently and parse correctly. They can write in Maráṭhí very tolerably. There is a 4th room with about 20 little girls, all Mhárs, the lowest caste. There is a workshop where smiths' and carpenters' works are done, and even tongas are built there.

Náshik may be called the W. Banáras, as the Godávarí is termed the Gangá—"Ganges." All Hindús of rank on visiting it leave a record of their visit with their Upádhyá, or "family priest," for each noble family has such a priest at each celebrated place of pilgrimage. In this record are entered the names of the visitor's ancestors, and thus the pedigree of every Hindú chief is to be found in the keeping of these Upádhyás. Even Jang Bahádur, the late ruler of Nipál, had his Upádhyá at Náshik, and it is easy to see what a means this forms of procuring information in a way utterly unknown to the European officials. The present Gáekwáḍ owes his seat on the throne to this custom, for when the Gáekwáḍ of Baroda was deposed and an heir sought for, the family Upádhyá at Náshik supplied proofs of the young prince's legitimate descent from Prataṕ Ráo, brother of Dámájí, the 3rd Gáekwáḍ.

ROUTE 19.

NÁSHIK TO JABALPÚR.

Although Jabalpúr is in Central India, yet as it forms the terminus of the G. I. P. Railway, which is essentially a Bombay railway, an account of it will be given here. Those who have time to stop a couple of days at Manmáḍ, may pay a visit to Chandúr to the N., which is 13 m. distant, and to Ankai Tankai, 5 m. to the S. Arrangements must be made with the collector of Náshik for a conveyance previously. Chandwaḍ or Chandúr, is a flourishing town containing a pop. of 5662. On the E. is a range of hills, on the W. a cultivated plain. According to the *Tatwa*, a Hindú book, the country of the Maráṭhas terminates with the Chándwaḍ Hills; and beyond is Khándesh. One of the grandest peaks of this range is that which, overlooking the town of Chándwaḍ, is crowned with an ancient fort, much mentioned in Muḥammadan and Maráṭha wars. This fort was captured, after slight resistance, by Colonel Wallace, in 1804, who thus describes it: "The hill on which it stands, or rather which forms the fort, is naturally the strongest I ever saw, being quite inaccessible everywhere but at the gateway, where alone it is fortified by art, and where it is by no means weak. There is but one entrance of any kind." It was subsequently restored to Holkar, but in 1818 surrendered to a detachment of Sir Thomas Hislop's army. It is remarkable that Holkar is the Páṭíl of this place; and there is a fine building in the centre of the town, called the Raṅg Maḥal, where his family resided.

Ankai Tankai.—Twelve m. S.E. of Chándwaḍ are the Hill-forts and Caves of *Ankai Tankai*, which are in the Patodá T'aluḳ, and are thus described by Major (afterwards Sir George) Wingate. *Ankai* is a small deserted village, under the Hill-fort of the same name. The former inhabitants were

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mostly on the fort establishment, and on this being broken up, had to proceed elsewhere in search of a subsistence. Behind the village, about 100 ft. higher on the hill, is a small series of seven or eight cave temples, all evidently Buddhist, and belonging to a late age, like the Indra Sabhá at Elúra. These caves all adjoin each other, and beginning from the W. end of the series are as follows. 1. A small cave, in the style of a Hindú temple, having the top supported by four square, carved columns. The shrine is empty, but the doorway is sculptured with male and female figures, most of them having something like a human head in one hand, and the palm of the other hand turned outwards. The outer doorway of the cave, communicating with the front verandah, is sculptured over with small naked figures of Buddha in a sitting posture, like those of the Indra Sabhá at Elúra. There is an upper apartment to this cave, but without sculptures. 2. A small but rather elaborately carved cave. At each end of the front verandah is a colossal figure, but so covered up with rubbish as to be only partly visible. That to the W. is apparently a figure of Buddha, with a pyramidical cap, or tiara, on his head. The figure at the opposite end is a female with curly hair, and Nubian countenance. The male figure is sculptured on a slab, which has been let into the rock, possibly in consequence of the rock itself not having been well suited for sculpture. The inner cave and shrine are very like a Hindú temple, but without sculpture. 3. Similar in arrangement to the two preceding caves, *i.e.*, consisting of a front verandah, an inner temple, and an inmost shrine. At the end of the front verandah are a male and female figure similar to those of No. 2. Both have thick-lipped Nubian countenances, and the female has immense circular pendants in her ears, like the wooden discs worn by some of the South Sea Islanders. The inner apartments are exactly like a Hindú temple, the central ornament on the roof is formed of small figures of musicians playing on various kinds of instruments, and in another circle outside of the former, are figures mounted on various sorts of animals. On each side of the doorway to the shrine are upright naked figures with hands hanging down by their sides like those in the Indra Sabhá group at Elúra. 4. Similar in arrangement to the preceding caves, but without sculptures. There is an inscription in the Devanágarí character on one of the columns of the front verandah, but apparently of a later date than the cave itself. 5. Similar in arrangement to the others, but without sculptures in the temple. In the tank excavated underneath are two figures of Buddha, naked and seated in the cross-legged position, with hands on lap and soles of feet turned upwards. The features are Nubian. 6. Similar to preceding, but with doorway sculptured. 7. The same without sculptures.

Most of these cave temples have an upper apartment, probably for the accommodation of the officiating priest, and a tank for water excavated underneath. They are nearly all on the same plan, and apparently belong to one period. The African type of the faces of the sculptured figures is very remarkable; though as in the caves of Elúra, the noses and mouths have all been more or less defaced. After visiting the caves, the traveller may ascend to the hill-fort of *Tankai*. The twin fort immediately E. of it is called *Alka-Palka*, and the village below *Ankai*. Both forts, however, are known to us as *Ankai Tankai*. The top of the hill of Tankai must be about 1000 ft. above the plain, and the ascent is very steep, great part of it being by steps cut in the rock. From the summit is a magnificent view over a wide extent of country. Bears and panthers may be found by the sportsman. Major Wingate saw, from this hill, a large *chítá* stealing after a herd of cattle which were grazing below, but the cattle were startled, and evidently conscious of his proximity, and did not give him an opportunity of making his spring, though he followed them up closely for about half a mile to the

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very verge of the bush jungle. The watershed of the Taptí and Godávarí systems of drainage occurs at the pass of Ankai-Tankai, but there is no perceptible ridge, the plain being continued through the pass to the other side of the hills. Almost 10 m. further N. is a ridge, which divides the Dakhan from Khándesh, and four or five m. of rather rough country sloping down to the plain of Khándesh. The difference of level between the plain of Khándesh under the hills, and that above, is not great, and Major Wingate does not estimate it at more than 150 ft. The plain of Khándesh appears to be everywhere covered with low bush jungle, which is not really the case, however, as a great deal of it is cleared. The appearance is occasioned by belts of bushes lining the fields, roads, and water-courses, as well as by the continuous bush-jungle of the uncultivated lands.

At the first station out of Náshik you lose sight of the Náshik Hills. At Manmád there is a remarkable pyramidal hill about 750 ft. high, with a tall obelisk-like rock at least 60 ft. high at the top of it. At the back of this hill are Ankai and Tankai. After this the hills sink down until they disappear. Near Chálisgáoṅ the watershed changes, and a stream is crossed, flowing from S. to N. There is a thick, low jungle in this part of the journey. At Bhosáwal there is very good accommodation in the railway officers' rooms, which are 60 yds. in rear of the station. Beyond Bhosáwal, the country is flat, with abundant cultivation. At Chándin commences a beautiful jungle, with long grass permeated by fine streams of water. There are tigers in this jungle; deer often come within 30 yds. of the line. At Chandwá, Holkar's State Railway joins. From Hárdá there is an ascent all the way to Jabalpúr. At Suhágpúr there is a tolerable restaurant, and ice may be obtained.

Jabalpúr.—Laurie's Great Northern Hotel is the place to stop at. It is about 1 m. to the E. by S. from the station. There are pankhás in every room. The table d'hôte meals are Chhoṭa Házarí, that is tea or coffee before breakfast, breakfast, tiffin and dinner. The 3 last at 9·30 A.M., 1·30 P.M., and 7·30 P.M. No meals will be served in bedrooms unless charged for extra. The proprietors strictly object to the use of drinkables other than those supplied by the hotel. The general sitting room is upstairs, the dining room on the ground floor. Visitors are earnestly requested not to ill-treat the hotel servants, and parrots, &c., are not allowed in the house. Special accommodation is provided for them. For lodging and board per diem the charge is 5 rupees; a private table for one person is charged 8 rs. European servants are charged 3 rs. a day, and Portuguese 2 rs. Each person is charged 8 ánás a day for ice, when it is procurable. A man who pulls the pankhá is paid 3 ánás during the day and 3 ánás more for the night. The washerman is paid 4 rs. for each hundred pieces. The first thing to be seen is the Marble Rocks, which are 11 m. off. The charge for visiting them is for one person Rs. 10, for 2 persons 12, for 3 persons 14, and for 4 persons 16. The road to the Marble Rocks is heavy and dusty in places, but generally good. You go through the cantonments by the Nágpúr Road, and after 2 miles turn up the Narsinghpur Road. There are trees on both sides all the way, chiefly mango trees. At 9½ m. turn left to the rocks, by a branch road, which for the last half mile has steep pitches distressing to horses, and not practicable in the rains. Stop at what is called the old banglá. There is a new banglá called the District, 200 yds. beyond, but you must apply to the municipality of Jabalpúr for leave to stop at it, and you pay Rs. 2 a day instead of 1, and cannot stop longer than three days. Descend 70 ft. to the river side, and there embark in a neat 6-oar boat with cushions. Four men to row and 1 to steer are quite enough. Each visitor who goes in the boat pays 8 ánás, and each man has 2 ánás besides, and 4 ánás are charged for the boat. The river in the dry season is a series of deep pools without current, and of

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a dark green, and full of fish and alligators. The latter do not come out on the rocks till the sun is high, when they bask, and might be shot at, were it not for the bees. There are masses of pigeons, too, and water fowl, but shooting has its perils, for there are hornets' nests and bees' nests. These quickly attack sportsmen who fire guns and make a noise. Just at the end of the pools, at a place called the Monkey's Leap, 2 young railway engineers were attacked by bees as they were shooting. One got ashore and ran off with the natives into the jungle, and though much stung, escaped death. The other jumped into the water and dived, and though a good swimmer, was drowned, for when he came up the bees attacked him again, and would not leave him till he sank. The nests are quite black, and more than a yard long. The cliffs are of white marble, which, when broken, is bright and sparkling, but the outside is discoloured by the weather. You pass first under the new banglá and several white temples, the cliffs being 80 ft. high. The water is said by the people of the place to be here 150 ft. deep. You then turn at right angles to the right up a narrow gorge, and row about 1 m., when you come to barrier rocks, which intercept the stream, and no boat can pass further in the dry season. In the rains the river rises 30ft., and is then a mighty torrent, and very dangerous. About a quarter of a mile up, on the left, is an inscription in the Nágarí character. The temples were built by Mádhu Ráo Peshwá. Three quarters of a mile on the left are curious rocks called Háthí ká Páńw, "elephant's legs," from a fancied resemblance. Besides the bees' and hornets' nests, there are many of the Abábíl, or "swallow," and there are peacocks and hundreds of baboons; panthers are very numerous. The height of the rocks nowhere exceeds 90 ft., and though the scenery is picturesque, it is not grand. There is a cascade ¾ m. beyond the barrier rocks called the Dhúáńdhár or "Smoke Sheet." Returning from the barrier rocks, it will be well to land at the new banglá and climb the cliff, which is very steep but practicable. Beyond this, 80 yds., is a flight of 107 stone steps, some of them carved, which leads to the Madanpúr temple, which is surrounded by a circular stone enclosure. All round it are figures of Párvatí, with 1 leg in her lap. These figures are much mutilated. Re-descend the steps, and walk 200 yards to the tomb of the engineer who was drowned by the bees. The epitaph says, "Here lie the remains of Richard Bagster, Esq., C.E., in the service of the G. I. P. Railway Co., who was attacked by bees and drowned in the river Nírbadá, near this spot, on the 1st of May, 1859, aged 29 years."

If the traveller desire to see the Jail at Jabalpúr and the Thag School, he must apply to the collector for a pass. The Jail stands in the lines, and contains from 900 to 1000 prisoners, of whom about 60 are women. There are excellent workshops here. The prisoners learn to make *darís*, or striped cotton cloths, in 6 weeks. A darí costs 4 rs., and is made by 2 men in 3 days. The oil pressing is very hard labour. The prisoners turn a huge pestle by a sort of capstan and crush the seed, from which oil, that looks like soap and water, flows out. The drop here is only 4 ft. from the ground, and the fall is only 2½ ft., so that the criminal is said to be sometimes 6 minutes in dying. The School of Industry was founded in 1835 to reclaim Thags. The Goindahs, or "Informers," were placed here. Almost all the old hands have died out, but the widows and children remain. Originally there were 2500, but there are now only 1000, chiefly women and children. Tent making, thread and rope making, smith's and carpenter's work are the chief employments. The work people live in villages, but come daily to work from 7 till six. The building is in a vast enclosure, and the people work in sheds all round. It is doubtful whether Government can ever release even the descendants of these people lest the fearful traditions of their former trade of murder should be revived.

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ROUTE 20.

NÁNDGÁOṄ TO ELÚRA.

The journey from Nándgáoṅ to Elúra by mail tonga for a gentleman costs Rs. 10, and for a servant Rs. 4; for a special tonga to oneself the charge is Rs. 20, and for a bullock cart to carry the heavy luggage Rs. 5. The station at Nándgáoṅ is very comfortable. There is a good refreshment room, with a lavatory, and the T. B., with three rooms, is 75 yds. in rear of the station. The stages are as follows :—

From	To	Miles.
Nándgáoṅ .	Tarora . . .	13
Tarora . .	Deogáoṅ . . .	22
Deogáoṅ . .	Fatḥábád . .	8
Fatḥábád .	Mitmatha . .	10
Mitmatha . .	Aurangábád .	3
	Total . . .	56

A little beyond the 4th milestone from Nándgáoṅ is the bed of a torrent 50 ft. broad, with steep banks, where the traveller will have to alight, as it is very difficult for the horses to get up the steep incline. At the 12th m. is a large circular pile of stones, about 7 ft. high, which shows where English territory marches with the Niẓám's. From this pile one can see Tarora, but the road winds very much to it. The banglá stands outside the wall of the village, but within a wall of its own, upwards of 5 ft. high, with steps to ascend it and descend it on the other side. This enclosure is not without its advantages, as tigers sometimes walk along the road at night. Horses are changed at the 12th milestone before reaching Tarora. There are several changes of horses in the next long stage, and the 5th takes place at Sindhiwalá, a small village, and the 6th at a deserted banglá where the civil engineer used to live. There is a very good bridge here over the Derkoh river, with the names of Armstrong, Green, and Pope upon it, and the date 1874. Deogáoṅ is 6 m. beyond this, and just before reaching it is a stream, which is easily passed. There is a T. B. at Deogáoṅ. The 8th change takes place at Fatḥábád, where, 250 yds. to the right of the road is a Dargáh, or "shrine," with 2 old tombs about 38 ft. high. A stream flows between the road and these buildings, and waters a garden full of beautiful trees. In the tombs the chain and bell are carved. At about 16½ m. from Aurangábád a road turns off to the left to Roẓah. The T. B. at Aurangábád is close to the church. From this city Elúra, Daulatábád and Ajanta may be visited. For a description of them, and the routes to them, see Murray's "Madras Handbook."

ROUTE 21.

NÁNDGÁOṄ TO AḤMADNAGAR, JUNNAR, AND PUNÁ.

From Nándgáoṅ to Aurangábád, the stages have already been given in the preceding Route. The stages to Aḥmadnagar are as follows :—

From	To	Miles.
Aurangábád .	Balúd . . .	8
Balúd . .	Deygáoṅ . . .	5¾
Deygáoṅ . .	Tok . . .	11¼
Tok . . .	Wondál . . .	15
Wondál . .	Imámpúr . .	14
Imámpúr . .	Aḥmadnagar . .	12
	Total . .	66

For the first 6 m. the road is very heavy and dusty. Strings of bullock

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carts are met, which greatly impede progress, as the cartmen are always on the wrong side and will not get out of the way. The first change of horses is at Balúd, where is the tomb of a saint named Saiyid Sálár, and the remains of a fine gateway, leading to buildings among trees. After this, pass on the right the small fort of Dewalgáoṅ and the large village of Acudari, 2 m. to the right. The T. B. at Deygáoṅ is 200 yds. off the road to the left. After leaving this, pass the village of Solágáoṅ on the left, and come to the Seoni river, where change horses. There is a steep pitch going down to the river. The stream is shallow during the dry weather. At Tok, which is upon the Sangam, or confluence of the Pravra and Godávarí rivers, there is a comfortable T. B. This place is on the S. side of the Godávarí river. The natives call the river the Gangá, "Ganges." It is a great river in the rains, but in the dry weather it is only 30 yds. broad, with 1 foot of water. A few hundred yards to the E. of the banglá is the handsome granite monument of James Gordon, of the Madras Medical Establishment, 20 years surgeon to the Residency at Nágpúr, who died at Tok on the 19th of November, 1821. His widow purchased 7 acres of land, and assigned them for the perpetual support of the tomb. One Saiyid 'Uṡmán has now the care of the tomb, and gets the produce of the land, but as the civil authority does not look after him, the place is utterly neglected. The tomb has a fine marble tablet, and is surrounded with a stone enclosure 3½ft. high, which again is enclosed in a milk bush hedge, that the cattle have destroyed in places, and rubbish has accumulated within. There is a small stone monument besides Mr. Gordon's, but there is no inscription, and no one knows whose it is. There are 2 towers on the river's banks, with a hawser between them by which a ferry-boat is worked in the rains, at which season the water reaches the towers, which in the dry weather are 40 yds. [illegible] stream. There are 3 Sh[illegible] near the river—one at Tok, one at Kaigáoṅ, a village on the opposite bank, and one at Phera ká sangam. Aurangzíb destroyed all the temples in this locality, and these were subsequently built by Maráṭhas; but on the 23rd of Rabí'u 'l ákhir, A.H. 1175 = 1761 A.D., the Niẓám's army reached Tok, set fire to the town, and again levelled the temples. At 12 m. from Tok there is a toll of 4 ánás. At 6 m. beyond Wondál there is a deep river bed, with very heavy sand and steep banks. Befor reaching Imámpúr you ascend a Ghát of the same name, at the summit of which, about 300 ft. above the plain, there is a fine view. At the top there is a toll of 4 ánás. The T. B. at Imámpúr has been a mosque, it has 3 rooms, and is very comfortable. The road thence to Aḥmadnagar is excellent. For the last 3 m. you pass hills and through a well-wooded country, though up to that point it is very bare. As regards baggage in these parts, it may be noticed that the authorized load at Aḥmadnagar for a bullock cart to draw is 10 mans, or 823 lbs. A single mule or bullock carries 200 lbs., a camel 411, and an elephant 1000 to 1200 lbs.

Aḥmadnagar, usually called Nagar.—The cantonment at Aḥmadnagar is on the left of the road coming from Tok. The church, which is called Christchurch, occupies a central position in the cantonment, with a Roman Catholic Church close to it. There are two tablets in the church, one on either side of the Communion table; one is to Ensign Robert Hyde Colebrooke, who was drowned in attempting to cross the Jamshídjí Band near Puná on the 21st of October, 1847, the other is to 1 officer and 25 sergeants and men of the 3rd or King's Own Hussars, who died at this station between 1869 and 1872. In the Roman Catholic Church is a tablet to the Rev. Father Moor, born in Tuscany, who died June 13th, 1851, of cholera, caught by attending on the sick. The N. I. lines are close to where the road from Aurangá[illegible] enters the cantonment, and 400 y[illegible] the S.E. of them is the fort, wh[illegible]

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500 yds. from E. to W. and 580 from N. to S. There is a Nálah between it and the church, which is 450 yds. to the E. Aḥmadnagar was the seat of a Muḥammadan dynasty, which began in 1490, under Aḥmad Niẓám Sháh Bahrí, according to Grant Duff, son of a Bráhman of Vijyanagar. The country of this king, who possessed Chaul (Choule) near Bombay, was the only one to which the ravages of Portuguese piracy did not extend. They maintained a friendly intercourse for many years with Aḥmadnagar. The power of Aḥmadnagar extended over the greater part of Bírár and the province of Aurangábád and some districts in Khándesh, Kalyán, and from Bankoṭ to Bassín in the Koṅkaṇ. The Maráṭha chiefs Ráo Jadava and Rájá Bhoṅslé were under this State. The fort fell into Akbar's hands in 1605, after sustaining a celebrated siege under Chánd Bíbí, widow of 'Alí Ádíl Sháh of Bíjápúr. It was taken from the Niẓám by the Maráṭhas in 1760, after desperate fighting, in which the corps of Ibrahím Khán, who supported the Maráṭhas, was completely broken and 11 of his standards taken, while the right wing of the Niẓám's army was charged by the Maráṭhas and lost 3000 killed. (Grant Duff, vol. ii. p. 224.) In 1797 the fort was made over to Sindhia by the Peshwá, from whom it was taken by General Wellesley, afterwards Duke of Wellington, on the 12th of August, 1803. The gate of the fort which opens on the Puná road is called the Malle Darwázah. On the left as you go out, at 25 yds. off, is an oblong tomb enclosed in a wooden palisade, with this inscription :—

This Tomb was erected
by the Officers of the
1st Battalion, 11th Regiment Madras N.I.,
as a tribute of their respect
for the Memory of
LIEUT. WILLIAM PENDERLEATH,
of that Corps, who fell at the Assault
of the Peṭa of Aḥmadnagar,
on the 8th of August, 1803.

Let into the wall on the right as you go out, at 20 yds. distance, is a tablet with the following inscription :—

Ciudeadhd Righ. Capper Feadh.
On this spot
fell at the storm
of Aḥmadnagar,
on the 8th of August, 1803,
THOS. HUMBERSTONE McKENZIE,
Captain H.M.'s 78th Regiment
of Rosshire Highlanders,
son of
Colonel Humberstone McKenzie,
who was killed at the close of
the Maráṭha War
in 1783.

This Tomb
is also consecrated to
the Memory of
CAPTAIN GRANT,
LIEUTENANT ANDERSON,
and the Non-Commissioned
Officers and Privates
of the same Regiment,
who fell on that occasion.

The wall is about 25 ft. high here, and the marks of bullets are still very apparent. A tamarind tree, under which the Duke of Wellington is said to have lunched, is pointed out, on the S.W. side of the fort. A cannon has been placed at each corner. After seeing the fort, the traveller may drive 2 m. past the artillery upper-storied barracks, built after Miss Nightingale's plan, and called by her name. They are very dark and dirty, and it is said the men do not like them, on account of the trouble in going up stairs. Leaving these to the left and passing a dry Nálah, which serves as a sewer to the cantonments, you will turn up a few hundred yds. to the right and come to a magnificent old tamarind tree, under which is a large oblong tomb, 8 ft. high, to Major W. Nixon. of the 19th regt. N.I., who died on November 7th, 1831. At 450 yds. to the S.W. of this tomb is the Paria Bágh, or "fairy garden," an old palace of the Nagar kings, which has nothing attractive beyond historical associations. The principal sight at Aḥmadnagar is the tomb of Chánd Bíbí, or Ṣalábat Khán, for it is doubtful to which of these two personages it belongs. The road to it runs from the N. corner of the fort in a N.E. direc-

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tion for 6 m. You can drive up the hill to the building, though the incline is long and steep. The road, however, is good. The building is octagonal, 3 stories high; below is the crypt, in which are two tombs, one of which has a smaller sarcophagus on the top of the other. There is no inscription. Each side of the octagon measures 36 ft. You ascend 28 steps, each about 1 ft. high, to the 1st story, which is used as a dormitory for the sick. Ascend then 24 steps, each 13 in. high, to the 2nd story. There is a fine view from this place, as the hill on which the building stands rises to about 500 ft. One sees to the E. by N. a very large tank. To the N.N.W. is Dongar Ganj, 10 m. off, where there is a banglá, which was a hunting seat of the old kings, and is now a place to which the English from Nagar go for pic-nics. It is impossible to say whose the tomb really was. Chánd Bíbí was the daughter of Ḥusain Niẓám Sháh of Aḥmadnagar, who reigned from 1553 to 1565. In 1564 she was given in marriage to 'Alí 'Ádil Sháh of Bíjápúr, and the fort of Sholápúr was her dower. After the death of her husband she returned to Aḥmadnagar. She defended her native city against the Emperor Akbar's troops successfully in the first siege, but was assassinated during the second, and the city then fell to the Mughuls. Little is known of the history of Ṣalábat Khán. At the foot of the hill are some irrigation works of Aurangzíb's time, which have been cleared from the earth with which they had been silted up by employing a great body of labourers, during the late famine. Mr. Gost, the superintendent of this work, thinks that a landslip must have occurred, as boulders are mixed with the superincumbent earth. The labourers under his charge cleared away the ground from a fine stone embankment 15 ft. high, and also a shaft with an escape pipe. Close by to these a stone reservoir, with 5 ft. of water in it, was laid bare, and at 200 yds. to the S. of it 2 fine wells were discovered; one had 5 ft. of water in it, and when it had been cleared, all the people on the spot took to drinking this water. There is also a conduit which carries water 6 m. to the city, with a larger reservoir built of stone to the S.E. The whole forms a most elaborate system of waterworks, which, if kept in good order, would be of incalculable benefit to the city of Nagar and adjacent district. For this work the men received 1 áná 9 pies a day each, and the women 1 áná and 3 pies each. They were paid on Sunday, on which day no work was done. In all 970 men, women, and children were employed.

The stages, on the way from Aḥmadnagar to Junnar, are as follows:—

From	To	M.	F.	Stages
Aḥmadnagar	Seena River	0	5	
Sína River	Kargáoṅ	1	6	
Kargáoṅ	Tás	4	3	
Tás	Kambargáoṅ	4	5	
Kambargáoṅ	Supá	4	6=	16 1
Supá	Hanga	2	5	
Hanga	Parner	1	5	
Parner	Punáwáḍí	2	6	
Punáwáḍí	Warjara	4	1=	11 1
Warjara	Loní	3	7	
Loní	Alkutí	3	5	
Alkutí	Padlí	1	7	
Padlí	Bhela	3	4=	12 7
Bhela	Rájúrí	3	5	
Rajúrí	Pimpalwáḍí	5	5=	9 2
Pimpalwáḍí	Kalwári	2	3	
Kalwári	Umruz	1	7	
Umruz	Wazar	2	3	
Wazar	Tejwárí	1	7	
Tejwárí	Sirolí	0	2	
Sirolí	Junnar	2	7=	11 5
	Total	61	0	

As far as Supá the road is good for carriages, after that it becomes indifferent. At 2 m. from Tás is an ascent, and before reaching Kambargáoṅ, cross the Wallambi river and 6 Nálahs; then follows a descent of 2 furlongs towards Supá. Parner is on the right bank of the Parasari river. The Hanga river is crossed beyond the village of that name, and at 2 m. 4 f. from Warjara the Gaṇesh Khind Ghát, 5 furlongs long, is descended. Bhela is a market town. Pimpalwáḍi is on the Kṛishṇawandi river, which is crossed again before Wazar. Wazar is on the Kúkrí river,

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and Junnar is on the confluence of the Mina and Kúkrí rivers.

Junnar has a pop. of 10,298. Mr. Sinclair, C.S., says there is perhaps no other tract in the Bombay Presidency of the same extent, which offers so many points of interest. Junnar T'aluḳa, called formerly Shivaneri, after the famous fort of that name, lies on a series of mountain rivers which fall into the Ghoḍ. The S. stream, the Míná rising in the deep glen of Ambolí, flows E. through a fertile valley called the Mínaner, where it is sweeping away the village of Nirgude, where there is a fine temple of Máruti, remarkable for its cloisters, built by one of the Kuḷkarṇis family, who grew rich in the service of Mahádájí Sindhia. Here is the ford by which Shivají crossed to surprise Junnar in May, 1657, when he carried off plunder worth £100,000. The pass is called the Crow's Gap, as being fitter for a crow than for a man. Two m. below Nirgude is a fine Mughul dam, whence a canal irrigated Báglohor, the garden of the fort of Shivaneri. The Míná passes under a good modern bridge past Náráyaṇgáoṅ, and falls into the Ghoḍ near Pimpalkherá. The Kúkrí springs from a cow's mouth carved in the rock, and flows into a natural basin near the Koli village of Púr, then it flows N. 2 m., and turns again S.E., into a valley which ends at the Náná Ghát. This famous pass is a huge staircase in a crack of the precipice that overlooks the Koṅkaṇ, a wall of rock 1500 ft. sheer up and down. There are several caves about the head of the Ghát. The modern village of Ghátgarh is 2 m. off on the flank of the fort of Jiwdhan. This is a huge crag accessible by only one path, which was nearly destroyed by the English in 1818, but a single man can still climb up. There is a curious vaulted magazine at the top. Jiwdhan is one of the 7 forts of Junnar, and with Chávand, which was more like a huge broken pillar than a hill, Shivaneri and Náráyaṇgarh formed the S. line of defence, while Nimgorí and Harichandragarh front W. over the Koṅkaṇ. Mr. Sinclair does not mention the 3rd river, unless it be the Dudari, over the head waters of which he says is the Nimgorí fort. See the "Indian Antiquary," vol. ii. pp. 10, 12. In vol. vi. of the "Antiquary," p. 33, is a paper on the Buddhist caves at Junnar, by Mr. Burgess. He says that, like those of Bhájá, Beḍsá, Talájá, Sháná, and Kuḍa, these caves are remarkably devoid of figure, ornament, or imagery. The Dahgopa alone is common to all. The Gaṇesha Pahár group of caves is about 3 m. N.E. of the town and about 360 ft. above it. The ascent is partly by a built stair, which leads up to the front of the Chaitya which faces S., and measures inside 40 ft. long by 22 ft. 5 wide, and 24 ft. 2 high. It has a verandah 20 ft. 5 long by 4 ft. 2 wide, reached by six steps with two pillars and two demi-pillars in front. The capitals of the pillars consist of an abacus of 3, 4, or 5 thin, square tile-shaped members, each projecting a little over the one below. The door is perfectly plain, 5 ft. 9 wide. Over the entrance is a well-cut inscription in one line, which Dr. Kern translates, "A pious gift of charity, designed for the Sanctuary by the pure-hearted Sulásadala, trader, son of Haraṇika." The nave is 12 ft. 9 wide and 24 ft. 6½ long up to the Dahgopa, limited on either side by 5 columns and 1 demi-column 10 ft. 10 high, like those in front, with lions, tigers, or elephants over the capitals. In the apse round the Dahgopa are 6 plain octagon shafts, without base or capital, and 16½ in. in diameter. The aisle behind the pillars is 3 ft. 6 wide, and is ribbed over like the roof of the nave, in imitation of wooden ribs. The Dahgopa is a plain circular drum 8 ft. 9½ in diameter and 6 ft. 4½ high, with a Buddhist railed cornice, supporting the dome, on which stands the *Torana* or capital, a square block representing a box ornamented with the Buddhist rail-pattern, surmounted by an abacus like those of the pillars, the uppermost and widest slab being 5 ft. 10 sq., with a hole in the centre to support a wooden umbrella, and 4 shallow square ones for relics; the total height of the Dahgopa is 16 ft. 5. The next cave to the E. is

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a Vihára, 25 ft. wide, 29 ft. deep and 8 ft. 2 high. At the back are 3 cells, and on each side 2. Over the left window is an inscription. The next cave is higher up, and is a small square one, and the next two are similar. W. of the Chaitya, a stair under the rock ascends into the largest Vihára cave here, now called the Gaṇesha Lená, from an image of Gaṇesha having been set up there. The hall is 50 ft. 6 by 56 ft. 6 and 10 ft. 2 high. It has 7 cells on either side and 5 at the back. Outside is a verandah 7 ft. wide, with 6 pillars and 2 half pillars. Further W. are 2 cells, then a Vihára 31 ft. 3 wide by 23 ft. 2 deep. The next cave is difficult of access. Then comes a Vihára 21 ft. wide, then 2 other caves, and then a rectangular flat-roofed Chaitya 21 ft. 10 deep, 12 ft. 9 wide, and 13 ft. 8 high. There is a Dahgopa 6 ft. 11 in diameter. On the left of the door outside is an inscription in two lines. After this follow a cell with a stone bed; 2 small rooms enclosing cells, a Vihára with 2 cells at the back, and 5 cisterns, over the first of which is an inscription in two lines, and over the second, one in three. Next comes a Vihára 29 ft. 5 deep and 24 ft. 3 wide. It has no cells, but a stone bench. Under the left corner is a well with abundance of cool water. The Mánmodi Hill lies to the S.S.W. of Junnar, 1 m. W. of the main road. The first of the most S. group of caves is a recess over a cell or cistern, with an inscription to the left. A little to the N. on the left side of a larger recess, is another inscription in three lines; the first letters are obliterated. Above a precipice to the N. are 8 cells. On returning from these, by scrambling along the precipice to the S., a small Vihára without cells is reached. Then another, with 2 octagonal columns and 2 pilasters in front of the verandah. The hall is 33 ft. deep, and from 11 to 13 wide. The verandah is 4 ft. 7 wide and 19 ft. 10 long. There is a well of excellent water. A few yards S. of the large cave is a Vihára, with 2 pillars and pilasters in the verandah, and other caves almost inaccessible. Returning to the N, and winding round the hill to the N.W., you come upon another group, the front of one of which is covered with inscriptions, probably the work of visitors only. Proceeding a long way round to the N.W. is an unfinished Chaitya, of which an imperfect sketch by Prof. Orlebar is given by Dr. Bird. The great arch in the façade is high, and the space over the window is divided into 7 petal-shaped compartments. In the central one is a female figure, in the next elephants standing on lotus and holding water-jars. Over and outside the jamb of the great arch projects, and on either side of the finial of the arch is a figure; that on the left has wings and holds a *chauri*. Behind each shoulder of the other one are 2 cobra heads, with the tongues hanging out. Higher up the rock on the E. side of this are 9 cells and a Vihára with 2 cells at the back, and 2 on the E. side. In a hill 2 m. W. of Junnar are the Tuljá Lená group, so called because in modern times the Bráhmans have dedicated them to Tuljá Deví. They face N.E., but all the façades have fallen. Beginning from the S.E. you come to two sides of a cell, then to a small Vihára with cells, then to a Chaitya of unique form, circular, 25 ft. 6 across, with a Dahgopa 8 ft. 2 in the centre, surrounded by 12 plain octagonal shafts, 11 ft. 4 high, supporting a lofty dome. After 1 or 2 smaller caves you come to a hall 23 ft. wide, with a large cell at the left corner and a seat round 3 sides. Below the cells, towards the N.W. end, is a tank with masonry walls. To the W. of the town is the Shivaneri hill fort, and going along the E. face of the hill you come to a cave facing E.N.E. At the S. end of the upper scarp is a cave with an inscription in one line, and further N. and higher is a Vihára. The Bára Koṭhrí group, called from a large Vihára with 12 cells, can only be reached from the last group by a difficult and painful scramble. The Bára Koṭhrí is 36 ft. 8 wide and 33 ft. 5 deep, with 4 cells on each side and a bench round all four. The next is a fine cave, a lofty flat-roofed Chaitya about 18 ft. high. The inner hall is 30 ft. 11 by 20 ft. 6, with a Dahgopa 10 ft. 3 in

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diameter. Outside is an inscription in 3 lines, which Dr. Kern translates, "A pious gift of charity, designed for the sanctuary for the common weal and happiness by Virasenaka, a distinguished householder, confessor of the Dharma." Four m. from this, in a spur of a hill to the E. of Gaṇesha Leṇá, are caves at a height of 400 feet above Junnar, reached by a steep climb. They have no special feature, and are over a precipice almost perpendicular, are really difficult of access, and dangerous for any one not having a steady head. Dr. Kern says that the inscriptions are of different dates, but perhaps 200 or 300 years later than Ashoka, that is, they are about the Christian era. Although these caves are devoid of ornament, they are interesting on account of their antiquity, and the locality in which they are situated is rich in beautiful scenery. The road from Aḥmadnagar to Junnar is rather longer than that from Puná, but it passes over a country little visited by Europeans, and which consequently presents attractions to the sportsman. At 8 m. to the W. of Junnar is the remarkable hill fort of Harichandragaṛh. It presents the most stupendous precipice and most sublime scenery in the whole range of the W. Gháṭs. According to Col. Sykes the scarp is 3000 ft. perpendicular, but another authority makes the fort 4000 ft. above the Koṅkaṇ, which is seen stretched out at its foot like a map, with the sea glittering in the distance. The ascent is extremely steep. At every turn the most striking views are seen, and as the climber approaches the summit tremendous blasts of wind are often experienced, which seem as if they would sweep every movable thing into the abyss. The edge of the precipice is rather shelving, and it requires strong nerves to stand on its tremendous brink. At times immense volumes of cloud and mist roll up from below, and there is no little danger at such moments of taking a false step. But to fearless climbers the scenery will be an ample reward. At one time Government had it under consideration to make this place a health station from Bombay; but the difficulty of access rendered the scheme abortive. The climate, however, is delightfully cool and refreshing. With regard to the height of the precipice, it may be noticed that a stone takes 11 seconds before striking for the first time. A notice of some caves and temples near this place will be found in the Jour. of the Bomb. As. Soc. for Jan. 1850, p. 55, by Dr. Wilson. Col. Sykes' paper is in the Jour. of the Roy. As. Soc., vol. iv. pp. 281–291. Dr. Bird's "Caves of India," p. 11, may also be consulted. The stages from Aḥmadnagar to Puná are as follows:—

From	To	M.	F.
Aḥmadnagar .	Supá . .	14	0
Supá . . .	Sirur . . .	18	0
Sirúr . . .	Kondhapúr .	13	6
Kondhapúr .	Talegáoṅ . .	5	0
Talegáoṅ . .	Koregáoṅ . .	6	0
Koregáoṅ . .	Loní . .	3	0
Loní . .	Puná . . .	13	6
	Total .	73	4

After leaving Aḥmadnagar, you pass the large village of Chás on the left at 6 m., and Náráyaṇ, with a stone fort, between the 10th and 11th m., also on the left. At Komagáoṅ, 12 m. from the Malle gate of Aḥmadnagar, there is a toll of 4 ánás. At Supá the T.B. is on the right, and there is the first change of horses. There is a steep Ghát to descend before entering Supá. There are pretty temples at Supá, and a brick fort with a high gateway. There is a 2nd toll at Warigáoṅ, not far from Sirúr. In order to reach Sirúr, pass a bridge built by Capt. Sellon, R.E., commenced in January, 1866, and completed in December, 1867, at a cost of Rs. 104,000. The whole length of the bridge is 772 ft. It has 17 arches, each with a diameter of 39 ft. 5 in. The breadth of each pier is 6 ft., the height from the water level to the parapet wall is 30 ft., and from the water level to the keystone 25 ft., and from the land to the end of the parapet wall 39 ft. 6 in. There is an inscription in

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Maráṭhí. Sirúr is the name of the cantonment only. The town is called by the natives Ghoḍnadí, from the river Ghoḍ, on the r. b. of which it is situated. Here are still the head-quarters of the Puná Auxiliary Horse, a most distinguished cavalry corps, who, in Sindh, Kábul, and the Panjáb, have done noble service. The Puná Horse was raised in 1817; the article of the Bassín Treaty, which compelled the Peshwá to keep up cavalry, was annulled, and this corps substituted. At Korigáoṅ it lost 46 killed and 26 wounded; Lieut. Swanston, who commanded, being among the latter. In the Maráṭha war it captured Chimnají Apá, the Peshwá's younger brother, and Apá Desái and Trimbakjí Dánglia. At that time it mustered 6000 sabres, but was reduced in 1830 to 800. Major Spiller commanded 200 of them at the storm of Kittúr in 1804. Two Daf'adárs and 42 men went with Major Macdonald to Persia in 1826. In 1828 Capt. Spiller got the thanks of Government for the capture of Bom 'Alí. The same officer with 100 troopers marched 150 m. in 3 marches, and captured a body of banditti. There used to be a large force here, but after the fall of the Peshwá it was moved into Puná. Col. Wallace, who took Chándwaḍ and Jálnah in 1804, was worshipped at this place. His tomb became a temple for burning incense and making vows and prayers. The Rev. R. Nesbit, in Dec. 1840, was told by an intelligent native that he had prayed to Col. Wallace, and that his request had been heard and granted.

There is a large cemetery at Sirúr. In the centre is a pillar 20 ft. high, which marks the tomb of Col. W. Wallace, of H.M.'s 74th Regt., commandant of the force subsidized by H.H. the Peshwá, who died at Sirúr on May 11th, 1809. There is also a Maráṭha inscription to Dina Bái, daughter of Dhoṇḍhibá Bápú Misál, and several other Maráṭha inscriptions to Indian Christians. Also to J. C. Pattinson, who died at Sirúr on Jan. 4th, 1818, of wounds he received at the "ever memorable defence of Korigáoṅ; by the 2nd battalion 1st regt. N.I." This officer was a giant in stature, and when a gun was taken by the Arabs, although struck to the earth by grievous wounds, he started up, seized a musket, and dashing out the brains of several of the enemy, retook the gun. Sirúr is a very hot dusty place, and famous for its scorpions. In fact a scorpion hunt is one of the few amusements. The native boys induce the scorpions to issue from their holes by rubbing short sticks together at the orifices, and the scorpions fancying it to be some insect, come out and are immediately caught with the sticks. Numbers of scorpions are killed by the birds and by the monkeys, who nip off their stings and then swallow them. The 42nd milestone to Puná is near the T. B. at Sirúr. After 6 m. you pass the nice village of Káregdon. At the 10th m. there is a toll of 4 ánás. The T. B. at Kondhapúr is 350 yds. off the main road to the left. At Talegáoṅ there are some temples worth a visit. The Páṭíl's family here are rich, the head of it has more than a lákh income. It is a flourishing place, but the revenue is collected with difficulty. The handsome Jain temple has just been finished. There is an older one to Siddheshwar, with an inscription dated Shak 1654. If the roof is ascended, it will be seen that the Shikra is curiously carved with figures of deities. The place has its name from Tale, "a halt," as the Peshwá's troops used to halt there; some of them came thence to the battle of Korigáoṅ.

Loní.—This place derives interest from an able paper in the Trans. Lit. Soc. Bomb., vol. iii. p. 172, by Mr. Thos. Coats, in which he describes the village system of the Dakhan, taking the Loní districts for his sample. The following extract from Mr. T. Coats' admirable paper will give a general idea of Maráṭha country towns and country life, but the whole paper deserves to be studied by all who would gain an insight into the character and customs of the Maráṭha nation. The paper was written indeed on the 29th of February, 1820, but it is an enduring picture of the manners of the cul-

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tivating classes of Hindústán :—" The town of Loní is situated on a dry slope, overlooking its gardens and arable lands, which extend to the eastward, and afford a pleasant prospect when the crop is on the ground. The lat. is 18° 37′ N., and long. 74° 8′ E., and it is about 12 m. N.E. of Puná, and 70 m. in a direct line from the W. sea-coast, and about 1470 ft. above its level. At a distance the town has the appearance of a mass of crumbling clay walls, with a few stunted trees growing out amongst them, and here and there a building like a barn or stable covered with red tiles. The whole is surrounded by a mud wall of a circular form that measures 5 furlongs, and is from 10 to 14 ft. in height, and 4 or 5 ft. thick at the bottom, and increasing (*sic*) towards the top. It has 2 rude gates 10 or 12 ft. high, and as many wide, made of 2 pieces of thick planks of teak wood, united by cross beams let into an eye cut in a frame above, and resting on a hollowed stone below, on which they turn instead of hinges. On entering the town, appearances are not more prepossessing; nothing meets the eye but filth and misery, a total neglect of all regularity, neatness, and comfort; what seemed crumbling clay walls are the dwelling-houses of a great body of the inhabitants, made of sun-dried bricks of the white calcareous earth that has been described, with terraced tops of the same material: some, however, are uninhabited ruins; and some have pieces of straw thatch thrown up against them, to shelter some wretched people and their cattle who have not the means of getting better lodging. The inhabited dwelling-houses amount to 107; and the public buildings are the *chawádi* or town-hall; 3 Hindú temples, one dedicated to Mahádeo, one to Hanumán, and the 3rd to Bhairava; and a Muhammadan place of worship at present in ruins. The buildings are put down as if by chance, without any attention to regularity. Narrow, dirty, crooked lanes wind through some of them. Some are in clusters of 3 or 4, and others are entirely detached. The houses are generally constructed as if for defence, and have an impression of gloom and unsociableness. The best are surrounded by a square dead wall, which is entered by a low door. Two or three sides are occupied by sheds for cattle, husbandry implements, &c., and one only by the dwelling-house. If a wall does not enclose the whole, there is a walled court in front, or in the rear, or both. The houses have all square gable-ends, and a sort of open portico runs along the front of the dwelling-house; the poorer employ this to tie their cattle in, and the richer as a store-room, or keep it clean to sit in. From the centre of the portico a small door leads into the body of the house, which is divided into 2, 3, or 4 small rooms, without any openings to admit the air and light; at the back of which is another open portico corresponding with that in front, which commonly opens into a private court used by the women for bathing, &c. This portico is sometimes open, at other times divided into rooms more or less numerous. The rooms in the centre are of a good size. Some are 3½ cubits broad and 6 cubits long; they are generally used for sleeping-rooms, and the hottest and darkest are chosen for child-bed women and the sick of the family. A good terraced house, for a cultivator and 6 or 8 bullocks, will be 30 cubits long and 20 wide. The walls, built of sun-dried bricks, are 5 cubits high; the doors are 3 cubits high and 1½ wide; the roof is formed by small beams of wood, a span asunder, laid across the room; and across these pieces of plank are laid, and on this chips, and the whole is covered with 8 or 10 inches of terrace, made of white earth, so as to give a light slope, which effectually keeps out ordinary rain; and, if the wood is good, will last 50 or 60 years. When grass grows on this terrace, it must be removed from time to time, otherwise the roots give admission to the wet, and occasion it to leak. A house of this description will cost 300 rupees. Two or three houses have upper stories, but they are the property of some families who formerly inherited a portion of the Government revenues of the vil-

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lage, and had a horse in the service of Government; these houses probably cost about 1000 rupees. The houses of the poorest inhabitants are not more than 10 or 12 ft. long, 4 or 5 ft. wide, and covered with grass, and cost 20 or 30 rupees; they have square gable-ends, which also is the form of all the houses. The outcasts, till lately, occupied a place by themselves outside the wall, and, as usual, on the E.; but, in consequence of their houses having been destroyed during the late campaign, they have been permitted to construct some temporary places within the wall. The *chávaḍi* or town-hall, where the public business of the township is transacted, is a building 30 ft. square, with square gable-ends and a roof of tiles supported on a treble row of square wooden posts; it cost about 250 rupees, which was paid out of the Government revenues of the village. Travellers put up here, and the Government messengers; a corner of it at present is occupied by the *koli* or water-carrier. The temple of Mahádeo is built of hewn stone and lime, with a terraced roof of the same materials. It is about 16 ft. wide and 10 ft. long, and is divided into 2 parts. The front, which is to the E., is a small portico, entered by 3 pointed arches; and the back part, which is entered from the portico by a small door, is the sanctum, and contains the *ling* and *silvanka*. This temple was built about 18 years ago by Eswant Ráo Sindhia, a relation of the present páṭíl, in the hope probably of covering some of his sins. He was employed for many years as a siládár in Sindhia's service, and made a great deal of money. The temple of Hanumán is a building 26 ft. square, with a flat roof, terraced with white earth, open in front, supported on rows of wooden posts. The figure of the idol is placed against the back of the wall in a little niche facing the front: it is a rude imitation of a monkey covered with cinnabar. This temple, as well as all the others, is used as a lodging for travellers. The temple was built at the expense of the village, and cost about 200 rupees. The temple of Bhairava is a tiled building, open in front, and meanly constructed. The idols are those of Bhairava and his wife Jogíshwarí, so disfigured by the oil and cinnabar that have been thrown over them, as to have no traces of features. This idol is famed for preserving persons and cattle bitten by snakes. It is said many such patients have been brought to this temple, and have all recovered. The ním tree, which is used against snake bites, is not permitted to grow within the walls of the village by Bhairava, as he takes all such patients under his own care. The building cost about 125 rupees. The Muḥammadan place of worship is 10 cubits long and 5 wide; but at present only the bare walls are standing. The township contains 568 inhabitants, with an extent of land equal to about $5\frac{3}{4}$ sq. m., which gives rather more than $98\frac{3}{4}$ persons to the sq. m. The number of houses is 107, in a few of which are more than one family; and the proportion of persons to each house is rather more than 5. There are 130 married men, 11 or 12 of whom have 2 wives; and the total number of children is 203, which gives only $1\frac{1}{2}$ to each family. The lands of the township embrace a circumference of nearly 9 m., comprising 3669 acres, or about $5\frac{3}{4}$ sq. m., of which 1955 acres, or 2410 bígas of $3926\frac{2}{3}$ sq. yds. are arable, and the rest is common, and appropriated as pasturage. The boundary is marked merely by heaps of stones, unploughed ridges, &c., and is not apparent to an indifferent person; but it is well known to the community, and watched with the utmost jealousy. The common land is situated to the W.N.W. and S.W.; generally elevated, rising in some places into hillocks, showing the bare rock; in others it is undulating, with hollows opening to the E., which carry off the water in the rainy season; and the whole is more or less thickly strewed with stones, from the weight of a few ounces to as many hundredweights. The soil here is in no place more than a few inches deep, under which is generally a layer of soft decaying, slimy substance, covering a stratum of hard basaltic rock. It yields a scanty covering of grass in the hot

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and cold season, and is interspersed with stunted shrubs and some wild vines. The arable land lies chiefly to the E., the surface of which is more level, and slopes gently towards the Bhíma, which it approaches within a mile; and the soil is in some places 6 or 7 cubits deep, and everywhere sufficiently so for all the purposes of tillage, and is rich and productive. A highway leads through the grounds from E. to W.; and they are besides intersected by roads, or rather footpaths, which are not confined by any boundary, except where they cross fields while under cultivation. At these times a few thorns are temporarily stuck in on each side of the path; and, as there are no regulations for making or repairing roads, they are therefore seldom practicable for wheel-carriages, and are never straight, but wind to avoid difficult places, and are often only known by the uncertain track of cattle and travellers. Some small streams from the high grounds unite, and form a brook, which runs E. past the town and through the arable land to the Bhíma. It generally ceases to run for a month or two before the commencement of the rains; but water is always got by digging a foot or two in a sandy bed. There are 25 wells, said to be 3 fathoms deep, and the water within a few feet of the surface, 10 of which are at present in use, and applied to purposes of irrigation, and the others are neglected from the poverty of their owners. The water of the brook is alone used for drinking; that from the wells is considered better and was formerly preferred, but it has been disused for some years, as it was thought to occasion guinea-worm, a complaint formerly common and now said not to be so. A few hedges of Euphorbia, or evergreen, partially enclose some garden ground a little to the right and left of the town, which also contain some fine trees—mango, tamarind, jujube, mimosa, and Indian fig—that give a somewhat picturesque appearance throughout the year to those spots. The rest of the lands are wholly without enclosures, so that after the crops have been reaped—that is, from February till the end of June—the whole has a most dreary aspect, and presents nothing to the imagination but barrenness and neglect. The prospect, however, is different during the other months. In the beginning of July the young corn, that had been sown by the drill, appears in rows on the level and nicely cleaned fields. The brown waste suddenly gets a tinge of green, and the successive hot and cold weather crops, and the necessary operations of husbandry, give an appearance of cheerfulness and industry, until the approach of the hot season in March, that is highly interesting."

The description given of the village economy by Mr. Coats, may be compared with that in the *Oriental Christian Spectator* for June, 1845, p. 183, and may be condensed as follows: The head man of the village is the *páṭil*, who has charge of the revenue and police duties. Sometimes two persons share the *páṭil's* office, in which case one takes care of the police, while the other is called away by revenue matters. The police, *páṭil* or *kárbhári*, receives a warrant from the magistrate of the zil'a, empowering him to superintend the village watchmen, to prevent and trace robberies, to punish slight misdemeanours by a few hours' detention in the village *cháwaḍi*, and to forward weightier cases to the district police officer. The revenue *páṭil* has no warrant, nor are his duties specified, though they are well defined by immemorial custom. He has to aid in bringing waste land under cultivation, in estimating the value of crops when remissions of rent are applied for, and in collecting and forwarding revenue to the *mámlatdár*, or district revenue officer. For the discharge of the above duties, a percentage on the village revenue is allowed, and a piece of land, rent free, as also fees in grain and straw, called *ghugri*, from every *ghatkulí* field, or field to the cultivation of which no villager has an exclusive right. Under native rule the *páṭils* had fees called *bábí* and *waṭwal*, the first being betel, tobacco, vegetables, etc., for their personal requirements, furnished by the

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vendors in the village; the second, money payments from merchants who put up in the village. These have been abolished by the English Government; but the *páṭil* still enjoys certain honorary distinctions. When the yearly settlement of revenue takes place, on presenting a *rupiyah*, he receives a turban and betel from the settlement officer. Every married couple present him with betel and invite him to dinner. At the *holi* he sets fire to the *holi;* he leads the procession at the festival of Siral Shet, and his bullocks lead the cattle at the feast of Poḷá on the new moon of Shrávan or Bhádrpad, when all the cattle are exempted from labour, decorated, and worshipped. These distinctions are called *mánpan*, and are most highly valued. Next to the *páṭil*, who can seldom read or write, is the *kuḷkarṇi*, or "accountant," who assists the *páṭil* in all his duties, writes the police and revenue reports, and keeps a daybook and ledger of all monies received on account of rent. He is paid in the same way as the *páṭil*, but his emoluments are of course less. The *kuḷkarṇis* are Bráhmans, and though nominally inferior to the *páṭils*, arrogate to themselves more importance, as being of a superior caste to the latter, who are Maráṭhas and Shudras. The *chaugulá* is the next village officer, and may be regarded as the *páṭil's* deputy. He carries the records, and sees that the *páṭil's* directions are carried out. He has a small payment from Government, and *ghughri*, in fees, from the cultivators. The *balutadárs* come next, and are generally 12, divided into 3 *oḷi*, or "classes." They are remunerated by *baluteṅ*, *i.e.*, a share of the gross produce of the village fields. In the 1st class are the *sutár* or "carpenter," the *lohár* or "blacksmith," the *tsámhár* or "cobbler," and the *mahár* or "messenger." In the 2nd class are the *máṅg* or "scavenger," the *pariṭ* or "washerman," the *náháwi* or "barber," and the *kumbhár* or "potter." To the 3rd class belong the *gurav* or "verger," the *sonár* or "goldsmith," the *muláṅá* or "schoolmaster," and the *grámjosi* or "village astrologer." The *mahár* is the bearer of all reports from the *páṭil* to the district officer, and of all revenue collections, when the *páṭil* proceeds with them to the district treasury. He assembles the cultivators when required for payment of revenue, or to hear a Government notice. He attends travellers, guides them to the next village, and carries any loads for a small sum. He removes dead cattle from the stalls of the cultivators, and gives their skins to the owners if they be *mirásdárs* or "hereditary proprietors." Otherwise, he keeps the skins himself; but in all cases appropriates the flesh. He sweeps the space in front of the village *chávaḍi* every morning, and that in front of the district *kacheri*, if there be one. In fact, he performs all the works which would prevent the cultivators from attending to their fields. Low cunning and foul wit are the characteristics of the *mahár*. He practises his cunning on every traveller, but attempts to be witty only among his companions. He prides himself on his honesty; and though he has ample opportunities of absconding with money, when conveying the revenue collections to the district *kacheri*, no attempt to rob, much less an actual theft by a *mahár*, has ever been discovered. He is eager for knowledge, and is much respected by his own caste, if he acquire it. He is passionately fond of dress, and tries much to look respectable, but is sure to be detected by his speech, if not by his appearance. He is not generally anxious to conceal his descent, however, except when absent from his own village. The *mahár* women are more ignorant and degraded than other females, and polygamy is indulged in by the males to an extent that would hardly be tolerated among other castes. The huts of the *mahárs* are always without the village walls, and are disgustingly filthy and wretched. They may be known by the bones of animals strewn around them, and the numbers of children who swarm out on the heaps of filth to stare at a stranger. The *mahárs* use a peculiar salutation, which is *johár*, lit., "O warrior!" The principal duty of the *máṅg* is to make ropes for the cultivators, who cannot touch the raw hide of which they are sometimes made. Be-

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sides his *baluteń*, the *máng* has the sweepings of the *khaḷeń* or "threshing floor." This is a very degraded caste, and one not suffered to live within the village walls. Even the *mahár* is above coming in contact with a *máng*, and to call a person "a son of a *máng*," is the grossest abuse. The salutation used by the *máng* is *hayát* or "life," *i.e.*, "Live long!" The duty of the *gurav* is to sweep the temples and wash and anoint the idols daily. For this, besides his *baluteń*, he appropriates all the offerings made to the idols. If the village be large, he usually attaches himself to the most popular idol, leaving the care of the rest to volunteers, who are never wanting in this service. The astrologer prepares the Hindú almanac, and gives notice of fasts, festivals, eclipses, &c., as also of the *muhúrtta*, or "auspicious moment" for ploughing, sowing, marrying, &c. He officiates as priest at marriages and all religious ceremonies. Besides his *baluteṇ*, he gets a fee for every specific service. In the month Shrávan he makes a rich harvest, for then all persons perform the ceremony of *tírth* every Monday before breaking their fast. This ceremony consists in drinking a little of the water in which the great toe of the astrologer has been dipped, which is thought to purify from sin, and a *paisá* is the least that can be offered as a fee. The *muláṇá* is the only Muḥammadan village officer. He is the butcher, and no animal is eaten by the villagers unless slaughtered by him. Besides his *baluteń*, he gets a portion of each animal slaughtered. He keeps the village *masjid* or "mosque" clean, and makes the *tábút* for the procession at the Muḥarram. The next class of village officers are the *alutadárs*, a term alliteratively formed from *balutadár*. These are the *rámosi* or "watchman," the *weskar* or "gate-keeper," the *koḷí* or "waterman," the *korbú* or Muḥammadan "messenger," and the *náikwáḍí* or Hindú "messenger," the *támboli* or "betel-man," the *máḷí mhetri* or "head gardener," the *maṭhpati* or "host of the *jaṅgams*," the *ṭhakar* or "bard," and the *holár* or "musician." The caste of the *rámosis* has been already noticed. As a professional thief the *rámosi* is much despised, and is not suffered to live within the walls. He is responsible for all thefts committed at night, and must either make good the loss or trace the thief. He receives from Government a money payment, or land rent free, or both. Besides his *baluteń* he has a portion of grain from every grain-pit that is opened. From the shopkeepers he gets tobacco and betel, and *waṭwal* from merchants who halt at the village. He is also always invited to take his food at marriages, and is sometimes presented with a turban. The *weskar* is by caste a *mahár*. He conveys the orders of the *páṭíl* to the *mahárs*, and is constantly seen at the gate of the village or of the cháwaḍí with a long stick in his hand, and with a coarse blanket, his sole garment, wrapped around him. The *koḷí* or "waterman," brings water when the well or stream is at a distance from the village, and supplies travellers with water. He keeps the cháwaḍí clean, and lights the lamp in it every evening. The *korbú* and *náikwáḍí* attend on the *páṭíl* and his assistants, and carry all messages which cannot be conveyed by *mahárs*. The *taṁboḷí* supplies the cultivators with betel in the fields during threshing time, for which he gets grain and straw, according to mutual agreement. The *máḷí mhetri* supplies the villagers with vegetables during the nine days' fast before the Dashará, and gets food in return. He also supplies travellers with vegetables on their paying for the same. The *maṭhpati*, lit. "lord of the hermitage," entertains all Jaṅgams who visit the village in his *maṭh*, or "hut." In consideration of this, he is allowed to go about begging with a yellow bag under his arm, receiving alms in the shape of grain from every housewife. The Jaṅgams adore Shiva, worship the lingam, and abhor Bráhmans. The *ṭhákar* is a go-between for families desirous of inter-marriage. During marriages he repeats poetry, into which the names of the bride and bridegroom are introduced. The *holár* is of the lowest caste of all. He is cobbler to the *mahárs*, and performs

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on some instrument at marriages, and at the threshing-floor during threshing time. His salutation is *pharmán*, "command me." The *balutadárs* and *alutadárs* are required to amuse the people at the Holí, by getting up what is called the *Rádhá*. The best-looking of them is richly dressed as a woman, and dances and sings to another, who represents her lover. This is a representation of the loves of Kṛishṇa and his favourite mistress Rádhá. They also assist at surveys. The goldsmith carries the inkstand, the cobbler provides a pot of *chunam*, and plasters the boundary marks, the *maháras* drag the chain, the *máṅgs* dig holes where the boundary stones are to be placed, and the rest place signals to guide the surveyor. Such is the village system in its integrity, but it is fast crumbling to pieces, and interlopers are being admitted on reduced payments to do the work of the old officers.

The *kuṁbís* or peasants are a frugal and patient race, just in their dealings with one another, but not scrupulous about over-reaching Government or strangers. They are disposed to be hospitable, but extreme poverty prevents their being so. No one, however, would be in want of a meal among them, and they are kind and polite to strangers whose manners are not offensive. Only the children of the Bráhmans and richer *kumbis* attend school, so that the majority cannot read or write; but they are minutely informed of everything that relates to their own calling, and many of them have a fair knowledge of the history of their own country. They are low in stature, lean, and small, the average height being 5 ft. 4 in., and weight 7 stone 10¾ lbs. Their features are often harsh, and the expression is rather sedate and good-humoured than sharp, and is quite devoid of any trace of ferocity. In a list of the oldest men and women, 5 men are stated to be upwards of 90 and one 96, and 7 females above this age, one being 99. Their ordinary food is grain, pulse, greens, pods, roots, and fruits, hot spices, oil, milk, curds, and clarified butter; but they are fond of the flesh of wild hogs and of sheep. They are not prohibited from drinking spirits, but it is thought disreputable, and when they indulge they do it by stealth. The value of a householder's whole furniture is about £2; of his wardrobe, about £1.18*s*. In general they make a wretched appearance, wearing a scanty rag or pair of drawers, and another rag tied round the head. For their numerous superstitions and ordinary mode of life, the paper above referred to must be consulted.

Korigáoṅ. — This is but a small place, and would be undeserving of notice, but for the famous battle fought at it. It is situated on the N. side of the Bhímá. On the S. side, before reaching the river, on the right of the road, is an obelisk, which marks the spot where the officers who fell in the action were buried. It was here that the Peshwá's army encamped, and they crossed the river to attack Capt. Staunton's battalion.

The following is the description of this famous battle given by Grant Duff, vol. iii., p. 432:—"But when the Peshwá commenced his flight to the southward, Colonel Burr, hearing that he meditated an attack on Puná, sent off an express for the 2nd battalion of the 1st regiment to reinforce himself. The battalion, on the receipt of this application, commenced its march from Serúr on the last day of the year, at 8 o'clock in the evening. It consisted of little more than 500 rank and file, and was supported by two 6-pounders, well manned by 24 Europeans of the Madras Artillery, under a sergeant and a lieutenant. It was also accompanied by 300 of the newly raised irregular horse, and the whole were under the command of Capt. Francis Staunton. Having marched all night, by 10 o'clock on the morning of New Year's Day, 1818, Capt. Staunton reached the high ground above the village of Korigáoṅ on the Bhímá, where he beheld the whole of the Maráṭha horse, consisting of about 25,000, on the opposite bank of the river. He continued his march towards the bank, and the Peshwá's troops believed that he intended to ford, but as soon as he had gained the neighbourhood of the village, he

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immediately took post in it. Korigáoṅ is a moderate sized village, immediately overhanging the steep bank of the Bhímá, but owing to the immense beds of the Indian rivers, which are never filled, except during the rains, the channel occupied but a small part of the space between the banks, so that the village was 50 or 60 yards from the water. There is a mud wall which, at one time, probably surrounded the village, but is now full of large breaches on the side next the river, and on the E. it is completely open. Most of the Peshwa's infantry, in number about 5000, had gone on in advance to the Bhor Ghát E. of Puná; but on first descrying the battalion, immediate orders were sent to recall them. As soon as they arrived, 3 bodies of 600 choice men each, Arabs, Gosáíṅs, and regular infantry mixed together, advanced on 3 different points, under cover of the bank of the river, supported by two guns, to storm the village. A continued shower of rockets was at the same time poured into it, and many of the houses were set on fire. Captain Staunton had selected a commanding position for the guns; but, unfortunately, the interior of the village was not sufficiently reconnoitered, as there was a strong square inclosure commanding most of the streets, of which the enemy obtained possession, and whence they could not be dislodged. The village was immediately surrounded by horse and foot, and the storming party was supported by fresh troops. All access to the river was speedily cut off, Captain Staunton was destitute of provisions, and this detachment, already fatigued from want of rest and a long night march, now under a burning sun without food or water, began a struggle as trying as ever was maintained by the British in India. Every foot of ground was disputed, several streets were taken and retaken, but more than half the European officers being wounded, the Arabs drove in our outpost, and attacked the dharmsálá, and after an obstinate struggle captured it, killing Assist.-Surg. Wingate, but were driven out again by Captain Staunton and Lieut. Jones. N. of the dharmsálá and 150 yds. from it were 2 eminences, one close to the river and one 70 yds. east of it. These have been cut down by the villagers since the battle, but were then much higher. On each of these Capt. Staunton, our commandant, placed a gun. Lieut. Chisholm, the artillery officer, being killed, the Arabs captured the gun to the E., and it was then that Lieut. Pattinson,* adjutant of the battalion, lying mortally wounded, being shot through the body, no sooner heard that the gun was taken than he started up and called to the Grenadiers once more to follow him, and seizing a musket by the muzzle rushed into the middle of the Arabs, striking them down right and left until a second ball through his body completely disabled him. He was nobly seconded by the Sípáhís, and the gun was recaptured, the dead Arabs literally lying above each other, proving how desperately it had been defended. At this time Capt. Staunton, Lieut. Jones, and Assist.-Surgeon Wyllie were the only officers left unwounded, and the soldiers were frantic with thirst, as the enemy kept them from getting water. The defence, however was heroically maintained, and at 9 o'clock the firing ceased, and the Peshwá's troops evacuated the village." The Peshwá's army consisted of 25,000 men, but they were repulsed with the loss of as many men as those who formed the whole English force. For this glorious battle the native regt. was made grenadiers, and have ever since carried Korigáoṅ on their flag. At the eminence near the river is a round stone tomb, where the artillerymen killed in the action were buried. At this point the river is crossed, and 300 yds. to the left of the Puná road on the opposite bank is an obelisk 65 ft. high, of which 25 ft. is pediment,

* Lieut. Pattinson was a very powerful man, and 6 feet 7 inches in height; nothing could exceed his heroic conduct on the memorable occasion where he received his wounds; he did not expire until the regiment reached Serúr, but unfortunately, in his last moments, he laboured under an impression that his corps had been defeated, which caused him great distress.

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and this pediment is 12 ft. 8 in. sq. It stands on a stone platform 32 ft. 4 in. sq. The obelisk is of polished hard stone, and is inclosed with a stone wall 6 ft. high on 3 sides, and an iron railing with a handsome iron gate and 2 lamps on the W. side. The inscription on the W. side is given below, that on the S. side is in Maráṭhí, as is that on the N. side. The inscription on the N. and E. sides gives the names of the English killed and wounded, and of 4 Indians who were attached to the artillery and were killed, from which it appears that of the 8 officers engaged 3 were killed and 2 wounded, and of the 20 English artillerymen 11 were killed.

INSCRIPTION ON OBELISK.

This Column
is erected to commemorate the defence of
(Coregaum) Korigáoṅ,
by a Detachment commanded by Captain
Staunton of the Bombay Establishment,
which was surrounded on the 1st of January,
1818,
by the Peshwá's whole army under his
personal command,
and withstood throughout the day a series of
most obstinate
and sanguinary assaults of his best troops.
CAPTAIN STAUNTON,
under the most appalling circumstances,
persevered in his desperate resistance,
and, seconded by the unconquerable spirit of
his Detachment,
at length achieved the signal discomfiture of
the Enemy,
and accomplished one of the proudest
triumphs
of the British Army in the East.

To perpetuate
the Memory of the brave troops
to whose heroic firmness and devotion it owes
the glory of that day,
the British Government
has directed the names of their Corps and of
the killed and wounded
to be inscribed on this Monument.
MDCCCXXII.

ROUTE 22.

KHANDWAH TO INDÚR AND MÁHU.

The Holkar State Railway was made at the expense of H.H. the Mahárájá, G.C.S.I. The gauge is the French metre of 3 ft. 3⅜.

Distance from Station to Station.	Stations.	Time.	1st Class.	Remarks.
		H. M.	R. A.	
	Khandwah . .	10.10		At Ajantí the station is on the left, and at A'tar on the right. At Choral Chaukí also the station is on the
7	Ajantí . .	10.40	0 8	
10	A'tar . . .	11.26	1 0	
9	Khedi . .	12. 8	1 8	
7	Sonáwad . .	12.39	2 0	
5½	Baḍwái . .	1.13	2 8	
10	Balwada . .	1.56	3 0	
7½	Choral Chauki Indúr	2.26	3 8	

right. There are tigers in the jungle alon this road, and bears are very numerous.

The line runs through low jungle and long spear-grass, which is very troublesome to pedestrians, the sharp blades running into the flesh like steel. At Mortakka, between Sonáwad and Baḍwái, and at 3¾ m. from the former place, is the Holkar Nirbadá bridge, 2800 ft. long, with 14 spans of 200 ft. each. The height of the roadway from the water in the dry season is 85 ft. The river rises in the rains 66 ft. The bridge was commenced in November, 1872, and opened by H.H. the Mahárájá Holkar on the 5th of October, 1876. The piers rest on rock. The total rise from Choral to the plateau on which Indúr is situated is 1200 ft., and the steepest gradient is 1 in 40. Its cost was £170,000. From Choral to Indúr there is an excellent road. There is a small stream at Choral about 20 yds. broad. If you go by road from thence you ascend a Ghát 5 m. long. There is a Chaukí, and ¼ m. on the village of Simrol. From Simrol it is 14 m. to Indúr, and there are stones at every ½ m. The road is broad and dusty. A long, high hill crest Indúr is called Kálá Mand

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and here H.H. has a tiger park and a shooting-box, but only 4 or 5 tigers are killed a year.

Indúr is a city of nearly 100,000 inhabitants. It is 6 m. in circumference. The T. B. is on the E. side of the town, not quite ½ m. from its outskirts. The palace of the Mahárájá is situated almost in the centre of the city. It faces E. and is in a small square, with the Gopál Mandár to the S., which was built by Kṛishṇá Bái, H.H.'s mother. Under the wall is a cage with a very large tiger, which was caught as a cub here 17 years ago. He is so tame that, having one day escaped, his attendant led him back to the cage by his chain. To the W. of the palace is the Saráfa Street, where the money-lenders, chiefly Márwáḍís, live. Close by is the Haldí Bázár, where the dealers in opium live, and the Itwár, or Sunday Street, where a market is held on Sundays. At the end of this is the old jail, where are over 300 male prisoners. Female convicts are kept in a separate jail a long way off. There are only about 30 of these. The jail is very healthy, and when the cholera was severe in the town, no case occurred in the jail. A new jail is to be built in the E. part of the town. The palace is a very lofty building, coloured blue. H.H. sometimes receives guests in the Lál Bágh, which is on the banks of the river, and contains a handsome villa called the Bárahdarí. At one end is a house where several lions are kept, and there is also an aviary. This garden was laid out by a Mr. Harvey, who died in H.H.'s service. In an upper room in the Bárahdarí are portraits of H.H. Holkar, of Shambar Singh and Swarup Singh of Udepúr, of Mahádájí Sindhia, Ranjít, and many other Hindú Rájás. In the lower story is a handsome hall of audience, which looks out on a Ghát and on the Kahan river, across which is an embankment, so that there is plenty of water. From the terraced roof is a fine view over the country. The Kahan, or Kahna, river divides the city. The old capital of the Holkar family was Maheshvara in Nemada, or Nimár, on the banks of the Nirbadá, where is the magnificent *chattrí* of Ahalyá Bái, an ancestress of H.H. Mahárájá Holkar. Sir John Malcolm says of this lady :—"The character of her administration was for more than 30 years the basis of the prosperity which attended the dynasty to which she belonged. She sat every day for a considerable period in open Darbár transacting business. Her first principle of government appears to have been moderate assessment and an almost sacred respect for the native rights of village officers and proprietors of lands. She heard every complaint in person, and, although she continually referred causes to courts of equity and arbitration and to her ministers for settlement, she was always accessible, and so strong was her sense of duty on all points connected with the distribution of justice, that she is represented as not only patient but unwearied in the investigation of the most insignificant causes when appeals were made to her decision. It appears above all extraordinary how she had mental and bodily powers to go through the labour she imposed upon herself, and which from the age of 30 to that of 60, when she died, was unremitted. The hours gained from the affairs of the State were all given to acts of devotion and charity, and a deep sense of religion appears to have strengthened her mind in performance of her worldly duties. Her charitable foundations extend all over India, from the Himályas to Cape Kumárí, and from Somnáth to the Temple of Jagannáth in the E." For a further description of Maheshvara, see a paper in the "Indian Antiquary," vol. iv., p. 346. Ahalyá Bái is certainly the most distinguished female character in Indian history. She was the wife of Khaṇḍí Ráo, the son of Malhár Ráo, founder of the dynasty. The present Mahárájá, Tukojí Holkar, is tall and powerfully made and used to be a famous rider. He has 2 sons, Shivají Ráo and Eshwant Ráo, the former being 6 ft. high and strongly made. The State of Indúr has an area of 8,075 sq. m., and a pop. of 635,450. The revenue

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is 2,469,408 rs. The army consists of 3073 troopers and 5,256 infantry, with 24 guns. There is a very excellent college at Indúr, where English, Maráṭhí, Hindí, Persian, and Sanskrit are taught. There are also 2 female schools in the centre of the city. The city is kept very clean, and the streets are broad and well drained.

Lord Northbrook, in his speech of November, 1875, said, "It was a pleasure to me in passing through the city to-day to observe the wide streets and the attention which has evidently been paid to their drainage." There are no very remarkable buildings except the palace, which was built soon after the battle of Mahidpúr in 1816. In the plain round the city deer are to be met with, and close to the village of Piplya, about 2 m. to the S. of Indúr, where H.H. has embanked the river Kahan, are waterfowl and partridges. The river here is shaded with fine trees on its N. bank for about 1 m. The water is 23 ft. deep near the embankment, and an aqueduct from the stream supplies the city. At the embankment a sheet of water is formed of about 3 acres, and the stream is from 100 to 300 ft. broad for at least ½ m. Indúr is the best place for visiting some of the most interesting spots in India. The description of those places belongs to another volume, but a skeleton tour is here appended which may be found useful :—

From	To	Miles.
Indúr . . .	Betwa . .	15
Betwa . . .	Dhár . . .	21
Dhár . . .	Bhopáwar .	24
Bhopáwar . . .	Bágh . .	28
Return to . .	Dhár . .	52
Dhár	Nalchah . .	20
Nalchah . . .	Mándu . .	6
Return to Nalchah	Guzrí . .	20
Guzrí . . .	Maheshwar .	15
Maheshwar . .	Mandaleshwar	6
Mandaleshwar . .	Baḍwái . .	24
Baḍwái, to and back	Ankarjí . .	12

Bágh is famous for its caves, and the ruins of Mándu city are said to be the finest in the world.

Máhu (Mhow) has a pop. of 7962. This town is on the Gambher river, on rising ground, 1½ m. N.W. of the cantonment, and 13 m. S.W. of Indúr. By article 7 of the Treaty of Mandeshwar, which was concluded in January, 1818, between the British Government and Malhár Ráo Holkar, it was agreed that a British force should be stationed at Máhu, and a considerable body of troops have constantly ever since been located there. The cantonments are 2019 ft. above the sea. The climate is considered good, though the jungles on the road from Malegáoṅ used to be considered quite a barrier from their unhealthiness. Here on the 1st of July, 1857, the 23rd regt. Beng. N. I. mutinied and murdered their commanding officer, Colonel Platt, and his adjutant, Capt. Fagan, and Major Harris, of the 1st L. C., was killed at the same time by his own troopers. The mutineers then proceeded to Indúr and plundered the Treasury of £100,000. They were then joined by the 5th regt. of the Gwáliár Contingent, marched to Ágra, and took a leading part in the subsequent operations of the rebels. The road to Máhu from Indúr runs nearly due S. through a rather uninteresting country, particularly as far as Rám, 7 m., where horses should be changed. On reaching Máhu one passes down the old bázár, which runs N. and S., leaving the Montgomery bázár on the left. The best house in the town, with pillars in front, belongs to a wealthy Pársí, who has much house property here. The cantonment may be described as follows: the Race Course is on the extreme N., the Gambher river is the boundary on the W.; S. of the Race Course are the Cavalry Horse-keeper's lines, then the new Cavalry Hospital, then, running N.W. to S.E., the new road for Nímach. S. of this is the fort, in shape an oblong of 200 by 300 ft. The magazine is in the centre, where about 240,000 lbs. of powder ought to be stored. To the N.W. of this is a new well 70 ft. deep, but with only about 10 ft. of water. The water is good, and is used by all in the fort. A guard

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of 10 European soldiers and 6 Sipáhís is kept here. Some serviceable guns are mounted at the angles, and on the W. side are works which were thrown up by Capt. Hungerford, during the Mutiny, to protect parties going for water. Since then, the well and a tank close to the works have been dug. When the Mutiny took place, about 18 Europeans took refuge here, but no attack on them was made. The entrance is on the N., and near it are 2 brass guns, on one of which is a Persian inscription, which says that it was made by command of Mahárájá Jasvant Ráo Holkar at Bháopúr, in the year 1218 A.H. On the extreme S. of the cantonment are the infantry barracks, on the E. of the road from Mandaleshwar, with the officers' houses to the left. N. of the infantry barracks are the artillery barracks, then the old and new cemetery, then the church and the cavalry barracks, bounded on the W. by the road to Mankeshwar. The church is called Christchurch, and is a plain, small building, and the register commences July 1st, 1857, with a note that the old register ended on the day of the mutiny at Máhu, and a copy was sent to the registrar of the diocese the day previous, June 30, 1857. On the right of the entrance is a tablet to Lieut. J. R. Kildale, of the 72nd Highlanders, who died July 30th, 1863, and on the left is one to Lieut. H. F. Campbell, of the same regt. Then follow tablets to 2 other officers, and then 1 to Lieut. Brodie of the 21st N. I., and Lieut. C. J. Hunter, 4th Beng. Cavalry, killed by the troopers they commanded at Mahargaḍh, 7th of June, 1857; then a tablet to 2 more officers and 2 sergeants killed at Mehidpúr on the 29th of October, 1857; then follow several other tablets, among which is one to Lieut. Septimus Beck, 63rd N. I., drowned at the waterfalls, August 23rd, 1835, and one to Capt. Lawrence St. Patrick Gowan, of the Inniskillen Dragoons, killed by a tiger at the village of Main, near Máhu, on the 24th of April, 1865. The Governor-General's agent for Rájpútána resides here in a very moderate house, to the S. of which is the cemetery. The oldest of the epitaphs here is dated Dec. 6, 1828, and beyond it, under a magnificent mango tree, lies Richmond Campbell Shakespeare, who died at the Residency, October 23rd, 1861. Returning by the E. wall, at about ⅔'s of its length, is a large slab inscribed "Sacred to the memory of the undermentioned, who were killed during the outbreak at Indúr, on the 1st of July, 1857, and here buried on the 30th of December, 1857." Here follow 21 names, among which are Mr. & Mrs. David Macbeth and 5 children. On the W. wall opposite, in the corner near the door, is a tablet to Lieuts. Brodie and Hunt of the Malwá Contingent, who were murdered by their own troopers. N. of the cemetery and a little N. and ½ m. E. of the Residency is a church. In the vestry is a tablet with this inscription, "St. Anne's Church was built at the sole expense of R. N. C. Hamilton, and made over to the Governor-General's agent, 9th of August, 1858." Entering the church from the cemetery side, the first tablet is to "George Longley Mills, Lieut. 14th Bomb. N. I., commanding the infantry of the Malwá Contingent, who, after being severely wounded in leading a charge on Sunday, Nov. 8th, 1857, against the rebels when they attacked the station of Mehidpúr, died when being carried by his own men, who had remained faithful, to a place of refuge." There is also a tablet erected by Sir Robert Hamilton to Ross MacMahon, C.E., who made the first survey for the railway from Surat to Ágra, and constructed the aqueduct to Indúr, that was made by order of H. H. Holkar. Near the altar on the right is a very handsome tablet to Sir Richmond Campbell Shakespeare, K.C.B., agent of the Governor-General, who died on October 23rd, 1861. Opposite, on the left of the altar, is a tablet to Caroline, wife of Robert North Colley Hamilton and daughter of General Sir George Anson, who died at Chambri, near Sabátu, 29th of November, 1842.

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ROUTE 23.

BOMBAY TO SURAT.

Time Table of the Bombay, Baroda, and Central India Railway.

Distance from Kolába.	Stations.	Time. H. M.
Miles.		A. M.
	Kolába	7. 0
1¼	Church Gate Street .	7. 8
2	Marine Lines . . .	7.13
2¾	Charní Road . .	7.19
3½	Grant Road . . .	7.30
10½	Bandora . . .	7.47
33½	Bassin Road . . .	8.49
38½	Virár . . . arr.	9. 1
	Virár . . dep.	9. 6
57¾	Pálgarh	9.53
70½	Wangáoń . . .	—
78	Dáhánu Road . arr.	10.37
	Dáhánu Road . dep.	10.47
108¼	Damán Road . . .	11.57
		P. M.
118	Párdí	12.21
124½	Balsár . . arr.	12.35
	Balsár . . . dep.	12.40
135¾	Bilimora	1.14
139	Amalsád . . .	1.25
148¾	Nausárí	1.50
158	Sachín	2. 5
167	Surat	2.35

The charge on this railroad is 18 pies a m., first class, between Kolába and Bandora, and 15 between Bandora and Wadhwán. Madras time, ½ an h. later than Bombay time, is kept. After Wangáoń, the Karud or Dáhánu river is crossed before reaching the station of Dáhánu, by a bridge of 6 spans of 60 ft. each. Before reaching Sanján, 90 m., the Sanján river is crossed by a bridge of 6 spans of 60 ft. each. The Damán river, before reaching Damán station, is crossed by a bridge of 14 spans of 60 ft. each. Before reaching Udwáda the Kolak is crossed by a bridge of 7 spans. Between Párdí and Balsár 2 rivers are crossed, the Pár river by a bridge of 14 spans of 60 ft. each, and the next river by a bridge of 2 spans; then the Oranga river by a bridge of 15 spans of 60 ft. each, then the Kolí Creek by a bridge of 2 spans of 60 ft. each, and the Kaprí Creek by a bridge of 2 spans of 60 ft. each, and the Banní Creek by a bridge of 2 spans of 60 ft. Before reaching Bilimora Station the Ambika river is crossed by a bridge of 10 spans of 50 ft., and the Kuverí river by a bridge of 11 spans of 60 ft., and before reaching Amalsád Station the Ambika is again crossed by a bridge of 14 spans of 60 ft. each, and before reaching Marolí, the station before Sachín, the Purná river is crossed by 2 bridges, the first of 6 spans, and the second of 13 spans of 60 ft. each. Before reaching Sachín the Mendola is crossed by a bridge of 12 spans, of 60 ft. each, and the Meatí Creek by a bridge of 1 span of 60 ft. Before reaching Surat, the Porbatní Creek is crossed by a bridge of 2 spans of 60 ft. each, and Kankra Creek by a similar bridge.

Surat, is the capital of a collectorate, with an area of 1553 sq. m. and a pop. of 492,684. The city itself has 107,149 inhabitants. The Station here cost £25,000, and has first-class offices and refreshment-rooms. The porters who carry the luggage of passengers are all women.

History of Surat.—This place undoubtedly derives its name from the Sanskrit *Suráshṭra*,* from *su*, "good," and *ráshṭra*, "country." In spite of the assertions of Ovington, who speaks of Surat as the Musiris of Ptolemy, and of Hamilton, who declares it to be one of the most ancient cities of Hindústán,† there is every reason to believe with the Abbé Raynal, that in the 13th century Surat was no more than a fishing village. The Suráshṭra of the Rámáyaṇah, and the *Syrastrena regio* of Arrian are to be understood of the whole country of Gujarát, which received its present appellation from the Gujars, a tribe driven by some invasion far to the E., and now ‡ spread

* Wilson's "Sanskrit Dictionary." Tod, in his "Travels in W. India," p. 252, derives the word *Suráshṭra* from a people of sun worshippers, called *Sauras*. Heber, who, in Indian etymologies, steps beyond his *métier*, wrongly identifies *Surat*, the name of the city, with the Arabic word *súrat*, "form," "beauty," a gross mistake, which it is painful to see perpetuated by Ritter, vol. iv. div. ii. part vi. b. ii. p. 629. An interesting article on Surat—its past and present—will be found in the "Calcutta Review," vol. ix. p. 103.

† Vol. i. p. 270.

‡ Elliot's "Supplement to the Glossary of Indian Terms."

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over the Dillí territory, the Upper Doáb, and Upper Rohilkhaṅḍ. Khambáyat (Cambay) was the seaport of the Hindú monarchs, who ruled in this part of India, and Surat rose into importance as being the place at which the pilgrims to Makkah embarked from all parts of Hindústán, insomuch that Surat was called by the Muḥammadans of India, "the Gate of Makkah." The castle of Surat, the oldest building in the Parganah, is about 300 years old; but there are some far more ancient ruins on the other side of the river, which are said to be the remains of the Hindú city of Ránder. These remains, the legends attaching to them, and the advantages of the site for a commercial emporium, would show that in the vicinity of the present Surat there was anciently a Hindú town; and it may be concluded that, about five centuries ago, the Muḥammadans began to colonize Surat, and that, in the 16th century, the place attained such importance as to lead to the erection of fortifications,* it being then a possession of the kings of Aḥmadábád. The Portuguese found their way to the place soon after their arrival in India, and in 1512 sacked the then open town. On the 19th of January, 1573, it surrendered to Akbar after a siege of 1 month and 17 days. In the beginning of the 17th century the English began to visit it. Among the first Englishmen who came to Surat was Captain Hawkins of the *Hector*, in 1608, who was kindly received by the natives, "after their barbarous manner." On his arrival at Á'gra, in May, 1609, he was assured of permission to establish a factory at Surat, but quitted India without effecting this object. He left, however, at Surat one William Finch, who writes that, since Captain Hawkins obtained the *farmán* for establishing the factory (which was never acted upon), "we have lived at our heart's ease." Finch, therefore, may justly be regarded as the first Company's Agent at Surat, and two others intervened before Kerridge, wrongly designated the first by Anderson in his "Western India." Next year, the *Ascension*, Captain A. Sharpey, having been wrecked at Gonda, on the coast of Gujarát, 75 of the crew escaped to Surat, among whom was the Captain, who was employed by the Mughul Emperor to build a ship at the port. On the 26th of September, 1611, Sir Henry Middleton arrived with the *Peppercorn* and three other ships, and engaged in a series of conflicts with the Portuguese, and finally, having disgusted the native authorities by confining on board ship the ex-Governor *Khwajah Náṣir*, was obliged to depart. The foundation of the English trade at Surat was next year laid by Captain Best, who reached the coast on the 28th of October, 1612, with the *Dragon* and the *Hosiander*, and fought his way through two Portuguese armaments into the mouth of the river. The Mughul Emperor then sent down a *firmán*, authorising an English minister to reside at his Court, and opening to English subjects the trade at Surat. In 1615, Captain Downton, with four ships, mounting 80 guns, defeated the Portuguese fleet, consisting of 4 galleons, 3 other large ships, and 60 smaller vessels, mounting in all 134 guns. This victory established the reputation of the English for war, and their superiority over the Portuguese. The year 1615 was marked by the arrival, on the 24th of September, of Sir Thomas Roe, English Ambassador to the Court of Jahángír, who was well received by the Emperor, and obtained permission to establish a factory at Bharúch (Broach), which in 1683 was so flourishing that in that single year an investment of 55,000 pieces of cloth was sent from it to England. The Dutch trade with Surat commenced on the 2nd of August, 1616, when Vanden Broeck was courteously received and allowed to sell his goods, and for some years the Dutch Factory competed successfully with the English at Surat. The French Factory was not founded till 1668 when the agents of the French East India Company,

* For a very full notice of Surat, see Briggs' "Cities of Gujaráshṭra;" and compare Anderson's W. India and the "Bombay Quarterly Review," Nos. 7 and 8. But consult chiefly the *Government Gazetteer*.

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which Colbert had established in 1664, settled at Surat, with Caron as their chief, a man of French extraction, but who had grown old in the service of the Dutch Company at Japan. On January the 5th, of the same year, the prosperity of Surat received a dreadful blow from Shivají, who, with 4000 horse, surprised the city, and plundered it for six days, but was beaten off from the English and Dutch Factories. This so pleased Aurangzíb that he sent Sir G. Oxindon a robe of honour, and granted the English an exemption from customs. The walls of Surat up to this time were of mud, but they were now ordered to be built of brick; and Thevenot, who was at Surat in 1666, mentions they were then progressing. Surat was again partially pillaged by the Maráṭhas in 1670, and also in 1702. On the 3rd of May, 1706, the Maráṭhas, a fourth time, laid siege to Surat, but were compelled to retire. Towards the close of this century the pirates, and especially the English under Avory and others, became exceedingly daring, and in 1696 Avory took the largest of the Mughul ships on her passage to Arabia with pilgrims. This raised such an excitement at Surat that the Governor was compelled to imprison Vaux, the President, and others, 53 Englishmen in all, besides 10 at Siválya (Swally), the harbour of Surat, and several at Bharúch. About this time commenced the disputes of the rival London and English Companies; and on the 19th of January, 1700, Sir Nicholas Waite, Consul for the King, and President for the New Company, arrived at Surat. Sir John Gayer, the Governor of the Old Company, now imprudently quitted Bombay, and located himself at Siválya (Swally). On the 10th of Jan. 1700, Sir William Norris, Ambassador to the Mughul Emperor, arrived at Surat, and attempted to reconcile the representatives of the rival Companies, but in vain. In February, 1701, the son of the native Governor of Surat marched with 50 soldiers to Siválya and seized Sir J. Gayer, his wife, and several factors and others, in all 109 persons, and confined them in their factory for three years. The struggle of the Companies continued till 1708, when they were united after Lord Godolphin's award, and in that year Sir N. Waite was dismissed from the service. He was succeeded by William Aislabie, a brother of that John Aislabie who was removed from his office as Chancellor of the Exchequer for his share in the South Sea Bubble, and who purchased and laid out the magnificent estate of Studeley, near Ripon. W. Aislabie obtained from Ghafúru'd dín and others at Surat the enormous sum of three millions and several hundred thousand rupees, due to the Company. A new æra now began to dawn upon the English at Surat. They were fast approaching the period when they were to acquire political influence in this city, still to that day regarded as the greatest emporium of W. India. In 1712 they had left Surat, and were without a factory there for three years; but the surgical skill of Mr. Hamilton so pleased the Emperor that he granted a new *farmán* to the Company, and issued orders to the Núwáb of Gujarát and the Ṣúbahdár of the Dakhan to throw no impediment in the way of the English trade. On the receipt of this imperial rescript the English returned to their factory at Surat. They were, however, exposed to many annoyances from the Governors of the city, and especially from Rustam Khán, who soon after this time succeeded to the government. Having espoused the cause of Sirbuland Khán, Núwáb of Gujarát, in opposition to Ḥamíd Khán, uncle and deputy of Niẓámu'l-mulk, this Rustam was defeated at Aras, mainly through the treachery of Pillají Gáekwáḍ. He then, with great difficulty, made his way to the vicinity of Aḥmadábád, where, being deserted by all but 150 men,* he stabbed himself with his dagger, and expired on the 10th of February, 1725. He was succeeded in the Government of Surat, on the 21st of June, by his

* This part of Surat affairs is not given quite correctly in the "Bombay Quarterly" for Jan. 1856, p. 73. It was not for some days after the battle of Aras that Rustam killed himself.

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son Suhráb; on the 5th of April, 1728, Tegh Beg Khán, who, with the aid of Maulánâ Maḥmúd 'Alí, had deposed Suhráb, was confirmed in the government by the Emperor. The English lent their aid to Tegh Beg in this revolution, having in view as a reward a portion of the revenues which had been set apart by the Emperor for the payment of his Admirals. This, after lengthened negotiations with the new Governor, they were unable to obtain. On the 28th of August, 1746, Tegh Beg Khán died, having previously entrusted all the executive powers of the government to Ghulám Maḥmúd, surnamed Ṣafdar Khán. This chief placed his son in command of the castle, but he was shortly after expelled by Miyáń A'khund, a connection of the family, who, after a struggle, obtained the Núwábship, but lost the castle, to the Sídí or Admiral. In order to dispossess him, Miyáń A'khund came to terms with the English, and a treaty was signed on the 4th of March, 1759, by which the castle and fleet were made over to them, with two lákhs of rupees yearly stipend. This was confirmed by a *sanad* or grant from Dillí. Miyáń A'khund died in 1763, and the Núwábship descended in his family until, on the 13th of May, 1800, Mír Náṣiru'd dín, the then Núwáb, was pensioned and deposed. From that time the government of Surat vested entirely in the Company. On account of the great interest attaching to the English Factory at this place, the names of the Presidents are subjoined, with the dates of their accession :—

Names of the Chief Factors or Presidents of Surat.	Date of Appointment, or of their first Public Dispatch.
Wm. Finch, left in charge by Captain Hawkins, writes that, "since Captain Hawkins obtained the *farmán*, we have lived at our heart's ease." The *farmán*, however, was afterwards revoked . .	July 12, 1609
Alex. Sharppeigh . . .	Oct. 11, 1611
Thomas Aldworth. This chief refused to leave Surat when desired by Capt. Best, and by this firmness a stable settlement was effected in the place, after several previous attempts had failed. On the 14th of July, 1612, Aldworth received a *farmán*, permitting the factory to be established .	Jan. 25, 1612
Thomas Kerridge, who writes that, on the 20th Feb., 1612, a second *farmán* was received, addressed directly to the English, the other having been sent to the Governor only	Mar. 12, 1612
Thomas Kerridge (styled President, April 1, 1620) . .	Oct. 2, 1616
Thomas Rastell	Nov. 9, 1622
Kerridge returns from England, Nov. 15, 1624, but does not resume his Presidentship till	April 9, 1625
Richard Wyld	Dec. 12, 1628
Thomas Rastell	Sept. 29, 1630
Joseph Hopkinson . . .	Jan. 23, 1631
William Methwold . . .	Feb. 21, 1633
William Fremlen . . .	Oct. 20, 1638
Francis Breton	Feb. 7, 1643
Thomas Merry	Jan. 25, 1649
Captain Jeremy Blackman . .	Jan. 12, 1651
Edward Pearce . . .	Mar. 15, 1654
John Spiller	Jan. 19, 1656
Henry Revington . . .	Jan. 30, 1656
Henry Greenhill	Oct. 16, 1658
Edward Pearce	Oct. 20, 1658
Nathaniel Wyche	Jan. 11, 1658
Matthew Andrews . . .	Mar. 1658
Sir George Oxindon (this is the way he signs his name, not Oxenden)	Sept. 18, 1662
Gerald Aungier	Oct. 26, 1669
Charles James	Aug. 31, 1677
Thomas Rolt	Feb. 5, 1677
John Child	Jan. 23, 1681
Bartholomew Harris . . .	April 28, 1690
Samuel Annesley . . .	Jan. 13, 1694
Stephen Colt, for the older London Company . . / Benjamin Newse, for the E. Company	Mar. 11, 1698
Sir Nicholas Waite . . .	Nov. 27, 1698
The last dispatch of Stephen Colt	Jan. 10, 1700
Disputes of the rival Companies, violent measures of Sir N. Waite and imprisonment of Sir John Gayer .	1700–1712
The factory abandoned in consequence of the menaces of the native Government . .	1712–1716
President Charles Boone, Governor of Bombay, comes to Surat to examine into affairs, in which the late President Annesley is desired to lend his aid	Feb. 22, 1718
John Courtney	Aug. 1, 1724
Henry Lowther	Aug. 1, 1729
John Lambton	Mar. 16, 1736
James Hope . . .	Apr. 13, 1739
Thomas Marsh (died 1748) .	4, 1747

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Names of the Chief Factors or Presidents of Surat.	Date of Appointment, or of their first Public Despatch.
Thomas Dorrill	Oct. 10, 1748
James Henry Lambe	Nov. 10, 1749
Charles Crommelin	Mar. 23, 1752
Brabazon Ellis	Jan. 17, 1755
John Spencer	Nov. 21, 1758
William Andrew Price	Dec. 6, 1759
Thomas Hodges	Oct. 1, 1762
William Andrew Price	Nov. 1768
Robert Gambier	Sept. 4, 1769
Daniel Draper	Jan. 1, 1771
William Andrew Price (died March 10, 1774)	Dec. 6, 1771
Robert Gambier (in Dec. of this year suspended on charge of gambling away the Company's property)	Mar. 11, 1774
Rawson Hart Boddam	May 21, 1776
Thomas Day	Dec. 15, 1783
Andrew Ramsay	Dec. 11, 1785
John Griffith	April 2, 1787
William Samuel Farmer	Mar. 4, 1795
John Spencer	Jan. 13, 1796
Daniel Seton	Feb. 18, 1796

With Mr. Seton ended the series of Presidents at Surat, and on the 15th of May, 1800, Edward Galley was appointed collector of the Parganahs belonging to that city, by Mr. Duncan, Governor of Bombay, whose proclamation of that date announced that the rule of the Núwábs had passed away. In 1802, by the treaty of Bassín, the Peshwá surrendered his interest in the two gates of the city, and the *Chauth*, or fourth part, of the revenue of the *Ẓiláa*, which was what the Maráṭhas usually collected. In 1842, the last titular Núwáb died, and the flag of Dillí was removed from the citadel. The *English Factory* was first used as a hospital, then as a lunatic asylum, and is now a private dwelling. It was a noble pile, of great strength and solidity; as was also the Portuguese Factory.

Surat City.—The Taptí, after running for a considerable distance in almost a direct W. course, turns, about 20 m. from its mouth, in a S.S.W. direction. Twelve miles after it makes this bend, it flows past the walls of Surat, and a few miles below passes a small island, and just at its mouth a second island. Opposite this island, on the S. bank, is *Domas*, 8 m. from Surat, a small town, which is a favourite resort of the residents of Surat during the summer heats. Facing it, on the N. side of the river, is Vaux's tomb. Mr. Vaux, according to Hamilton, was drowned in the Taptí, together with his wife, by a pinnace oversetting in which he was sailing for pleasure. This took place in 1697. He was for a short time Governor of Bombay, and President of Surat in succession to Sir John Child, who died at Bombay in 1690. Not far from the tomb is the Bay of *Siválya* (Swally), where, too, there used to be a village in the palmy days of the Surat Presidency. The Taptí at Surat is said to be fordable at low water, while at high tides it can float vessels of 50 tons burthen. From the river side to the city gates* is a distance of 4½ m. through gardens and suburbs. A brick wall, called the *'Álampanáh*, or 'protection of the world,' encircles the suburbs in the form of a bow,† the string of which, depressed in the middle, is the river. The city extends about 6 m. in circumference. The wall is flanked by bastions of small size at irregular distances. Its height varies from 13 to 18 ft. It was not originally strong, and, having never been repaired from the time it was built in 1530 by Rúmí Khán, it is now in a deplorable condition. It has 12 gates, with heavy wooden leaves turning on tenons. There is also an inner wall called the *Shahrpanáh*, or 'City rampart,' with the like number of gates. It extends about 3 m. in an irregular oval form. Its date and structure are the same as the outer wall; but its condition is even worse, for in many places it is level with the ground. Near the centre of a line drawn from the point where one extremity of the outer wall touches the river to the other extremity of the wall, stands the castle, which makes such a figure in the early annals of the English factory. It has round bastions, a glacis, and a covered way. According to Mill,‡ it was erected in 1543. Here, in Bishop Heber's time, floated together with the

* Heber, vol. ii., p. 122.
† Autobiography of Lutfullah, p. 191.
‡ Vol. vi., p. 289.

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1881 -Handbook of the Bombay Presidency (1280)

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Union Jack of England and the plain red flag, the ancient ensign of the Emperors of Dillí. Of the many gardens between the outer and inner walls of Surat, *Mahmúdí Bágh* was the finest. Forbes* gives a glowing description of its walks and parterres, and of the pavilion in which the ladies of the Núwáb used to reside. Ruin has descended on this as on all other parts of Surat. In its flourishing time, in 1796, the city is said to have contained 800,000 inhabitants, and though Mill regards this as an exaggeration, he is inclined to consider Surat as, at that time, the largest city in India. In 1838 the population was 133,544, and in 1847 was reckoned by Briggs at 95,000.† Surat has suffered much at various times from the destructive floods of the Taptí. When heavy rains fall in Khándesh, the river swells to a formidable height, and in 1727, according to Stavorinus, the flood was so great that the people sailed in boats over the city walls as far as the Darbár. In July, 1776, the river rose 10 ft. in a quarter of an hour, and was in a short time on a level with the city walls. About the same time of the year, in 1781,‡ a dreadful storm raised the river to a prodigious height. Forbes, who was then at Surat, gives an awful, but perhaps exaggerated, account of its ravages. According to him, 3000 persons who had taken refuge in an island of the Taptí from the Maráthas, were all swept away by the stream, and every soul perished. Extensive parts of the walls and fortifications, numbers of houses and edifices fell, and in the adjacent districts, whole villages, with all their inhabitants, were swept away. Every ship at the bar and all the boats and other vessels in the river foundered or were driven ashore, with terrible loss of life. The *Revenge*, the finest cruiser on the Bombay station, went down with all on board, and the *Terrible*, *Dolphin*, and other armed vessels were lost in the same way. In 1810, 1822, and again in 1827, there were similar visitations. In the last-named year the inundation was preceded by a calamitous fire. This occurred on Monday, the 24th of April, and destroyed 6000 houses, 500 human beings, and so much property as to reduce 70,000 of the inhabitants to beggary. The danger of inundations has been much diminished by a canal made by the late Capt. Watkins Wenn, from Baráchí to the Creek of Udanái.

The Taptí, or more properly Tapí river, after approaching Surat on the N.E. to within 2 m., bends away from the city to the N. for nearly 4 m., and then returns and washes the W. face of the town where the fort is. It then continues its course for 10 m., and empties itself into the sea between Vaux's tomb on the N.W. and the land S. of Dumas or Domas on the S.E. The T.B. is close to the river bank, about ¼ m. S. of the fort. The first drive the traveller should take is to the fort, adjoining which is the People's Park, or Victoria Gardens, a very nicely laid out ground. There is a slab in the wall of the fort inscribed—

This Promenade
was constructed
for the use of the inhabitants of Surat
by their fellow citizen
BARGORJI MARWÁNJÍ FRASER, Esq.,
at a cost of Rs. 8,000.
A.D. 1869.

These Gardens cover 8½ acres, and are kept up at a cost of Rs. 1200 a year, including receipts for the sale of fruit and grass. There are seats for the public provided by benevolent persons, whose names are inscribed, as *e.g.* Bahrámjí Naushírwánjí, of the Bombay Foundry. The late Núwáb of Sachín gave Rs. 6200 for an engine to raise water for the garden. There are 2 fountains, on one of which is the figure of a mermaid coloured black; on the other is inscribed—

These Fountains
were erected by
FÁṬIMAHU'N NISÁ BIGAM
at a cost of Rs. 3,000.
1869.

At 250 yds. to the S. of these gardens is the Makkah bridge, which

* "Oriental Memoirs," vol. i., p. 152.
† "Cities of Gujaráshtra," p. 138.
‡ "Oriental Memoirs," vol. ii., p. 156, compared with pp. 337 and 367. Briggs, p. 35, makes Forbes's account apply to the storm of 1776.

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crosses the Makkah Creek, leading from the Taptí to the Gopí Taláo, and then through the centre of the city. Floods in the river sent a rush of water up this creek and inundated the lower parts of the city, to prevent which a dam of brick was constructed here with 6 sluices, the 2 upper of which are opened and let out the overflow. The ground parallel with the creek is raised to 96·50 ft. above the level of the river, and forms a rampart against the floods. Once in a century the water is said to rise 2 ft. higher than this, but so slowly that time would be given to throw up fresh works. There are 2 places here where there are remains of the 'Álam panáh, or outer city wall. These remains are level with the ground, but descend several ft. below the surface. They are of red brick, and very thick. From the promenade of the gardens is seen to the right the fine bridge which crosses the Taptí. The breadth of the river at the place where the bridge is, is 1,700 ft. The bank on the Surat side is high, above ordinary floods; on the Ránder side the bank is low, and the land beyond it is usually flooded to the distance of 2 m. during the rains. The bridge consists of 17 spans of wrought-iron Warren lattice girders, carried upon piers formed of iron cylinders. Each pier is composed of 2 columns of cast-iron cylinders placed 20 ft. apart from centre to centre, and strongly joined together by lattice bracings. The main girders are each 10 ft. high, and 103 ft. long. The roadway consists of 2 planked footpaths 5 ft. wide for passengers, and a macadamized roadway carried on buckled plates of wrought-iron for cart traffic. On the N. bank of the river ramps of earth are carried down to the r. and l. of the bridge in the shape of the letter T. These ramps are pitched with stone on the side slopes, and paved with stone on the upper surface up to the level of the highest known flood. On the S. bank, or Surat side of the river, the approaches run through the end of the old castle, crossing the castle moat by a small iron bridge of 2 30-ft. spans carried on cast-iron screw piles 2 ft. 6 in diameter. The average depth of sand, mud, and clay, through which each column had to be sunk, was 43 ft. The cost of the work was £70,451, of which £8,000 was paid by the Surat Municipality, and £2,000 by the Ránder Municipality. (Surat and Bharúch *Gazetteer*, p. 161.) Ránder is built on the site of a very ancient Hindú city, destroyed by the Muḥammadans in the 12th century. The Jám'i Masjid stands on the site of the principal Jain temple. In the façade the bases of the Jain columns are still visible, and the great idol is placed head downwards as a doorstep for the faithful to tread on in entering the mosque. In another mosque are the wooden columns and domes belonging to the Jain Temple, and they are the only wooden remains of the kind in Gujarát. Surat city forms nearly the arc of a circle, being about 1¼ m. broad from the castle on the W. to the Sará gate, which leads to the railway on the E., and about 1½ m. N. from the J'afar 'Alí gate on the S. to the Katargáoṅ gate on the N. The gates are the Phátak, on the N.W.; the Variáv on the N. side, but going E.; the Katargáoṅ, still E., in the same direction; the Dillí gate on the N.E., the Sará gate due E., the Salábat gate, Mán gate, Nawári gate, J'afar 'Alí, Majúrí, and Athawá gates, all in the S. face of the city, proceeding from E. to W. The castle was built between 1540 and 1546 by a Turkish soldier, who was granted the title of Khudáwand Khán by Maḥmúd Begaḍa, king of Gujarát. It is now a strong brick building, with walls 8 ft. thick, covering about an acre. The tower is 80 ft. high, and there are 2 32-pounder guns at the top, with the dates 1798 and 1799. On the N. bastion there are 3 or 4 other guns of the same calibre. There is a good well of water within the walls, and the offices of the collector and his assistant and clerks are there. The traveller will drive from the castle E. along the station road, which was made at a cost of £40,000, but deducting building materials, &c., which were sold, only £25,000. About ⅔'s of the way is the

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Clock Tower, 100 ft. high, with the following inscription :—

This Clock Tower was erected
In Memory of
MARWÁNJI HORMAZJI FRASER, Esq.,
and for the convenience of the inhabitants of
Surat,
By his Son,
Khán Bahádur Bargorjí Marwánjí Fraser,
At a cost of Rs. 14,000, in 1871.

On the other side of the road to the Tower and N. of it is a Dispensary, maintained by Government and the Municipality, to which Khurshídjí Faridunjí contributed Rs. 6,000. The Clock Tower has on each of its 4 faces, at a height of 80 ft., a clock. For a view of the town, it will be well to ascend this tower. 85 steps bring you to an open place guarded by a bar, from which you can see the view. To the W. are seen the Castle, People's Park, Hospital, High School, Dutch bandar, and French bandar. To the S. are the Majúrí and J'afar 'Alí gates, and to the E. of them the Nawárí and Mán gates; and ¼ of m. to the N. of them the Gopí Taláo; the railway-station to the E., and Dharmsálá for Europeans and others are also seen. On the N.E., close to the railway-station, is the Cotton Factory, and another a little to the S. of the Núwáb's road, near the Sará gate; and on the other side of the road the Núwáb's palace. The remains of the English factory are near the Katargáoń gate, close to the river; and on the opposite side of the road is the English racquet court, and a little to the N. the Portuguese Factory, where are still some records, and a tall wooden cross, marking the site of the church, which is still Portuguese property. It has a copper tablet with the following inscription :—

Hic exstabat
Unicum Altare
Veteris ecclesiæ
Capuchensium
et contra porta.

This inscription is incorrectly given at p. 304 of the *Gazetteer*. Behind the Portuguese Factory was the French lodge; the site is open, but all traces of building have disappeared. The Persian Factory once stood next, and the French are said to have saved themselves "from plunder at Shivají's hands by allowing his troops to pass through their house to rob the Persian Factory." (Bruce's Annals, ii., p. 285.) Further on is the Armenian church, disused for 37 years, but still in repair. In the 17th and 18th centuries the foreign merchants lived in this quarter of the city. About half way between the castle and Katargáoń gate is the municipal office. This office was originally a Musáfir Khánah, or T. B., founded by Ḥakiḳat Khán about 1638. It is a very handsome building, a quadrangle with rooms all round, but only of 1 story originally. It is nearly opposite the Bakhshí's house, but a little to the N. of it, on the other side of the Katargáoń road. It was sold by Ḳamaru'n Nisá, the curator, in A.H. 1196 = A.D. 1781, on account of dilapidation, to Táju'd-dín, uncle of Fáṭimah Bígam, the heiress of the Bakhshí, who made the English her heir, and Governor Jonathan Duncan granted a pension to Húru'n Nisá and Fakh'ru'n Nisá, descendants of Ḥakiḳat. Mr. T. Hope, who, while collector at Surat, improved the city more than anyone else had done before or has since, applied to Government for this building, and by a Government resolution of the 11th November, 1867, it was made over to the Municipality, and Mr. Hope built an upper room over the left of the façade as you enter for meetings. This room is 60 ft. long, 30 broad, and 18 high. Over the portal are rooms for the secretaries. The room cost Rs. 29,000, and was opened by a public entertainment on Oct. 12th, 1868. The Municipal Record says that Saiyid Ḥusain Idrús, C.S.I., is Ḳáẓí of Surat. The Record also mentions that Bargorjí Fraser gave Rs. 7,500 towards building the Clock Tower 17th August, 1868, when the station road from the castle to the Dillí gate was completed. This road is ¾ of a m. long. The carriageway is 30 ft. broad, and the footway on either side 7 ft. Total 44 ft. The City Survey was begun on the 17th of June, 1865. Every tenement is numbered and drawn in the plan

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and all particulars are kept in a register, and the owner is furnished with a deed of possession, which costs Rs. 2. The Municipal office is in the Mughul Sarái, and is the highest ground in the city, being 111·88 ft. above datum, the castle well being the datum. Not far from the river, and close on the river's bank, are the Mission House and Chapel. To the S. of the Mission Chapel is the English Church, the foundation-stone of which was laid on the 6th of February, 1820, by Mr. Elphinstone. The church was opened in 1822, and was consecrated by Bishop Heber April 17th, 1825. It seats 100 persons, and cost £5,800. The Mission Chapel was built in 1835 by Mr. Fyvie, of the London Missionary Society, and can hold about 500 persons. Close to the Municipal office, on the E., is the Máchhlípeṭh Quarter, where the terrible fire of 1837 originated. "The conflagration, within a few hours, covered an area of 3 m. So fierce was the fire, that when night closed in, from a distance of 20 to 30 m. across the Surat plain heavy masses of smoke, lit up by flashes of flame, were seen hanging over the city. At daybreak on Tuesday, April 25th, a breeze sprang up from the S.W. Before it the flames speedily forced their way to parts of the city hitherto deemed safe. Dashing suddenly across the only entrance to the Jhámpa while the men were away helping in another part of the town, the flames destroyed the handsome dwellings and mosque of the Bohorás. At 2 P.M. on Tuesday the fire was at its height. From that time it declined. When it was over, the bodies of 49 dead were found, but many others perished in the ruins. In the city 6,252 houses were burned, and in the suburbs 3,123." On the 29th of August the Taptí flooded the whole city, and for miles covered the country like a sea. In December, 1838, Surat was the shadow of what it had been, ¾'s of the city having been annihilated. After seeing the factories, the traveller will drive to the English Cemetery, passing a minaret 58 ft. high, erected by Saiyid Idrús. The old tombs are huge, dreary, gloomy buildings, too crowded to look well, but at the far end the ground is more open, and there are some beautiful trees. In this part there are some interesting epitaphs, as *e. g.* :—

In Memory of the Officers, Non-commissioned Officers and Men,
2nd battalion 56th West Essex regiment Pompadours,
Who fell in Action and died by disease
In Gujarát and Surat,
From A.D. 1809 to 1815.

Also of
329 Non-commissioned Officers and Men
Who fell victims to epidemic fever
At Domas, A.D. 1813 to 1824.
Far from their Native Land
They rest in peace.

This Monument was erected
A.D. 1865,
By the Officers, Non-commissioned Officers, and Men,
After the lapse of many years,
On their return to India.

The *English Cemetery* is situated about a furlong from the *Variav Gate*, which is to the N. of the city and on the direct road to Bharúch. A mean wooden doorway opens upon a large expanse of broken ground covered with weeds, trees, and mouldering tombs. On the right is the superb mausoleum of Sir George Oxindon,* or Oxinden. The tomb of his brother Christopher is close by, and a small tablet of white marble in a niche on the W. wall bears the following inscription, according to Briggs† :—

Hic situs est Christopherus Oxinden, probitatis
Exemplum vita, sed vitæ morte caducæ,
Intrat et exit hic incepta animamque finivit
Ille dies tantum numerare logista valebat,
Non annos, nam raptim exegit mors rationem.
Quæritis, O Domini! quid damni vel quid habetis
Lucri vos servum, socium nos, perdidit ille
Vitam, sed per contra scribat MORS MIHI LUCRUM.
Exiit e vita Aprilis 18, 1759.

The mausoleum is a square pile 40 ft. high‡ and 25 ft. in diameter, with columns at each angle. At the E. side are stairs which lead to a terrace at the top. "Over this springs a skeleton

* The former mode of spelling the name is that used by sir George himself, as may be seen in the Records at the India Office.

† The copyist has made some gross errors. One or two of these have been corrected in the transcript.

‡ "Calcutta Review," vol. ix., p. 125.

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dome of masonry,* in the form of a Maltese cross rendered convex," which is intended to commemorate Sir George, and a lower dome is to the memory of his brother. There is here a tablet formed of two separate pieces of marble, on which is the following inscription to Sir George :—

Interrogas, Amice Lector !
Quid sibi vult grandior hæc structura ? Responsum habe.
In hoc gloriatur satis quod alteram illam grandem continet.
Superbit insuper quod una cum illâ tegit generosos duos fratres
Fraterrimos
Qui et in vivis fuerint et etiam in mortuis sunt quam conjunctissimi.
Alterum velis intelligas ? lege alibi.
Intelligas velis alterum ? lege hic.
Dominus Georgius Oxinden Cantianus
Filius natu tertius D. Jacobi Oxinden Equitis,
Ipse equestri dignitate ornatus
Anglorum in India, Persia, Arabiâ, Præses,
Insulæ Bombayensis Gubernator,
Ab Illustri Societate pro qua præsidebat et gubernabat
Ob maxima sua et repetita in eam merita
Singulari favori et gratitudinis specimine honestatus.
Vir
Sanguinis splendore, rerum usu,
Fortitudine, prudentiâ, probitate
Pereminentissimus
Cum plurimorum luctu, obijt Julij 14°
Cum plurimorum frequentiâ sepultus est Julij 15°
Anno Domini 1669,
Anno Ætatis 50,
Heus Lector !
Ex magno hoc viro, vel mortuo aliquid proficias.

It has been well remarked that this pompous epitaph and grand mausoleum contrast strangely with the paltry allowances of the Governor whose memory they record. His pay was £300 a-year, with £200 as a compensation for foregoing the privilege of private trade. A less ostentatious tomb marks the resting-place of President Breton. It bears a Latin inscription, which may be thus translated :—" Stranger, pause (if, at least, you are a Christian), pause, I say, for a little while, nor will it be in vain. For you will know that here lieth Francis Breton, Chief for the Honorable Company of English merchants trading to the East, who, when for five years he had, with the greatest diligence and strictest integrity, completed his duties, completed his life. He went unmarried to the heavenly nuptials, in the year of Christ, 1649, on the 21st of July. It is enough, stranger, for you to know this, expend but one tear, and depart." Other inscriptions on various tombs are as follows :—Stephen Colt,* late President of Surat. Died 2d May, 1708. Æt. 45.—Bernard Wyche, Esq., Chief of Surat. Died A.D. 1736.—James Hope, Esq., Chief for affairs of the British nation in Surat. Died 6th July, 1747. Æt. 47.—William Andrew Price, Esq., late Chief of Surat. Died 11th March, 1774.—Mary Ellis, wife of Brabazon Ellis, Esq., Chief of the English Factory in Surat. Died 4th October, 1756. Æt. 36. And, Frances Jones, wife to William Jones, Esq., Commodore of the East India Company's Marine, at Bombay. Died 13th November, 1756. Æt. 34. The tomb of Mr. W. A. Price is very elegant, as is that of his wife, on which is the following inscription :—

"In memory of Mary Price, wife of William Andrew Price, esq., Chief for Affairs of the British Nation, and Governor of the Mughul Castle and fleet of Surat, who, through the spotted veil of the small-pox, rendered a pure and unspotted soul to God, experiencing death, which ended her days April the 13th, Anno Domini 1761. Ætatis suæ 23."

The virtues which in her short life were shewn
Have equal'd been by few, surpass'd by none.

Over Mr. Annesley's children is a monument, with the following inscriptions :—

Hic jacit
Samuel Evance Annesley,
Honorabilis Viri
Samuelis Annesley, Angli—
Et Susannæ Uxoris ejus, filius ;
Natus Mart. 18 A.D. 1697-8.
Variolis corruptus eodam die An. 1702.
Mortuus die 21.

Hic etiam jacit
Frater ejus Cæsar Annesley,
Natus 8vo. Maij, 1700,
Morbo spasmi 30 Julij sequentis
Mortuus
Cum Deobus abortivis.

* "Cities of Gujaráshṭra," p. 36.

* According to Briggs, p. 90, President Colt added *Latt* to his name ; but this does not appear from his signatures. Perhaps *late* has been mistaken for an additional name.

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There are also monuments to the memory of Captain A. Forbes, of the Bengal Army, who died on the 16th of February, 1780, and Mr. W. Wilkins, Collector of Bharúch, nephew of Sir C. Wilkins, the celebrated Orientalist, and himself no mean scholar. He died on the 30th of November, 1820.

To visit the Dutch Cemetery, turn off to the right, just before the minaret erected by Saiyid Idrús. This cemetery is in a terrible state of decay. The paved entrance has been broken up, which makes access difficult. The gardener's hut is on the left of the entrance; he gets no pay, and supports himself by selling the fruit of the trees that grow amongst the tombs. The most striking monument is that of Baron Van Reede, called the Mæcenas of Malabar. He made valuable collections of books and curiosities, which he sent to Holland, and is the author of the "Hortus Indus Malabaricus," in 12 vols. folio. His tomb was built with the intention of eclipsing that of Sir George Oxindon's, and is in shape a decagon, with a double cupola of great dimensions, and a gallery above and below, supported on handsome columns. It was formerly adorned with frescoes, escutcheons, and passages from Scripture, and the windows were filled with much beautiful wood carving. The cost is not known, but a bill exists in which the Dutch Company are charged Rs. 6,000 for mere repairs. In the centre of the chamber is a vault with a tombstone. 2 of the niches round this chamber have wooden tablets, and one inscribed on the wall is the Dutch epitaph of Van Reede, who died, aged 56, on the 15th of December, 1691.

To the S.E. of the Dutch cemetery is the Armenian, a field of 6 acres, with a cluster of graves at the W. end. The slabs have Armenian epitaphs, with carvings of 2 cherubs, and a candlestick. Near the doorway is an open cesspool, and it is difficult to fancy a more painful sight than these 2 cemeteries in their neglected state.

The chief places of Muslim worship are—1. Khwájah Díwán Ṣáḥib's mosque, built about 1530. The said personage is said to have come to Surat from Bukhárá, and to have lived to the age of 116. He is buried in the mosque, and a large fair is held to his honor once a year. 2. The Nau Saiyid Mosque, "Mosque of the Nine Saiyids," on the W. bank of the Gopí Lake. 3. The Saiyid Idrús Mosque, in Saiyidpúra, with a minaret, one of the most conspicuous objects in Surat, was built in 1639, in honor of the ancestor of the present Kází of Surat. This ancestor is said to have come to Surat in 1564, and died in 1622. 4. The Mírzá Sámí Mosque, built 1540, by Khudáwand Khán, who built the castle. There is a handsome carved tomb. There are 2 chief Pársí fire-temples, one built by the Sháhansháhí Pársís, in Nov., 1823, and the other by the Kadmís, in Dec. of that year. The Hindú sect of the Walabhácháris has 3 temples. The Swámí Náráyan temple, with 3 white domes, is visible all over the city. In the 2 old temples in the Ambájí ward the shrines are 15 ft. underground, a relic of Muḥammadan persecution. The Shrávaks, or Jains, have 42 temples, the chief of which are from 150 to 200 years old. The 2 chief hospitals are that on the Castle Green, for 80 in-door patients, built at the sole cost of Sir Káúsjí Jahángír, who gave for it Rs. 71,900, and that on the N. side of the Dillí gate road for 12 indoor patients. In or near Surat are 4 hospitals for animals, where 1000 head of cattle can be taken in. The sick are treated with medicine, the feeble are sent to graze, the healthy and those born in the hospital bring grass and do other light work. Of Ovington's Hospital for Insects, where "a poor man was now and then hired to rest all night upon a cot and let the animals feed on his carcass," the only trace is a loft where vermin are collected and fed on grain. The average daily consumption is 2100 bundles of grass and 124 lbs. of grain. Dogs, &c. are fed with milk and bread, On the 12th of January all are feasted on millet flour, molasses, clarified butter, and milk.

Sport.—Surat used to be a renowned place for hog-hunting, but the hog have

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disappeared, and there is very little shooting to be got in the neighbourhood of the city. For tiger-shooting, parties have to proceed a considerable distance to the hills on the E. and S.E.; but a few years ago a tiger was killed by Mr. Rogers, late Member of Council, in a house in the suburbs of Surat, where it was about to make a meal on a woman. There are very large fish in the river, and numerous alligators; one someway up the river was killed not long ago, 18 ft. long, which had a large monkey in his stomach.

ROUTE 24.

SURAT TO BARODA.

Dist. from Kolába.	Stations.	Time. H. M.
Miles.		A. M.
167	Surat	8.55
169¼	Amrolí	9. 7
175½	Sáyan	9.33
181¾	Kim	9.58
191½	Pánolí . . .	10.38
198	Ankleshwar . . .	11. 8
203½	Bharúch (Broach) .	11.45
		P. M.
211	Chamárgáon . . .	12.15
219¼	Pálej	12.55
229	Miyagáoń . arr.	1.30
	Miyagáoń . . dep.	1.40
236	Itolá	2.10
247¼	Baroda . . .	2.50

Baroda itself has a population of 112,057. It is the capital of a very important Maráṭha state, which has an area of 4399 sq. m., and a pop. of 2,000,225, being 454·70 persons to the sq. m. There are now 4 principal provinces or *Pránts*, each governed by a Subhá, under whom are 10 deputies, to whom are entrusted subdivisions. There are 31 *Tálukṣ* or districts, each presided over by a Taḥsíldár; 10 of these are so large that they are formed into subdivisions, each under a deputy Taḥsíldár. The origin of this state dates from A.D. 1720, when Pilájí Gáekwáḍ, a captain of Maráṭha horse, invaded N. Gujarát, and obtained part of the Chauth there. In 1731 Pilájí was defeated and grievously wounded by Bájá Ráo Peshwá, and his eldest son Sayájí was killed, but Pilájí was subsequently appointed guardian to Yeshwant Ráo Dábháḍe, with the duty of collecting the Chauth of Gujarát, and had the title of Sená Khás Khail, or "commander-in-chief," bestowed on him. In 1732 Pilájí was assassinated by a Márwáḍí sent by Abhy Sing Mahárájá of Jodhpúr. He was succeeded by his eldest son Dámájí, who not only took many important places in Gujarát, but pushed on to Jodhpúr, and so obliged Abhy Sing to return to his own capital. Múmin Khán, Viceroy of Gujarát, who succeeded Abhy Sing in 1737, purchased Dámájí's alliance by ceding to him nearly one half of the produce of Gujarát. In 1751, Dámájí led an army of 15,000 men to assist Tárá Báí, who was at war with the Peshwá. Dámájí was, however, treacherously seized by the Peshwá and imprisoned at Puná. He succeeded however after a time in making terms and returned to Gujarát. He was present at the battle of Pánipat, and his troops, with those of Ibrahím Khán, destroyed 8000 Rohillas on that day. Dámájí returned safe from the battle. He subsequently made many important conquests, but having joined Raghunáth Ráo and sent a body of cavalry to assist him under Govind Ráo, his eldest son, his troops were defeated, and Raghunáth and Govind Ráo were both taken prisoners to Puná. For this rebellion Dámájí was fined Rs. 2,325,000, and his arrears of tribute were fixed at Rs. 1,575,000. In 1768 Dámájí died from an accident which happened to him while making chemical experiments. A struggle then ensued amongst his sons Govind Ráo, Sáyájí Ráo, Fatḥ Sing, and Mánájí. In 1778, 1779, and 1782, agreements

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were made between Fatḥ Sing and the Peshwá; but on the 26th of January, 1780, he made a treaty with Col. Goddard, by which he was to be independent of the Peshwá, and Goddard having taken Aḥmadábád on the 15th of Feb., 1780, handed it over to Fatḥ Sing, who aided the British with 5000 cavalry commanded by his brother Mánájí. Fatḥ Sing died Dec. 21st, 1789, and Mánájí was made regent by the Puná Darbár. He died on August 1st, 1793, and Náná Farnávís resolved to ruin the Gáekwáḍ family, and would have done so, but for the intervention of the British, who obliged him to leave their possessions intact. Govind Ráo then succeeded and was made Sená Khás Khail on the 19th of Dec., 1793. Fatḥ Sing had introduced mercenary troops, but Govind Ráo increased them until they numbered 13,126 infantry and 3731 cavalry, and was becoming much embarrassed by them, when he died on Sept. 19th, 1800. A'nand Ráo, Govind's eldest son, succeeded, with Fatḥ Sing as regent. Meantime, the mercenaries, particularly the Arabs, had raised such troubles, that the Bombay Government was obliged to send up Major Walker with 2000 troops. These were subsequently increased to 6000, under Sir W. Clarke, who captured the camp of the opposing party on the 30th April, 1802. On the 29th of July in that year a treaty was made, by which it was agreed that the Arabs should be disbanded, and replaced by 2000 British Sipáhís and a battery of European artillery, to be paid by the Gáekwáḍ. This treaty deprived the Peshwá of all but nominal suzerainty over the Gáekwáḍ. Major Walker was installed as Resident at Baroda on the 11th of July, 1802. The Arabs now broke out into open mutiny, and on Dec. 18th were attacked by the British troops, but after some fighting, in which the British lost 7 officers and 150 men killed and wounded, the Arabs evacuated the fort. Some other fighting took place outside the city, but Col. Walker gradually quieted the country, and, on the 15th of May, 1808, settled the Gáekwáḍ's revenue in Káthiawáḍ. The regent, Fatḥ Sing, died on June 23rd, 1818, and was succeeded by Sayájí, his younger brother. On the 2nd of October, 1819, A'nand Ráo died, and Sáyájí became Gáekwáḍ. Under this Prince great differences arose between him and the Bombay Government, and for some years, portions of the Gáekwáḍ's territories were sequestrated, but the points of disagreement were all settled on the 1st of February, 1841, Sir James Carnac having come up for the express purpose of bringing about a satisfactory arrangement. Sáyájí died on the 28th of Dec., 1847, and was succeeded by Gaṇpat Ráo, his eldest son. Gaṇpat Ráo died on the 19th of November, 1856, and was succeeded by his brother Khaṅḍé Ráo, who was a man of great bodily strength, and passionately fond of hunting. In the Mutiny of 1857, no Prince showed himself more loyal and more zealous to co-operate with the English than this Gáekwáḍ, in consideration of whose services the payment of 3 lákhs for the maintenance of the Gujarát Irregular Horse was remitted. A present of fans made of peacocks' feathers, a mark of royalty, was also given to him, and in a Sanad dated March 11, 1862, the right of adoption was conferred upon him. In 1857 the chiefs of Okhamandal rebelled against the Gáekwáḍ, but were put down by the British after a tedious war, which lasted till 1868. Khaṅḍé Ráo died suddenly on the 20th Nov., 1870, and was succeeded by his brother Malhár Ráo. This Prince had been implicated in an attempt to plunder Aḥmadábád and to depose Khaṅḍé Rao, and in 1863 he conspired to kill his brother by poison. For this he was imprisoned in Pádrá, near Baroda. In 1867, a fresh conspiracy against Khaṅḍé Ráo was detected. Some of the conspirators were trampled to death by elephants, but the British extracted a promise that this should be the last execution of the kind. The widow of Khaṅḍé Ráo, Jamná Bái, gave birth to a posthumous child on the 5th of July, 1871. This child was Tárá Bái, who was married this year to the chief of Sáwantwáḍí. On the 18th of March,

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1873, Col. Phayre arrived at Baroda as Resident, and an attempt was made to poison him in 1874, on which Malhár Ráo was tried, deposed, and on the 22nd of April, 1875, deported to Madras, where he now is. On the 2nd of May, 1875, Jamná Báí, who had been terrified into leaving Baroda, returned, and on the 27th, adopted the present Gáekwáḍ Sáyájí Ráo, and on the 1st of January, 1877, the title of Farzand i Khás i Daulat i Inglesia, "own favoured son of the British Empire," was conferred upon him. On the 16th of May, 1875, Sir T. Mádava Ráo, K.C.S.I., was installed as minister. He had acted as professor of mathematics and natural philosophy at the Madras University, and had subsequently been Díwán to the Mahárájá of Travankor. H.H. Sáyájí Ráo had been proved to be of the Gáekwáḍ's family by records left with the family Upádhya at Náshik. The Residency at Baroda is situated at the S. extremity of the cantonment, 300 yds. to the E. of the Rewa Kánṭhá. The T.B. is 250 yds. E. by N. of the Residency Compound. Just before reaching the T.B. there is an open spot where 4 roads meet; here there is an elegant pillar 28½ ft. high, on which it was intended to place a statue of Mr. Williams, a former Resident. The statue arrived at the Bombay Custom House, but as no one enquired about it for years, it was made away with by some one and disappeared altogether. The pillar is of Songaḍh stone, of which the Gáekwáḍ's new palace is being built; Songaḍh is in the hills S.E. of Baroda, and was the stronghold of the earliest Peshwás. The European lines are to the E. of the pillar; the N.I. lines to the N.E. at a distance of about 1200 yds. The church is 700 yds. to the E. by N. of the T.B.; the cemetery is a few hundred yds. to the W. of the Residency. The city of Baroda is to the E. by S. of the cantonments, about 1 m. off. The Wiswámintri, properly Wishwamitrí, river forms the E. boundary of the cantonment. The church is a plain building, nearly opposite the Magistrate's office, in which Malhár Ráo was tried. Tablets to the memory of Col. J. Turnly Barr, Political Resident at Baroda; to Col. W. K. Lester, of the Artillery; and to James Sutherland, Resident at the court of H.H. the Gáekwáḍ, who died June 10th, 1840, are on the church walls. The church can seat 400 persons, cost Rs. 12,000, and was consecrated by Heber (see his Travels, vol. ii. p. 98), March 20, 1824. In the cemetery are several interesting epitaphs: one is to Algernon Langton, Esq., of Langton, in Lincolnshire, who died at Baroda, June 15th, 1835, aged 31, from wounds received in an encounter with a royal tiger at the neighbouring village of Jinúr; another is to Major Lewis Brown, 5th Bombay Light Infantry, "the Defender of Káhan," who died July 16th, 1851. There is also one to Lt.-Col. D. A. Malcolm, Resident at Baroda, who died October 1st, 1855. H.H. the Gáekwáḍ maintains the state due to his rank, but his palaces are not worthy of his position. A new palace is in process of erection. It is to cost £200,000, and is to be built in the Indo-Saracenic style, by Col. Mant, R.E. It will be a vast building, 500 ft. long, with a tower 200 ft. high. The site is not far from the Race Course, and to the E. of the Residency. H.H. married in the beginning of this year a Princess of the Tanjúr family, and is thus allied to the house of Shivají. At the marriage many chiefs and the Governor and magnates of Bombay were entertained in princely style, and combats of elephants and buffaloes were exhibited, with many other games. There is good black buck shooting in the neighbourhood of Baroda, and tigers and panthers are to be found a few m. off near the bed of the Mahí river.

The Garden Residence at the Naẓar Bágh and also the Menagerie may be visited. The road to the Cantonment from the city of Baroda is very good, has been widened, and is kept in good order. The land being low the whole way from the city, and liable to inundations from the river, it has been necessary to carry the road on an embankment, which is in some places 8 ft. above the land on either side. The river, and a large *nálá* leading into it,

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are crossed by strong substantial bridges of stone and brick. That over the *nálá* is a very beautiful bridge of one arch, with a large circular opening on either side. It was erected in 1826 by the late General Waddington, C.B., at the expense of Sayájí Ráo Gáekwád. It is faced with a handsome yellow sandstone brought from a range of hills 30 m. to the S.E. The interior is of brick. Not many yards further up the *nálá* is another stone and brick bridge, similar to the old native bridge which crosses the river 300 yds. nearer the city, having two ranges of arches one over the other, which Forbes* mentions as the only bridge of the kind he ever saw in India. The main road from the city to the Cantonment passes through the officers' lines, while another to the left branches off to the Residency. There is a drive of 3 m. round the Cantonment.

The *Báoris*, in Gujarátí *Váváḍis* (Bowrees), Large Wells near Baroda, are the principal sights of the place. The following account of these structures is given by Mr. A. Kinloch Forbes, in his interesting work on Gujarát, the *Rás Málá* :†—"Of the wells of this period there remain in different parts of the country examples of two kinds. Some are large circular wells of ordinary construction, but containing galleried apartments; others are more properly described as "*wávs*" or "*báolis*." The *wáv* is a large edifice, of a picturesque and stately, as well as peculiar, character. Above the level of the ground a row of 4 or 5 open pavilions, at regular distances from each other, usually square on the interior, but sometimes, in the larger examples, passing into the octagonal form within, is alone visible; the roofs are supported on columns, and are, in the structures of the Hindú times, pyramidal in form. The entrance to the *wáv* is by one of the end pavilions; thence a flight of steps descends to a landing immediately under the second dome, which is now seen to be supported by two rows of columns, one over the other. A second flight of steps continues the descent to a similar landing under the third pavilion, where the screen is found to be three columns in height. In this manner the descent continues stage by stage, the number of the columns increasing at each pavilion, until the level of the water is at last reached. The last flight of steps frequently conducts to an octagonal structure, in this position necessarily several stories high, and containing a gallery at each story. It is covered by the terminating dome, and is the most adorned portion of the *wáv*. The structure, which is sometimes 80 yds. in length, invariably terminates in a circular well."

The largest of these wells near Baroda is a magnificent work, and from having cost 9 lákhs of rupíyahs is called *Naulákhí*. There is the following inscription over the portal :—

In the name of the most merciful God.
There is no God but God,
And Muhammad is the Prophet of God.

J'afar Khán, Viceroy of Gujarát, was great, successful, and mighty in battle. Baroda was under his rule; he was the most noble of nobles, and honoured with the most honourable titles by the Sháh. By his favor Sulaimán, his chief minister, was appointed Governor of Baroda; where, by the blessing of God, he amassed great riches, and employed them in works of charity and beneficence. By him this work of admirable beauty and strength was, by the Divine permission, completed on the first of the month Rajab A.H. 807.

The water of this well is excellent, and is in much request.

* "Oriental Memoirs," vol. ii. p. 287.
† Vol. i. p. 256.

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ROUTE 25.

BARODA TO CHAMPANÍR AND PAWANGAḌH.

The mountain of Pawangaḍh, or, Pawagaḍh, one of the most remarkable in Gujarát, is seen quite distinctly from Baroda to the N.E. The ruined city of Champanír lies 2 m. to the N.E. of Pawangaḍh. The distance from Baroda as the crow flies is 30 m., but the distance travelled to reach Champanír is 38 m., and it takes from 6 to 8 hours with the best bullocks to make the journey. Of course, on horseback with relays, the expedition would occupy much less time, but the sun is too powerful for ordinary travellers to go in any way but a covered conveyance, and horses could with difficulty be procured. The mountain has a singular appearance from Baroda, rising up as it does isolated from a level plain. Seen at that distance it is a vast blue mass ascending from the horizon, and it is not till between the 2nd and 3rd stages that its features become clear. One sees then that there are 3 well marked and distinct scarps one above another, and above these, what appears to be a citadel. This is a platform about 100 yds. long, and 70 broad, with a scarp of from 200 to 300 ft. on which is the temple of Máhá Kálí, the Hecate of the Hindús. The stages are as follows :—

From	To	Miles.
Baroda . .	Amliyára . .	10
Amliyára . .	Jerol . .	10
Jerol . . .	Kangarí . .	10
Kangarí . .	Pawangaḍh .	6
Pawangaḍh . .	Champanír . .	2
	Total . .	38

Leaving the Residency, or the T. B., the road at first goes E. past the soldiers' quarters, and then past the lines of the N. I. After this the road becomes a mere village track, full of ruts a foot or more deep, and holes, and so narrow that the bullock-cart rubs against the thorns on either side. At about 2 m. pass the village of Seman, and then by a bridge across the Mahí river. Before reaching Jerol, pass the large village of Amrol, with a weedy tank on the right. Cultivation is abundant up to the 3rd stage, where jungle commences, and is thick 2 m. from Champanír. For the last m. before this you pass several ruined pavilions, with domes supported by 4 pillars. On the left hand pass the shrine of a saint with large trees near it. At 2 m. from Champanír pass through an archway with a ruined wall on either side, on to a road paved with large, jagged stones. On the left hand is the wall of the fortification, with ruined bastions at intervals. A short way after this turn to the left and pass through the double gate of the fortification, built of stone up to 20 ft. and then of red bricks much worn by time. The arch of the gateway is 18 ft. high, and has ornaments on either side of squares containing the lotus flower. There is an Arabic inscription in alto-rilievo. Passing through this gateway, and proceeding N.E. about 100 yds. you come to the camping-ground under some very fine trees, with a large rectangular dharmsálá a little to the N. The traveller should be provided with a tent, as the dharmsálá is the reverse of clean, and generally filled with uproarious natives. The first day will have been spent in the journey, on the next morning the traveller may go to the Jám'i Masjid, which has been a Hindú temple. To reach this one goes N.W. about ¼ m. The building is of white stone, which has probably been brought from a distance. On the right as you enter the enclosure is a very handsome dharmsálá, with 4 small cupolas like those in Upper India, one at each corner. The dharmsálá is 18 ft. high to the base whence the dome springs, which is supported by a jutting cornice. The base is 5 ft. high, and the dome and cupolas about 15 ft. more. Total, 38 ft. The outer or front court of the mosque is separated from the dharmsálá by a

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wall which has 8 arches, a large one 8 ft. broad, and a small one 5 ft. 5 in. alternately. The outer court is 187 ft. from N. to S., and 122 ft. from E. to W. The principal entrance to the mosque is in the E. face, and has 2 stone minarets, one on either side of the door. Each minaret has 7 stories, the highest being the conical top, which is ornamented with a series of bands. The lowest story is handsomely carved with patterns of flowers. The 2nd, 3rd, and 4th stories have projecting rims at top, that in the 4th story being much the widest. The 5th and 6th have their rims supported by a bracket resembling that so common at Bíjánagar, but here it has a double curve. To the top of the 5th story is 76½ ft. The 6th story is 12 ft., and the 7th, 7 ft., making in all 95½ ft. The base of the minarets swells out from the wall in an arc of 21 ft. The entrance arch is 14 ft. 10 in. wide. The hall of the mosque has 88 pillars of Hindú architecture on either side, and 7 large cupolas, besides several smaller ones. It is, without doubt, the hall of 1000 pillars so common in Hindú temples. In the W. face of the mosque are 7 alcoves handsomely carved. The centre one is of white marble, the others of masonry. There is no pulpit, and the lotus ornament is carved in the alcoves. This hall measures 169 ft. from N. to S., and 79 ft. 10 in. from E. to W. Innumerable bats roost in the cupolas. The hall very much resembles that of the Temple of Kál Chand at Kalbargah, but is smaller. There is no inscription. In the enclosure outside is the tomb of a Pír. The central cupola has 3 stories, which lead to terraces on the roof. The ascent of the mountain of Pawangaḍh may next be made.* Ascend by the E. side and pass first through a dense jungle, over a path like the bed of a mountain torrent, consisting entirely of jagged rocks. A succession of ridges is first crossed, and after about ½ m. gateway No. 1, called the Aṭak Gate, is reached. Inside this gate are the ruins of the Medí or Hinna Palace and tank of the same name, deep and square, and still holding water even in the dry seasons. Here, in 1803, the English battery was placed. In half an hour more a natural scarp 20 ft. high is come to, with a wall 12 ft. high on the top, and crenelated battlements. The trees and long grass grow on this wall in the most picturesque manner. In one place a broad cluster of silvery grass hangs down 8 ft., in shape like the tuft on a man's chin. Here is gate No. 2, called the Moti or Great Gate, the first part being called the Burhiya,* a quadruple one, crossing and ascending the scarp. There is a small pool of good water on the left, formed by droppings from the rock. Above on the left are 2 semi-circular bastions of about 70 ft. diameter and 12 ft. high, not covered in, but simply ramps. 55 steps cut in the rock, and still in good order, lead to this gate, and above it 44 more lead to gate No. 3, above which a rocky curve of 80 yds. more leads up to gate No. 4,† and here the jungle ends for a short space, but begins again somewhat higher up. Pass then between 2 walls, that on the left being quite 30 ft. high. After 100 yds come to gate No. 5, ‡ and about the same distance beyond it, to gate No. 6. Then, after ¼ of m., come to gate No. 7, beyond which, on the left, is a ruined

* For a sketch of the hill of Pawangaḍh, see the "Gazetteer of Kaira and Pánch Maḥáls;" and also for the history of the sieges, see Major J. W. Watson's Historical Sketch in the "Indian Antiquary," vol. vi. p. 1. The first mention of Pawangaḍh is by Chánd, who refers to it in his account of Bhím Dev I. of Anhalwáḍá, 1022–1072. It then belonged to a Tuar chief, it was then taken by the Choháns who fled from Ranthámbor in 1299, and from them by Maḥmúd Begaḍa in 1484. It then fell, it is said, owing to a curse of the goddess Kálí. Maḥmúd added to the fortification. It was then taken by Húmáyun in August, 1535. It was held by the Mughuls till surprised by Krishnají, the foster son of Kántáji Kadam Bánde. It was taken by Sindhia between 1761 and 1770, and held by him till it was taken by the English under Col. Waddington, on August 17th, 1803; restored to Sindhia in 1804, and made over by him to the British on August 1st, 1853.

* The *Gazetteer* translates this "spear-butt gate."

† This must be the Bhálápul gate of the *Gazetteer*.

‡ The Sadan Sháh gate of the *Gazetteer*.

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house of Sindhia's time, called the Máchí Ḥavelí, in which 3 policemen and their families reside. They say they never see or hear wild beasts, though it has been stated by English officers that they have seen enormous tigers here. Beyond this a pálkí can hardly ascend, and the traveller who cannot walk must take a máchí, which is simply a cushion supported by 2 bambús, with a bit of cloth suspended from it, on which to rest one's feet. There is no support for the back, and consequently one must cling to the bambús, or risk falling out backward. The path now becomes more difficult, and it is almost incredible how the monkey-like Bhíls, who carry you, step from rock to rock without stumbling. In some places the side of the mountain is very precipitous, and a slip of the Bhíls might send you down a long way; but there are trees and jungle to break a fall, and at all events it does not look so dangerous as where the ascent is bare. Above No. 7 gateway are 3 granaries, called Mákai Koṭhár, built, it is said, by a former Rájá of Champanír. They are domed, and measure 30 ft. 6 in. sq. The walls are 5 ft. thick; they are used as offices by the English employés. On the top side of the S.E. spur, with a scarp of 1000 ft., and joined to the hill by a narrow neck, are the ruins of Jai Sing's palace, the last of the Pávápati Rávals. Much above them, to the right of the road, on the W. side of the hill, are smaller granaries, called Naulakkhas. They are the same as the lower 3, except in size. Under these Koṭhárs are reservoirs of rain-water covered with planks, on which you step as you enter. Nearly at this point, to the right, is the Champávatí Palace, which consists of a series of apartments on different terraces, descending a long way, and commanding fine views. Major Watson thinks this was built for the ladies of the Zanánah to see hunts from. Mr. Ackworth adds, "It is said to have been built by 2 brothers of one of the Pátáí Rávals, 'robbers,' who had an underground passage from the Sadan Sháh Gate to the Khund river at Medápúr, in Halol." Of its 7 stories 4 were above ground and are now in ruins, and 3, one below the other, are cut in the face of the cliff. Here runs a covered stone staircase, and inside it, one below the other, are 3 chambers 20 ft. sq., with 3 pillars on either side, the roof domed, and the cornice slightly ornamented. The lowest hangs over the cliff where 2 scarps meet at right angles. Before reaching the palace is a strong, round stone wall, with 1 narrow opening enclosing a small cruciform stone-cut chamber, where a Rájpút princess was buried alive. Gateway No. 8 is called the Mákai Koṭhár, from the granaries. A short way beyond this a wooden bridge is reached, close to gateway No. 9, which is called the Pátiápul, "plank-bridge" gate, and here ⅔rds of the ascent end. Two m. remain. In about 25 minutes gate No. 10, called the Naḳár Khánah, is reached, beyond it in ½ an hour the Dodhiya Taláo is reached. It is in a plateau, in the centre of which rises the topmost scarped hill, on which is Kálí's temple. The tank is 100 × 80, and has some temples on its banks, mostly ruined. Only one is roofed over, having been lately rebuilt by rich merchants. From this the ascent of the scarp is made by very steep stone steps, built by Mahádáji Sindhia, in the following flights —113 + 8 + 6 + 12 + 10 + 19 + 3 + 14 + 3 + 3 + 3 + 4 + 11 + 11 + 3 + 7 = 230. The first great flight has a stone siding 2½ ft. broad. At the top of the last flight is gateway No. 11, passing through which you turn left to the temple of Kálí. This temple is 64½ ft. from E. to W., 18 ft. 4 from N. to S., and 17 ft. 2 high. Over the sanctum is a sort of chamber 7 ft. high, said to be the shrine of a Muḥammadan Pír. This Pír is called Sajjan, which signifies "good," or "well born," and he is also named Maula Salám. He was a converted Rájpút. There is one female attendant at this shrine, a Muslim woman. In Kálí's sanctum 2 Bráhmans officiate, break up the cocoa nuts offered, and receive the pice. These Bráhmans have some small huts at the E. of the sanctum. The sanctum is a sort of

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sitting-room with 8 pillars, floored with marble, called here Áras páhán, given by the Díwán of Limḍí. To the left is a small room, but no image. To the W. of the temple is a *Dip stambh*, or "pillar for lamps," close to a precipice of 1000 ft. There is a magnificent view here over the level country. The Bráhmans say that tigers come as far as the Dodhiya Taláo, but do not ascend to the plateau on which Máhá Kálí's temple is. There is a village at Champanír consisting of 5 houses of Bráhmans and 20 of other castes. The fort of Pawangaḍh may have its name from *Pawan*, "wind," as in the hot months there are furious blasts of wind, against which a man can hardly stand. Many native authorities, however, are in favour of writing the word Pawagaḍh without the *n*. The point can be decided only by a careful reference to Gujarátí and Hindú MSS. The fort must have been formidable in the old day, but it was taken by Muḥammad Begaḍa, King of Gujarát, and in the present century by the English.

ROUTE 26.

BHARÚCH TO DABHOÍ.

After leaving Surat about 2 m. the Taptí river is crossed by the B. B. and C. I. railway bridge, with 30 spans of 60 ft. each. The water way covered by the bridge is 1875 ft. long. The average height of the bridge from the foundation to the roadway is 68 ft. The depth of the river in the dry season is 13 ft., and in the rains 39. At Kím station, 181¾ m. from Bombay, the Kím river, the N. boundary of Surat district, is crossed by a bridge of 3 spans of 60 ft. each. Again at Anklesar, 198 m. from Bombay, the Amra river is crossed by a bridge with 4 spans of 60 ft. each, and at Bharúch the Nirbadá river is crossed by a bridge of 67 spans of 60 ft. each. The water way is 3912 ft. The average height of the bridge from the foundation to the roadway is 78 ft. The depth of the river in the dry season is 33 ft., and in the rains 55 ft. There are 4 railway bridges between Bharúch and Baroda, each with 3 spans of 60 ft. each, over the Rangái river, the Dhadar, the Jambua, and the Wishwamitri rivers.

Bharúch (Broach).—The old name of this place in the Girnár, Náshik, and other inscriptions, and as used by Varáhamihira, in the 6th century A.D., is Bharukachha, a corruption of Bhṛigukachha, "the field of Bhṛigu," a Ṛishi. Shukaltírth, 10 m. N.E. of Bharúch, was the last residence of Chandragupta, B.C. 315. Bharúch was under the Maurya dynasty till B.C. 178, and about the Christian era passed under the Parthian princes, as mentioned in the Girnár inscription, and proved by the occurrence of Parthian coins in the district. The author of the "Periplus," A.D. 60—210, mentions Bharúch under the name of Barugaza. It was then ruled by an independent Rájput chief, a Jain by religion. It then fell under the rule of the Chálukyas. In 629 A.D. it was visited by the Chinese pilgrim Hiuen Tsang. The Muslims began to appear in the 8th century, and Bharúch was ruled by them from 1297 to 1772. In 1613 A.D. it was first visited by Aldworth and Withington, English merchants, and in 1614, a house was hired for a factory, permission to establish which was granted to Sir Thomas Roe, by Jahángír in 1616. The Dutch set up a factory in 1617. In 1686 Shambují, son of Shivají, plundered Bharúch. On the 18th of November, 1772, the British troops stormed Bharúch with the loss of their commander, General Wedderburn, 5 officers, 16 Sipáhís and 30 Europeans killed, and 91 wounded and missing.

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For some time tribute was exacted by the Maráṭhas. On the 29th of August, 1803, Bharúch was again taken by storm by the British. Since then there have only been 2 disturbances, one in 1823 by a rising of the Kolís, and in 1857, by a struggle between the Bohorás and the Pársis. Bharúch is situated on the N. or right bank of the Nirbadá river. It is the capital of a collectorate, with an area of 1458 sq. m., and a pop. of 350,322 souls, or 240 to the sq. m. The town itself has 36,932 inhabitants. The Nirbadá here is a noble river, 1 m. in breadth, and discharging in times of maximum flood two and a half million ft. of water per second. The river is also called the Rewá, and hence the country between the Sahyadri Hills, and the E. boundary of the Baroda territory is called Rewákánṭhá. The city with its suburb covers a strip of land 2½ m. long and three-quarters of a mile broad, hence by its inhabitants it is called Jíbh, or "the tongue." The fort stands on a hill more than 100 ft. above the river, and a massive stone wall lines the river bank for about 1 m. To the N.E. rows of tamarind trees show where, one hundred years ago, was the Núwáb's garden, "with summer pavilions, fountains, and canals, and abundance of Oriental fruits and flowers." To the E. are the places of Hindú pilgrimage, the temple of the Ṛishi Bhrigu, and the place where King Bali sacrificed. The streets are narrow, and some of them steep. The houses are of plain brick, 2 stories high, with tiled roofs. The house of Lallu Bhái, who farmed the revenue, is the finest, with a façade of richly-carved wood. The suburbs cover an area of 2½ sq. m., and consist of 6 villages—Vejalpúr to the W., Dungrí to the N.W., 'Alí to the N., Kambiwaga and Kasak to the N.E., and Mojanpúr to the E. In Vejalpúr is the 'Ídgáh. In the fort are the collector's office, the Civil Courts, the Dutch Factory, the Jail, the Civil Hospital, the English Church and School, the Municipal Office, and the Library. The Railway Station and T. B. are to the N.E. of the town. Having located himself, the traveller may spend his first day in driving 10 m. to the E. of Bharúch, to the celebrated place of Hindú pilgrimage, Shukltírth, from Shukl, "white," and Tírth, "place of pilgrimage." It is on the N. or right bank of the Nirbadá, and here Chánakya, King of Ujjain, was purified of his sins, having arrived at this holy spot by sailing down the Nirbadá in a boat with black sails, which turned white on his reaching Shukltírth. Here, too, Chandragupta and his minister, Chánakya, were cleansed from the guilt of murdering Chandragupta's 8 brothers, and here Chámund, King of Anhalwáḍá, in the 11th century, ended his life as a penitent. There are 3 sacred waters—the Kávi, the Hunkáreshwar, and the Shukl. At the 2nd of these is a temple with an image of Vishṇu, of white stone, 5 ft. high. The temple is not remarkable. It has an outer room 23 f. by 7, an inner room 11½ ft. sq., and a sanctum 10 ft. 6 in. long and 7 ft. wide. There is a fair here in November, at which 25,000 people assemble. Opposite Shukltírth, in the Nirbadá, is a small island in which is the famous tree called the Kabír vaṭ, or "the fig-tree of Kabír." It has suffered much from floods. Forbes, who visited Bharúch 1776—1783, says in his "Oriental Memoirs," i., p. 26, it enclosed a space within its principal stems 2000 ft. in circumference. It had 350 large and 3000 small trunks, and had been known to shelter 7000 men. Bishop Heber, in April, 1825, says though much had been washed away, enough remained to make it one of the most noble groves in the world. A writer in the Trans. Bomb. Lit. Soc. says that in 1819 "its lofty arches and colonnades, its immense festoons of roots, and the extent of ground it covered, and its enormous trunks, proclaimed its great antiquity, and struck me with an awe similar to what is inspired by a fine Gothic cathedral. I should guess it to cover from three to four acres, and the fresh green of its thick foliage shows that it is still in the vigour of life. Its branches rise so high that many miles off it is a conspicuous object, standing out like

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a hill on the end of the island." Of the central trunk scarcely a trace remains. A small temple, the shrine of the saint Kabír, marks the spot where it once stood. The appearance of this tree will remind the visitor of those lines of Milton—

So counselled he, and both together went
Into the thickest wood; there soon they chose
The fig-tree, not that kind for food renowned,
But such as at this day, to Indians known
In Malabar or Deccan, spreads her arms
Branching so broad and long, that in the ground
The tender twigs take root, and daughters grow
About the mother tree, a pillar'd shade,
High overarched, and echoing walks between;
There oft the Indian herdsman shunning heat,
Shelters in cool, and tends his pasturing herds.
At loop-holes cut through thickest shade, those leaves
They gathered, broad as Amazonian targe,
And with what skill they had, together sew'd
To gird their waist; vain covering, if to hide
Their guilt and dreaded shame.
Paradise Lost, book ix. p. 195.

The next day a visit may be paid to the Dutch tombs, which are 2 m. to the W. of the fort, and some hundred yds. off the road to the left. There are 2 large tombs from 16 to 20 ft. high; the one to the N. has 2 square bases, with a small dome and a fluted cone at top, the other has only 1 square base, with a dome and cone. To the E. of them is the finest tomb. It has a circular base and dome, surmounted by a fluted cone. It is the tomb of Jan Groenvelt, who died January 9th, 1704. Another tomb has the date 1666. N. of the road are 5 Towers of Silence, 1 of them about 15 ft. high, just opposite the Dutch tombs. The 2nd Tower is still in use. They are all in a straight line, and the 5th is 5 m. from the 1st. On returning to the fort, observe on the right a large 'Ídgáh, tawdrily ornamented. To the E. of it is a tomb with a small marble slab, and a Portuguese inscription, which may be translated—

MR. FRANCIS MONTREAUX,
Captain and Commander of the battalion of the Peshwá, in Puná,
Son of Agostino Bossin Montreaux, Major,
Was buried here 14th October, 1803.

Pass next the collector's house, and beyond it is a tomb freshly repaired. The epitaph is—

Beneath this stone
Are deposited the remains of
CAPTAIN WILLIAM SEMPIE,
Of His Majesty's 86th Regiment,
Who was killed by a
Cannon shot
At the Siege of Bharúch,
On the 25th of August, 1803.

At the N.W. corner of the fort is the tomb of Brigadier David Wedderburn, who was killed at the siege of Bharúch on Nov. 14th, 1772. At p. 557 of the *Surat and Bharúch Gazetteer*, the inscription on the tomb is given with some serious mistakes, such as the date 1861 for 1761, *Supreme* Highness for *Serene* Highness, and *Luxembourg* for *Lunenburg*. The English cemetery is in the suburb 'Alí, on an eminence. The oldest tomb is to Charles Reily, surgeon, deceased 10th of January, 1776. 1½ m. N. of the city is the mausoleum of Báwá Rayḥán, built about the end of the 11th century. This saint came from Baghdád, and is said to have converted Rái Karan, the son of the Hindú Rájá, who took up arms against his father, and was killed with a number of other converts, at the spot where the mausoleum is. The road to the building is a very bad one. According to the local guides, there were 2 holy men, Bábá Rayḥán and Bábá Ganj Rayḥán, who were buried here. The mausoleum consists of 2 buildings joined together; that to the W. and S. W. has a flat roof, on the W. side of which are the tombs of the 2 brothers, plain white sarcophagi, 2 ft. high, with pillars at their heads. This building is 73 ft. from N. to S. and 71 from E. to W. There are 3 staircases to ascend to the roof; one comes almost from the road to the S. side of the roof, and is 109 ft. long. Facing this staircase, on the N. side of the roof, is a ruined brick mosque. The other two staircases are, 1 on either side of the E. face, which was the front of the mausoleum. The other building is said by the descendants of the saints Saiyid Ghulám Aḥmad and Saiyid Ghulám Ḥusain to be the tomb of a núwáb of Changiz

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Khán's army. It is 58 ft. 6 in. from E. to W. and 56 ft. from N. to S. On the N.W. side is a tank, which might be made very ornamental. The dome is 20 ft. high and 18 in diameter. It has a *Kalas* or ornament at the top 4 ft. high. On the E. side is a lofty colonnade, 67 ft. long from N. to S. and 9 ft. 6 in. broad, inside measurement, with 6 pillars in front, and the same number of arches of 11 ft. 3 in. span. The building and its grounds might be made a beautiful promenade for the citizens of Bharúch. About three-quarters of a mile to the E. of this is another shrine, sacred to Pír Chatar. It is a simple enclosure, 45 ft. from E. to W. and 35 from N. to S. The wall is 4 ft. high, and full of small niches. The tomb of the Pír is in the centre, in a low platform. It is only 3 ft. long and 1 ft. broad, and is surrounded by a fosse in the masonry, 4 ft. long by 1½ broad and 1¼ deep. Pír Chatar is said to have been martyred here, and this fosse was miraculously supplied with water, which nothing could exhaust. The army of the Rájá of Bharúch and all his elephants drank of it, and nothing could exhaust it. Bábá Rayḥán was sister's son to Pír Chatar. His descendants have a Sanad from Aurangzíb dated the 11th of Jumada's ṣání, in the 11th year of his reign. It is attested as authentic by Monier Williams, April 13th, 1812. In this deed the name of the city is written *Bharách*. Outside the E. gate, on the river's bank, is the temple of Bhṛigu Ṛiṣhi, said to be older than the foundation of the town. Near the Jáhádeshwar gate is the temple of Somnáth, where King Bali is said to have performed the 10-horse sacrifice. His success alarmed the gods so much that Viṣhṇu became incarnate as Váman the dwarf, and forced Bali underground. This is the Hindús' most sacred burning ground. The Jám'i Masjid is about 250 yds. from the Bígam Báorá, to the E. The road to it is through filthy streets. When close to it you turn up a very narrow dirty lane and enter an enclosure. The mosque is 127 ft. long from N. to S., and 54 ft. 6 in. from E. to W. From the floor to the roof inside is 18 ft. The roof is supported by Jain pillars, all differing in style, and 14 ft. 4 high. There are 2 front rows of 12 pillars each, with pilasters at either end. The 3rd and 4th rows have 6 pillars each, and the 5th row 11, making in all 47. There is a large central dome, and 6 on either side. It is clearly an old Hindú temple, like that of Kál Chand at Kalbargah, but very inferior; and although it is styled in the *Gazetteer* "a magnificent specimen of an early mosque," it is really, except for its age, hardly worth a visit. After the capture of Bharúch in 1803, English soldiers were quartered here. One or two of their names, scratched in the marble doorway, are still legible. About 300 yds. E. of this mosque is that of Saiyid Aḥmad Idrús, an ancestor of Saiyid Ḥusain Idrús of Surat. It is a plain, apparently modern building, and has inscribed in Persian over the door—

Whoever comes to this tomb with a sincere heart shall have all his wishes granted him.

Dabhoi.—This place will be reached by the Gáckwáḍ's State Railway from Miyagáoṅ. The stages to Miyagáoṅ are those already mentioned in the Time Table from Surat to Baroda. They are Chamárgáoṅ, 7½ m. from Bharúch; Pálej, 8¼ from Chamárgáoṅ, and Miyagáoṅ, 9¾ m. from Pálej. From Miyagáoṅ to Karwán is 8¾ m., and by the train which leaves Miyagáoṅ at 1.45 P.M., Karwán is reached at 2.55, Mandalá, 4½ m., is reached at 3.25; and Dabhoí, 6¾ m., is reached at 4.45. P.M. The railway is of only 2 ft. 6 gauge, and the speed seldom exceeds 10 m. an hour, but the line is nevertheless a great convenience. As the train starts in the middle of the intense heat, and as the terminus is at a little distance from the Miyagáoṅ station, there ought to be there, but is not, a covered place for passengers to wait. The T.B. at Dabhoí is close to a beautiful clump of trees about 300 yds. from the fort. The fort is said to have been built by the Rájá of Patan, for his son Visal Dev, who was born here in 1261 A.D. He ruled till 1321 A.D., and then Bahádur Shah

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took the fort, and it was desolate for 100 years. In 1435 it was re-colonized by Tátar Khán, but in 365 years more his family became extinct. In that year the Peshwá took it, and then the English, who gave it to the Gáekwád, instead of Aḥmadábád. This is the account given by the local people. The traveller will enter the fort by the Baroda Gate, which is 31 ft. 4 high, with 2 elaborately carved pilasters on either side, both at the entrance and egress, making 8 altogether. The width of the gateway is 16 ft. 9, but the pilasters project so much at the top that there they leave only about 3 ft. The carvings represent the incarnations of Viṣhṇu, and nymphs sporting with heavenly alligators. Pass then through dusty streets, in which the houses are of immense solidity, and built of burnt brick much worn by the weather, to the S. or Nandod gate, which is 29 ft. 2 high and 16 ft. 4 wide. Trees have grown in the walls and fractured them with their thick roots. A look may then be taken at the district jail, which has recently been built at a cost of Rs. 64,000, and opened in August 1879. It is of burnt brick with a tower at each of the 4 corners, whence a policeman overlooks the prisoners, of whom there are only about 50. The building is a square of 270 ft. The traveller may now proceed to the Hírá Gate in the E. face of the town. It is 37 ft. high, and is a marvel of minute carving. This gate has only 1 pilaster on either side, and where thickest, its swell from the wall is only 3 ft. 7. On the spectator's left as he looks out from inside the tower, is the temple of Máhá Kálí, and on his right, beyond the gate and inside it, is a smaller temple, now quite ruined. The 2 sides of the gate are wholly different. That inside the town on the spectator's right as he looks outward, has a plain *jharoká* or "window with a balcony" at the top of the gate. Below is a richly carved cornice of lions and elephants, surmounting a border of birds. The buttress on the spectator's left is carved with infinite richness. At its top is a balcony window supported by 2 small pillars. Below is a picture of a battle, in which an elephant is trampling down armed warriors, while horsemen advance behind and with it. This is set in a sort of framework of carved balusters which project 3 ft. from the wall. Below is a larger window than on the right side. A pretty ornament is used of 2 birds with the twined stem of a lotus between them. The temple of Máhá Kálí is a wondrous example of carving, which when new must have been very beautiful, but is now much worn by the weather. Its inner façade, looking towards the town, has 2 buttresses and a centre. The right buttress is 14 ft. 10 long and the left 15 ft. 4. The centre with its projection measures 23 ft. 10 in length. The temple, or rather the old part, extends from the left buttress, without counting the projection 32 ft. 4, and then there is a plain modern addition. The carving of the wall is in 10 rows or scrolls. Lowest of all is a scroll of birds, above it lions and human figures, above these elephants, then dancing-girls, then girls and deities, then 2 plain bands, then figures of deities 3 ft. high, then an ornament of straight lines, then lozenges, and then a plain band. Outside the town, the carving of the gate is equally elaborate. About 10 ft. up in the N. face of the centre, a man and woman are carved 4 ft. high, standing with a tree between them, like the old representations of Adam and Eve. To the left is the tall figure of a devil, with a ghastly leer. High in the centre face is an elephant, under which the builder of the gate is said to have been interred. Altogether, this gate is one of the finest pieces of carving in India. On the N. side of the town is what was the palace, in which the law courts now sit. There is a fine tank on this side and the Morí gate. The fort is about 1000 yds. in length, and 800 in breadth. At each corner (see Rás Málá, vol. i. p. 251) is a tower, square, but broken into the peculiar form in which the Hindú architect delights. Four rectangular bastions intervene between each tower and the gateway in the

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centre. According to native tradition, the fort with its carvings cost 10 millions sterling. Forbes, in his "Oriental Memoirs," extols this place, and speaks of its interior colonnade (it is doubtful to what he refers,) as like the porticoes in Pompeii. The crocodile is found in this spot. The body of one 12 ft. long, with most formidable teeth, was lying at the station in January 1880, having just been shot. It had a round snout, quite different from that of the alligator.

ROUTE 27.

BARODA TO AḤMADÁBÁD.

The stages are as follows by the B. B. and C. I. Railway.

Distance from Kolába.	Stations.	Time. H.	Time. M.
Miles.		P.	M.
247¼	Baroda . . .	3	0
252	Bájwá . . .	3	22
259¾	Wásad . . .	3	58
265½	Nauli . . .	4	20
269½	A'nand . arr.	4	35
	A'nand . dep.	4	45
274	Boriáví . .	5	5
280¾	Naḍiád . . .	5	35
291¾	Maḥmúdábád .	6	23
298¾	Bárájarí . . .	6	52
309½	Aḥmadábád . .	7	35

The bridges on this part of the line are as follows, over the Mani river and the Mahí, between Bájwá and Wásad stations :—The first of 3 spans of 60 ft. and the second of 27 spans of 60 ft. The width of the channel of the Mahí is 1687 ft., height from foundation to roadway 96 ft., depth in dry season 3 ft., in rains, 55. Between the Naḍiád and Maḥmúdábád station the Srí is crossed by a bridge of 6 spans of 60 ft. each, and between Maḥmúdábád and Bárájarí stations are 2 bridges, one over the Wátrak river, with 12 spans of 60 ft. each, and 1 of 10 ft., and the Meshwa river is crossed by one of 11 spans of 60 ft. each. Before reaching Aḥmadábád, the Kaurí river is crossed by a bridge of 3 spans of 60 ft., 1 of 10 ft., and 1 of 45 ft. At Maḥmúdábád the traveller must alight if he wishes to see Kaira, which is 6 m. to the S.W., and near which there is excellent shooting. The pop. of Kaira is 12,681. The town consists of 2 parts, the town proper and the suburbs. Outside the town are 7 suburbs, 3 to the S., 2 to the E., 1 to the N., and 1 to the W. It is the capital of a collectorate which has an area of 1600 sq. m., with a pop. of 782,733, or 489 to the sq. m. It is one of the best wooded parts in the Bombay Presidency ; the trees standing singly or in small groves. Wild hog are very common, and the Nílgáí, *Portax pictus*, are met with in the Kapadwanj, A'nand and Maḥmúdábád sub-divisions in herds of 8 or 10. The antelope, "*Antilope bezoartica*," and the Indian gazelle, "*Gazella Bennettii*," are very common. Wild fowl, bustard, *Eupodotis Edwardsii*, and florican, *Sypheotides auritus*, partridges and quails, sand-grouse, plovers and bitterns, pea-fowl and green pigeon are found everywhere. The Máhsír *Barbus Mosal*, little inferior to the salmon, are found in the Mahí, Vátrak, Meshwa and Sábarmati, and afford excellent sport with the rod and fly. Kaira is said to be as old as 1400 B.C. Copper-plate grants show that the city was in existence in the 5th century A.D. In 1825 the European troops suffered dreadfully at this station. There are now only 5 European officers, the collector, his assistant, the superintendent of police, the executive engineer, and the civil servant. In the centre of the town is the Court House, a handsome building with Greek pillars. Near it is the old Jail, where, in 1814, the prisoners

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tried to break out, and the riot was not quelled till 19 were killed and 12 wounded. Not far from the Court House is a Jain Temple, with beautiful dark wood carving. Outside the E. gate is the new Jail. Outside the S. gate are the Reading Room and Library and a Clock tower, built in 1868. 100 yds. beyond on the Vátrak is the collector's house, and 1½ m. to the S.E. is the cantonment, now deserted, except by the police. The church, built in 1825, cost rs. 80,000, and is described by Heber as "large and solid but clumsy." Maḥmúdábád was founded by Maḥmúd Begaḍa in 1479. There are two tombs 1½ m. E. of the town, built in 1484 in honour of Mubárak Saiyid, a minister of Maḥmúd. Exclusive of the porch, it is 94 ft. sq. and 60 high, with 52 pillars and a marble floor. For simplicity of plan, and solidity and balance of parts, it stands almost first among Indian Mausoleums. Begaḍa also constructed the Bhamaria well. It has 2 stone arches, on which it was said the king's swing was hung. It is 74 ft. long by 24 broad, is entered by 4 winding stairs, and has 8 underground chambers. At A'nand a branch railway runs to Pálí, 32¼ m. At 18½ m. is Dákúr, where Pilájí Gáekwaḍ was assassinated. Here is a famous image of Kṛishṇa, brought from Dwárka in Káthiawáḍ in the 12th century. The Temple was built in 1772 by Gopál Jagannáth Támbekar of Sátárá, the Peshwá's banker. It measures 168 ft. from E. to W. and 151 from N. to S. It has 8 domes and 24 turrets, the highest 90 ft. high. The idol's throne, a beautiful piece of wood carving, has lately been covered with gold and silver by H. H. the Gáekwáḍ. The chief gatherings are at the full moon in October and November, when from 50,000 to 100,000 pilgrims assemble.

Aḥmadábád.—This city, once the greatest in Western India, and said in the *Gazetteer* lately published by Government to have been from 1573 to 1600 the "handsomest town in Hindústán, perhaps in the world." In Sir Thomas Roe's time, we are told, "it was a goodly city as large as Lond[illegible]

It is still the capital of a collectorate which has an area of 3854 sq. m., and a pop. of 829,637 souls, or 215·82 to the sq. m. It is situated on the l. b. of the Sábarmati River, 173 ft. above mean sea level, 50 m. N. of the head of the Khambáyat Gulf. It covers an area of 2 sq. m., and is therefore about the 60th part of the size of London. It was founded on March 4, 1411, by Sulṭán Aḥmad I., who made Asával his capital. It passed through two periods of greatness, two of decay, and one of revival. From 1411 to 1511 it grew in size and wealth; from 1512 to 1572 it declined with the decay of the dynasty of Gujarát. From 1572 to 1709 it renewed its greatness under the Mughul Emperors, and from 1709 to 1809 it dwindled with their decline, and from 1818 to 1878 it again increased under British rule. It should be added that Karan Rájá of Anhalváḍá (1072—1094) made Asával his capital, and called it Karanávati (Rás Málá, pp. 79, 80, 89). Before that Asával had been one of the chief places in Gujarát (Al Biruní, 970—1039). The B. B. and C. I. Railway runs all along the E. side of the city, the railway station being 264 yds. to the S.E. of the Kálupúr Gate. The other gates of the city are the Pánchkuva Gate on the E. side, 720 yds. to the S. of the Kálupúr; the Sárangpúr, 260 yds. S. of the Pánchkuva; the Ráypúr and A'stodiya Gates, 814 and 1232 yds. W. of the Sárangpúr Gate; the Makudha and Jamálpúr Gates on the S. side of the city, 710 yds. and 355 yds. E. of the river's bank; the Khán Jahán, also on the S. side and close to the river; the Ráykhad Gate on the river, 900 yds. N. of Khán Jahán; the Rám, Bárádari and Khánpúr Gates, all on the W. side near the river, 470, 880, and 1320 yds. respectively from the Ráykhad Gate. On the N. side is the Sháhápúr Gate, 264 yds. from the river to the E.; the Dillí Gate, 968 yds. to the E. of the Sháhápúr; the Daryápúr, 616 yds. to the E. of the Dillí; and the Premábhái, at the same distance from the Daryápúr. According [illegible] *Survey Register* of 1824 the

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was divided into 19 wards. 9 of these were to the N., and beginning from the N.W. followed in the following order eastward :—Khánpúr, Sháhápúr, Mirzápúr, Idarya, Daryápúr, Jauhariváḍá, Denkuva, Tinlimbdí, Bhanderipúr. Those on the S., in the same order, are the Bhadr, Kháṣ Bázár, Ráykhad, Jamálpúr, Pánkor, Mánik Chok, Astodiya, Ráyapúr, Sárangpúr, and Khadiya. The city walls, extending on the W. along the Sábarmati 1¾ m., and stretching E. about 1¼ m., comprise an area of 2 sq. m., of which the quarters of the N. and E. are the most thickly peopled. The Mirát-i-Aḥmadí (1748—1762) gives the names of 110 suburbs, but at present there are only 16, with a pop. of 11,741, while the city within the walls has 116,873. The suburbs on the N. are 7 : Kágadapeṭh, Uttampúra, Mádhavpúra, Hátipúra, Borradailepúra, Fulpúra, and Fatehpúra ; on the E. 4 : Saraspúr Railway Suburb, Rájpúr, and Gomtipúr ; and on the S.E. 5 : Bhavánipúra, Raghunáthpúra, Kágadapeṭh, Vághriváḍá, and Kangálpúra. With regard to these, it may be said that most of the houses in Mádhavpúra are warehouses, and it is the great business suburb. The Borradailepúra was founded in 1871, by the Collector, Mr. A. Borradaile, C.S., who did for Aḥmadábád what Mr. T. Hope did for Surat. Saraspúr is a distinct walled town, the largest of the suburbs, with an area of 25 acres. In this suburb is the Jain Temple of Chintáman, finished in 1868 by Shántidás, a rich merchant, at a cost of Rs. 900,000. Aurangzíb defiled it by having a cow's throat cut in it, and, breaking the images, changed it into a mosque. The Jains petitioned the Emperor Sháh Jahán, who ordered his son to repair and restore the temple. But in 1666 Thevenot speaks of it as a mosque ("Voyages," v. 28). S.E. of this suburb is the Malik Sh'abán lake, with an area of 35 acres. The Railway Suburb was founded in 1863; the station cost £11,000. In this suburb are two cotton mills, two ginning factories, a sugar factory, and two rest-houses, built by Ráo Bahádur Bechardás Ambáidás, C.S.I., and Maganbhái, local merchants. In Kágadapeṭh is the leper hospital. The cantonment lies N.E. of the city, at the distance of 2 m., and is reached by a well-watered road in an avenue of splendid trees. The site was chosen by Sir J. Malcolm in 1830. The camp faces the E. bank of the river, with lines for two regs. N. I. in front, and those for the English soldiers on the l. bank and rear. This is the head-quarter station of the N. division of the Bombay army, and is commanded by a major-general. The troops are now reduced to one half-battery R. A., 1 company Eur. Inf., 1 N. I. battalion, and a Depot. The English church is in the Idariya quarter, 528 yds. nearly due S. of the Dillí Gate, on the l. hand side of the road. On the r. hand side of the road, 232 yds. S. by W. of the church, is the T. B., and having located himself here, the traveller may proceed to see the sights, first of all of the city, and then of the surrounding plain. His first visit should be to the Bhadr, which is the citadel. In the E. face is the Jail, which was built by 'Áẓam Khán, the 23rd Viceroy (1635–1642), who was called *Udai*, "the white ant," from his love of building. Over the entrance is a Persian chronogram, which may be translated, "Echo was asked to give a date ; a Voice said, The house of favor conceals the year 1046 A.H."=1636 A.D. Originally a Sarái, or palace set apart for nobles who came from Dillí, it then became a college, and then the Peshwá's Arsenal. The walls are very thick, and there is a tower 55 ft. high, which overlooks the wards of the male prisoners. The women's separate ward is removed from view. There are about 520 prisoners, of whom 40 are females. Boys are punished with the cane or sent to the Reformatory at Puná. There are six solitary cells, not much used, as Indian prisoners rather prefer them. The men are employed in carpentering, carpet making, etc. ; they make blankets, for which the charge is R. 1 14 ás. each. The carpets are not cheap, costing Rs. 50 for a very mid-

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dling one. Refractory women are put in stocks for the hands, which are passed through holes in a sliding board; this is raised till the culprit stands on her tip-toes, and the punishment is so severe that it is not prolonged more than 5 minutes. A prisoner costs about 5*s*. a month after deducting his earnings. The entrance to the Bhadr is very handsome. The gate is 18 ft. high, under an archway, and opening into a regular octagonal hall of great elegance, 37½ ft. in diameter, each side containing, in the upper story, an arched gallery, having in front a low wall of open-cut stone, each gallery surmounted by a cupola. Underneath this hall is a fine vaulted chamber, entered by a flight of steps at each side, and having in the middle a reservoir and fountain. The name Bhadr is taken from the citadel of Anhalváḍá, which was dedicated to the goddess Bhadra, the propitious form of Kálí. The Aḥmadábád citadel was built by the Sulṭán Aḥmad in 1411. It is square, has an area of 43 acres, and contains 162 houses. It has 8 gates, 2 in the E. and 1 in the S.W., which are large; 3 smaller, of which 2 are in the N. and 1 in the S.; and 2 small gates in the W. The gate in the S.W. corner is called the Gaṇesh, and was opened in 1779. Close to the Jail is a temple to Bhadra Kálí Mátá. At the N.W. end are the collector's offices. At the N.E. corner is Sídí S'áíd's Mosque, which forms part of the wall. This mosque has been made the Mámlatdár's office, and to prevent a draught from the windows, they were walled up. This has preserved the most beautiful specimen of marble lattice carved work that exists. The windows were originally five, but the centre one has been built up. The windows are 7 ft. 9 from the apex of their arch to the bottom of the plain base, which is 10 inches deep, so that the carving is 7 ft. high and 11 ft. 5 broad, not 10 ft., as stated by Mr. Hope. The entrance to the mosque is on the E. side, where the walls are 24 ft. 10 high, while on the W. they are 29, the difference being occasioned by the raising of the ground by *débris*. The building is 71 ft. 7 from N. to S. and 39 ft. 7 from E. to W. Mr. Hope has given views of the 2nd and 4th windows. No. 2 is distinguished by having a tree worked in the centre, the shape being represented by the manner in which the marble is perforated. On either side of the central tree is a smaller one of the same kind, and two palm trees. Mr. Fergusson has given a view of this window in his "Hist. of Arch.," p. 533, and says, "It would be difficult to excel the skill with which the vegetable forms are conventionalised just to the extent required for the purpose. The equal spacing also of the subject by the three ordinary trees and four palms, takes it out of the category of direct imitation of nature, and renders it sufficiently structural for its situation; but perhaps the greatest skill is shown in the even manner in which the pattern is spread over the whole surface. There are some exquisite specimens of tracery in precious marbles at A'gra and Dillí, but none quite equal to this." In the S.W. corner of the Bhadr is Aḥmad Sháh's Mosque, which is perhaps the oldest here, being built in 1414. It is said to have been used as the king's private chapel; it is by no means well kept, and the enclosure in which it stands is dirty and neglected. On your l., as you advance towards the mosque, is the Ganj-i-Shahíd, or Store of Martyrs, where were buried the Muslims who were killed in storming the town. The mosque measures 155 ft. 10 from N. to S. and 58 ft. 5 from E. to W. The façade is almost bare of ornament, with ill-designed pointed arches. The centre arch is 22 ft. 9 high, and the span is 16 ft. 4. It has two smaller arches on either side; the two minarets are evidently unfinished, being only 26 ft. 10 high. The pulpit is adorned with what looks like laurel leaves, and has nine steps. There are 24 rows of arches, not one row having more than 8 or less than 4 pillars; in all there are 156 pillars. There are 9 domes in the roof, and in the r. hand corner, as you enter, is a gallery,

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which was probably used for the ladies of the royal family. The architecture shows the first attempts at building a Muslim edifice in what had been a Hindú city. The pillars still bear Hindú figures and emblems.

The N. porch, leading into the latticed ladies' gallery, is Hindú throughout, and may be part of a temple. The pavement is of white marble; the pulpit has a yellow marble balustrade and white marble steps. W. of this mosque is the Mánik Burj or Ruby Bastion, built round the foundation stone of the city. It is 53 ft. high, and used to contain a well 77 ft. round, which was filled up in 1866. There is a small round tomb in the yard near the collector's office, which is said to be that of Ibrahím Kulí Khán, a Persian warrior. After this the traveller may drive to the old cemetery, which is just outside the Khán Jahán Gate in the extreme S. of the city. The entrance is to the left. Here is the tomb of 'Abdu'r Raḥmán, canal surveyor, born at Porbandar, May, 1839; baptised 18th May, 1845; "fell asleep in Jesus 3rd April, 1876." Here also is buried Bulkley John Mackworth Praed, son of the banker of Fleet Street, London, and near him Edward Charles Watkins, principal Ṣadr Amín of Aḥmadábád, his two wives and five children; also Major J. D. Morris, author of the famous hunting songs of India, who died 13th April, 1835; also erected, by order of General Goddard, the tomb of Captain Thomas Gough, who died of the wounds he received in the storming of Aḥmadábád on the 10th February, 1780. This cemetery has long been closed, and there is a new one in the N. part of the cantonment. On returning the Gáekwáḍ's Palace, the 2nd citadel of Aḥmadábád, may be visited. It is a vast inclosure, between the Ráykhad and Khán Jahán Gates. It was built in 1738, and strengthened by Dámájí Gáekwáḍ in 1757; for some time it was used by the English as barracks, and then as an arsenal, but is now only an ordnance depot.

The traveller may then drive to the mosque, tomb, and college of Shujá'at Khán. This mosque has 2 slender minarets and a marble floor, divided by piers into 5 bays. The pulpit steps are of yellow marble, and over the alcove are written the creed and the date, 1107 A.H.=1695 A.D. The walls, up to 6 ft., are lined with marble. On a small slab let into the back wall are carved the words, "Yá Fattaḥ," "O Opener!" The tomb is of brick, with a marble floor, much destroyed. It is called both the Marble and the Ivory Mosque, and Forbes in his Or. Mem., A.D. 1781, describes it as being "finely proportioned and proverbially beautiful, with a handsome tomb and a once sumptuous ruined college." After that the Jám'i Masjid, or principal mosque, may be visited, of which Mr. Fergusson says, "though not remarkable for its size, it is one of the most beautiful mosques in the East." It is near the centre of the city, in Mánik Chauk or Chok. It has an Arabic inscription, which gives the date 827 A.H., and was finished on the 4th Jan. 1424, by Sulṭán Aḥmad I. It stands on the S. side of the main street, a little E. of the 3 gateways, once the centre of a great square. Passing through the 3 gates you turn to the left up a flight of 8 steps, very filthily kept, and enter the court of the mosque. On the N. and S. porches lead into the street, and on the E. is an inclosure, in which is the tomb of the founder, Aḥmad Sháh. Inside measurement, and excluding the mosque itself, the court is 275 ft. from E. to W., and 218 from N. to S. There is a corridor on the N., S., and E. sides, and the mosque forms the W. side and faces E. On the N. wall is written, in Arabic, what may be translated into English thus:—"O God! may thy blessing rest on Muḥammad and on his family, and may the blessing and peace of God be on Muḥammad, Abúbakr, 'Umar, 'Uṣmán and 'Alí." Then follow several unconnected words. On the S. side is written, "The great Imám is Muḥammad, O Reviver of the Faith." The corridor in the N. and S. sides has 72 pillars, 36 on each side. The E. side has 30; in all 102. The pillars are square and plain, except

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that oblongs are traced in relief on their sides; they are all 10 ft. 8 in. high, and support the roof of the corridor. Pillars and mosque are of white sandstone. The date of the commencement of the mosque is given by the word Bakhair, thus: B=2; kh=600; ai=10; r=200: total, 812 A.H. Khair gives the date of the city, being, as shown before, 810 A.H. The façade of the mosque consists of a centre arch 34 ft. high, with a span of 22 ft., a smaller arch, and then 5 small arches on either side. At the main arch lies a black slab brought from Chintáman's Temple, which, according to Mr. Hope, is a Jain idol turned upside down for the faithful to tread on; and touching it on the E. is a white marble crescent, where the Imám stands to pray. There are 15 cupolas in the roof, which is of three stories, with galleries round the cupolas. The centre cupola is larger and much higher than the others. The mosque itself is 210 ft. from N. to S., and 95 ft. from E. to W. The 2 minarets lost half their height in the earthquake of June 16th, 1819; but according to the curator in that of 1019 A.H. They are now 43 ft. high.* There are 264 pillars supporting the roof; but according to Mr. Fergusson, 260. They are in 26 rows, as follows, beginning on the S. side:—12, 13, 7, 7, 13, 12, 12, 6, 6, 12, 12, 12, 6, 6, 12, 12, 12, 6, 6, 12, 12, 13, 9, 9, 13, 12. All these rows of pillars have pilasters at the W. end. The 8 pillars in the façade which form the arches have not been included. On a marble slab above the centre of the 3 prayer niches are these words in Arabic:—"This high and far-stretching mosque was raised by the slave who trusts in the mercy of God, the compassionate, the alone to be worshipped." The Ḳur'án says, "Truly mosques belong to God, worship no one else with Him." "The slave who trusts in God the Aider, Násiru'd dunyá va dín Abú'l Fatḥ Aḥmad Sháh, son of Muḥammad Sháh, son of Sulṭán Muẓaffar; the date of the building is 1st Ṣafar, A.H. 827." This year is probably the year of the completion.

Passing through the gate in the E. side of the inclosure, you enter the ground in which is the mausoleum of Aḥmad Sháh. This building has a portico to the S. with 18 pillars. The room in which are the sarcophagi is 35 ft. 10 in. sq. It is paved with marble of different colours. The sarcophagi are under the dome, and are 8 ft. 4 in. from N. to S., 5 ft. broad from E. to W., and 4 ft. 7 in. high. They are of white marble, richly ornamented with carvings of flowers. The centre sarcophagus is that of Aḥmad Sháh, the one to the N. is that of his son, Muḥammad Sháh, and that on the S. is that of his grandson, Ḳuṭb Sháh. Mr. Hope, p. 47, says, "as also of Aḥmad Sháh II.;" but this appears to be a mistake, as there are only 3 sarcophagi. Over the door on the S. side is an inscription, which may be translated thus, "The lofty tomb of Aḥmad Sháh, the King, whose dome rivals the vault of heaven in height; though it had many attendants who strove to keep it in order, no one has repaired it so splendidly as that respected and exalted man, the benefactor of the present generation, Farḥatu'l Mulk, who is pious, generous, and faithful. The date of his office is given by the poet Yaḥaya, in the words Farḥat-i-mulk, A.H. 944=A.D. 1537. This writing is the work of Aḥmad Chhajju."

Proceeding 50 yds. to the E. the traveller will arrive at the tombs of the queens of Aḥmad Sháh. The approach is so bad as entirely to destroy the effect of the building. You turn from the main street to the l. into a narrow, dusty gully, where the houses are so close that they quite shut out the façade of the mausoleum. You ascend 14 steps to the platform on which the edifice is built; you then enter a portico with 4 pillars, but at their back, in the façade, are 8. All these pillars and all others in the building are 11 ft. 3 in. high to the top of the architrave. In the façade itself,

* In 1781, Mr. Forbes in his "Oriental Memoirs," said of them, "a circular flight of steps led to a gallery near the top of each. A little force at the arch of the upper gallery made both minarets shake, though the roof of the mosque remained unmoved."

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at the back of the 8 pillars, are 12 more, and the same number of pilasters, and 8 highly ornamented carved recesses. The door is kept locked, and the attendant is very often absent, but a smith has no difficulty in picking the lock. The building is 121 ft. sq., outside measurement. Inside is a rectangular court, with a corridor running round it, the roof of which is supported by 36 pillars. In the centre are 8 large sarcophagi and several small ones. The centre sarcophagus has the *Ayat i Raḥmat* carved round its sides. Mr. Hope says there is a Persian inscription, but this appears to be a mistake. This sarcophagus is 8 ft. from N. to S., 4 ft. 6 in. from E. to W., and 4 ft. 2 in. high. It is of white marble, finely carved, and is the tomb of Mughláí Bíbí. One to the N. is that of Morkhí Bíbí; it is of black stone or marble, inlaid with white. One or two of the sarcophagi are ruined, and the whole place bears the marks of scandalous neglect. It is stated that Aḥmad Sháh intended this for his mausoleum, but on being told by the holy personage, Sháh Ganj, that those who should be interred within a certain distance of his shrine would be saved, and that this was just outside the distance, the Sulṭán chose the nearer spot where his tomb now is. Were this building cleared and repaired, and the unsightly houses near it taken away, it would be one of the finest edifices in Aḥmadábád. On his return the traveller may look at the Tín Darwázah, or Three Gateways, built by Sulṭán Aḥmad I., a magnificent stone structure with rich carving, which crosses the main street a little to the N. of the Jám'i mosque. The roadway of the centre gate is 20 ft. wide, and that of each side gate 17 ft. The height of the arches is 25 ft. The terrace on the top of the gateway was formerly roofed over, but was thrown open in 1877. This gateway led into the outer court of the Bhadr, known as the Royal Square, which was 1600 ft. long and 800 ft. broad, and was surrounded, in 1638, by two rows of palm trees and tamarinds (Mandelslo's "Voyages," 76). When Thevenot saw it, in 1666, there was a very high tree in the centre, with a target at the top for archery practice. Opposite the middle of the Three Gateways is a building called the Káranj, or Fountain, where was a well which, when Della Valle visited Aḥmadábád in 1623, supplied the whole city with water. It now belongs to a dealer in European goods. In front of it and facing the Bhadr Gate is a municipal garden, laid out in 1876–7 at a cost of Rs. 10,000. North of the garden is the High School, and to the W. the Hemábhái Institute, with a good library and newspapers and periodicals. Near it is the mosque of Málik Sh'abán, with an inscription that says that it was built in the reign of Kuṭbu'ddín, by Sh'abán, son of 'Imádu'l mulk, on the 2nd of Jumád I., 856 A.H.=21st May, 1452. This will probably be sufficient work for one day.

On returning to the T. B. the traveller may look at the English church, Christ Church, which is 71 ft. from E. to W. and 42 ft. from N. to S., and will hold 180 persons. It was built in 1848, in accordance with the petition to the bishop, dated Jan. 5th of that year. Its style is Elizabethan, with lancet windows, pointed tiled roof, and western belfry. There is a dilapidated Banglá in the cantonment, which is used for church service, but is totally unfit for that purpose. The next day will suffice to see the chief remaining sights in the city. The first building to visit will be the Queen's Mosque in Mirzápúr, which is 132 yds. to the S. of the T. B. It was built probably in Sulṭán Aḥmad I.'s reign. Ascend from the road 13 steps to the platform on which the mosque stands. There are 2 minarets unfinished or partly destroyed by an earthquake, and now 33 ft. 4 in. high. The façade consists of 3 pieces, a central high piece and 2 wings. The centre is as high as the minarets, and is 46 ft. from N. to S., and 42 ft. 9 in. from E. to W. The side pieces are of the same breadth from E. to W., but only 28 ft. from N. to S. and 23 ft. high. Inside, from the pavement to the gallery, is 12 ft. 9 in.; the roof

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has 3 domes, and is supported by 36 plain pillars. On the S. wall the letters *Jím* and *Sím* are written. The dimensions here given differ slightly from those in the *Government Gazetteer*, but will be found correct. To the N.E. of the mosque is the Roẓah or Tomb, which is 38 ft. 6 in. square. There are 20 pillars in the first line, a pillar at each angle, and 4 between each 2 at the angles. In the second or inside row are 12 pillars. All the pillars are 9 ft. 9 in. high, their bases are 2 ft. 4 in., and their architraves 1 ft. 6 in. Under the dome are two sarcophagi of white marble; the central one is the tomb of Rupávatí, a princess of I'dar. It is 7 ft. from N. to S., 8 ft. 10 in. from E. to W., and 3 ft. 8 in. high from the plinth. It is in good preservation, while that on the W. side is much injured; both are ornamented with the chain and censer, a Hindú device. This Roẓah is 25 ft. 6 in. high from the pavement to the top of the dome inside. At each corner is a small cupola, prettily carved inside. The mosque is now claimed by the butchers, who have possessed themselves of it. The Roẓah is being restored at a cost of Rs. 3000. Mr. Fergusson has given a plan of this mosque, and says, at p. 533, "the lower part of the minaret is of pure Hindú architecture. We can follow the progress of the development of this form, from the first rude attempt in the Jám'i Masjid through all its stages to the exquisite patterns of the Queen's Mosque at Mirzápúr." From this the traveller will go to the Mosque of Shekh Ḥasan (not Hussain, as the *Government Gazetteer* wrongly gives it), Muḥammad Chishti in Sháhpúr, in the N.W. angle of the city, not far from the Sábarmati, and 880 yds. N.W. of the Queen's Mosque. The height of the central piece is 31 ft. 5 in., and this part is 37 ft. 10 in. from N. to S., and 40 ft. 4 in. from E. to W. The wings are of the same dimensions from E. to W., and 18 ft. from N. to S. The minarets are unfinished; that on the N. is 22 ft. 3 in. high, and that on the S. 17 ft. 5 in. The roof is supported by 36 pillars. On the S. or left side of the central arch is a Persian quatrain, which may be translated thus:—

The Pole of the Period, Shekh Ḥasan built the Mosque
That there religious people might pray for him.
When the Shekh founded this lofty edifice
Fate decreed that the date of its foundation should be found from "founded by the Shekh."

This chronogram gives the date 973 A.H. thus: B=2; N=50; A=1; I′=10; Sh=300; I′=10; Kh=600.

The 10th descendant of this holy man is named Maḥmúd Miyán; he is a fine-looking man of sixty-two, with Arab features. The *Government Gazetteer* says that if finished this mosque would have been one of the most beautiful in Aḥmadabád. "The body, simple and graceful, arched in the under story, and except the central window flat in the upper, is a happy attempt to combine the pillared and arched styles. The minarets, perhaps in too great contrast to the plainness of the body of the building, are, for richness of ornament and delicacy of tracery, equal to any work in Aḥmadábád." At 968 yds. S. of the Sháhpúr Mosque is Saiyid 'Álam's Mosque, built about 1420 by Abúbakr Ḥusaini. The inner details are as rich as Hindú art could make them. S. of this, 170 yds., is Sháh Wajíhu'ddín's tomb, built by Saiyid Murtaẓá Khán Bukhárí, 11th Viceroy, 1606–1609. This is a very beautiful monument. The traveller will now drive near to the Jamálpúr Gate, in the extreme S.W. of the city. A little to the N.E. of the gate is Haibat Khán's Mosque, which is interesting as one of the earliest attempts to combine Muḥammadan and Hindú elements. Haibat Khán was one of the noblemen of Aḥmad Sháh's court. The mosque is very plain, 78 ft. 9 in. from N. to S., and 35 ft. 5 in. from E. to W. The front wall is plain, pierced by 3 small pointed arches. The minarets are small and without ornament, and rise like chimneys from the roof. With a dwarfed and unlighted clerestory, the centre is barely raised above the side domes. In the centre is a Hindú dome

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of great beauty, and pillars taken from different temples, with every variety of rich ornament. Except for the form of its dome, the outer porch would suit a Hindú temple. About 950 yds. to the N.E. of this mosque is Dastúr Khán's, built in 1486 by one of Maḥmúd Begaḍa's ministers. Remark the open cut-stone screen that shuts in the cloister round the courtyard. In the gateway the marks of shot may be seen. A few yds. to the E. of Dastúr Khán's Mosque is Asá Bhíl's Mound, the site of the fort of the Bhíl chief, from whom the town of Asával had its name. S. of this, 70 yds., is Ráni Síprí's Mosque. This mosque has been styled in the *Government Gazetteer*, and by Mr. Burgess, Ráṇí Asní's Mosque, owing to the Arabic inscription having, after the stereotyped extract from the Ḳur'án about mosques, given the words Al musammát ba Ráni Aṣṇa. If this be the correct reading, Aṣṇa must mean second wife, and is not a proper name; but Ghulám 'Alí, who has charge of the Jám'i Masjid, reads the words Ráni Saprí. The inscription is so illegible that it is difficult to make out the letters; but as all the local authorities are in favour of the mosque being called that of Ráni Saprá or Síprí, it would be perhaps better to assent to their opinion. Mr. Hope says, p. 45, "Ráni Síprí was the wife of a son of Aḥmad Sháh, and her mosque and tomb were completed in 1431, probably by herself. They are the first of a series of buildings more delicately ornate than any that preceded." The mosque is 54 ft. from N. to S., and 19 ft. from E. to W. There are 6 double pillars in front and 6 single behind, and they are all 10 ft. 4 in. high. There are 2 minarets, about 50 ft. high, having 4 compartments tapering up to the top. The Roẓah, or Tomb, is 36 ft. square. The roof is supported by 12 pillars. There are 2 sarcophagi. This tomb, though beautiful, is inferior to the tomb and mosque of Rupávatí at Mirzápúr. On returning the traveller may visit the mosque of Muḥáfiẓ Khán, which is 350 yds. to the E. of the T. B., and was built in 1465 by Jamálu'ddín Muḥáfiẓ Khán, governor of the city in 1471 under Maḥmúd Begaḍa. It is 51 ft. by 36, with minarets 55 ft. high. It is the best preserved of all the mosques; but in Mr. Fergusson's opinion the design is faulty, and it is inferior to the Ráṇí Síprí Mosque. S. of this mosque is the Swámí Náráyaṇ Temple, finished in 1850. It has an octagonal dome, supported on 12 pillars, and is a fine building. Close to it is the Pánjrápol, or Asylum for Animals. The inclosure contains 12,538 sq. yds., surrounded by sheds, where about 800 animals are lodged. There is also a room where insects are fed. Close to the S. of it are 9 tombs, each 18 ft. 3 in. long, called the Nau Gaz Pírs, "the Nine Yard Saints." They are thought to be twice as old as the city, and are most likely the tombs of a number of men killed in a battle. Having now visited the objects of interest within the walls, the traveller may next visit the sights in the plain outside. For 12 m. round Aḥmadábád the country is full of interesting ruins; but here only the principal can be mentioned. The traveller will first drive to the Dillí Gate, and just outside it, on the right of the road, he will find Háthí Sing's Temple. This, together with a rest-house and mansion close by, was finished in 1848, at a cost of Rs. 1,000,000. In front is a long and handsome façade of a mansion, in which the family live. Permission to enter should be asked of the family before the visit. The entrances, lobbies, staircases, and rooms of the mansion have all the finish and correctness of those in Europe. You drive under an archway, turn to the left, and enter a courtyard, where chairs are placed in which visitors sit and have woollen slippers put over their shoes. You then ascend by 7 steps into a portico 38 ft. high, richly carved and supported by pillars. On the roof on either side of the portico are 5 pagoda domes. In all there are 53 of these domes, one large and 52 small. A Sanskrit inscription on the left of the doorway tells the story of the construction. A corridor surrounds the court in

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which the Temple stands. This corridor is 106 ft. from N. to S. and 150 from E. to W. Its roof is supported by 56 pillars, each 6 ft. high, to where the arch springs; the arch is 10 ft. 6 high, and 8 ft. 2 broad. Ascend now to the Temple from the portico by 8 more steps. Here the pillars are 7 ft. high. There are 2 rooms, an outer and an inner, in which latter is the image of Dharmnáth, who is represented as a beautiful youth, with a sparkling tiara of imitation diamonds. Both rooms are paved with coloured marbles, chiefly from Makrám in Rájpútáná. The ceiling of the outer room is dome-shaped, but is covered with wire to keep off birds. There are 16 stone figures in it, about 3½ ft. high, representing musicians and dancing women, then 8 figures, and then 4. The inner room is 20 ft. diameter, circular, and all of marble. Below are rooms with Tírthankars, and all round the corridor are similar rooms. The flies in Aḥmadábád are most troublesome, but in this Temple they are quite unendurable. Mr. Fergusson says, "The form is very perfect. Each part increases in dignity to the sanctuary. The exterior expresses the interior more completely than even a Gothic design, and, whether looked at from its courts or from the outside, it possesses variety without confusion, and an appropriateness of every part to the purpose intended." ("Hist. of Arch." iii. 258.) It must be owned, however, that the carving is very inferior to that of Ábú, Lakkuṇḍí and other old temples. From this the traveller will drive along the fine avenue to the cantonment, and visit Daryá Khán's tomb. He was a minister of Maḥmúd Sháh Begaḍa, and built this mausoleum in 1453 during his lifetime. The dome is 9 ft. thick, and the largest in Gujarát. Not far beyond it is the Chhoṭá Sháhí Bágh, where it is said the ladies of the royal ḥarím lived. To the N. of it is the Sháhí Bágh, and a subterranean passage is said to communicate between the two places. The building was erected in 1622 by Sháh Jahán, when Viceroy of Aḥmadábád, to give work to the poor during a season of scarcity. In the 16th century this was the great resort for the people of the city. The Sháhi Bágh is close to the railway bridge over the Sábarmatí, on which river it looks. A mile S.W. of the Sháhí Bágh is Miyán Khán Chishtí's Mosque, built in 1465 by Malik Maḳṣúd Vazír and half a mile more to the S.W. is Achut Bíbí's Mosque, built in 1469, by 'Imádu'l mulk, one of Begaḍá's ministers, for his wife Bíbí Achut Kukí, whose tomb is close by. There were seven minarets here, all of which were thrown down and destroyed in the earthquake of 1819. Returning from this point, the traveller will drive to the N.E. side of the city, to Asárva, which is about half a mile N.E. of the Daryápúr Gate, where are the wells of Dádá Harír and Mátá Bhawání. The real name of Dádá is said by the local people to have been Ḥalím, "mild," and they call him Dádá Hari, and not Harír, which is the form in the *Government Gazetteer*. He is said to have been the husband of the Dái, or Nurse of one of the Kings. You ascend 9 steps from the road to the platform in which the well is. It commences with a portico of hewn stone, 18 ft. long, from N. to S., including the pillars, and 15 from E. to W. The roof of the portico is supported by 12 pillars, 10 ft. high. The length of the wall from E. to W., reckoning from the step beyond the portico, is 157 ft., to which must be added the circular shaft, 27 ft. 6. in. Plants and grass are growing all over the stone walls, and must loosen them in time. You descend two flights of 10 and 9 steps to the 2nd portico, which has 8 pillars and 8 pilasters. On either side are 3 finely-carved ornamental niches. On the right side is an Arabic * in-

* This is translated thus: "This holy and wholesome water, the splendid traveller's rest-house, enclosed on four sides by carved walls, with a grove of fruit trees, and a well, were built in the reign of Abú'l Fatḥ Maḥmúd Sháh, son of Muḥammad Sháh, son of Aḥmad Sháh, son of Muẓaffar Sháh Sulṭán. Dated the Metropolis of the kingdom, 2d of Jumáda'l avval in the 20th year of his reign." See

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scription, and on the left one in Sanskrit. In the Skr. are the dates Samwat, 1556, and Shaka, 1421 = 499, and the cost is stated at 329,000 maḥmúdís or half rupees. You now descend 19 steps to the 3rd portico, which has 4 pillars and 4 pilasters, and one ornamented niche on either side. Steps lead down from this, and at the 3rd water is reached. On a level with it is the 4th portico, with 8 pillars and 8 pilasters, and beyond, but on the same level, a 5th portico, with 2 pillars and 2 pilasters, then a 6th portico, with 8 pillars and 8 pilasters, and then a 7th, with 2 pillars and 2 pilasters, and then an 8th, with 6 pillars and 6 pilasters. After this comes the circular well, with 8 pillars round it, and a fence wall, 2½ ft. high. The shaft down to the water has 2 stories, and from the top of the upper fence wall to the water is 26½ ft. The diameter of the gallery is 14 ft. 10. Beyond this circular well is another for irrigation, with a huge leathern bucket. This latter well is 10 ft. 10 in diameter. A very narrow staircase with 2 flights of 16 steps each leads to the level ground, where by the side of the well to N. and S. are 2 stone Maṇḍaps. About 50 yds. to the W. is Dádá Harí's Mosque, one of the best decorated buildings at Aḥmadábád, though there is no marble, and the stone is of a dull reddish-grey colour. The bases of the 2 minarets to the height of 17 ft. are richly carved. They have 4 stories. The S. minaret is 41 ft. 9 high to the topmost gallery, and thence to the top of the cupola, inside, is 7 ft. 7; total, 49 ft. 4. The N. minaret is 31 ft. 5 high. A portion of this, and perhaps part of the other, was thrown down by the earthquake of 1819. The galleries of these minarets, and the roof of the central part of the mosque are supported by the brackets so common at Bíjánagar. The façade has a central piece, with a wing of lower height on either side. The centre piece is 25 ft. 7 high, from the ground to the roof. From the roof to the top of the central arch is 8 ft. 6, and consequently the central arch is 17 ft. 1 high. The central dome is 46 ft. round and 11 ft. high, measuring it as an arc. The wings are 15 ft. high. On either side of the central arch is a very small arch. Then comes an ornamental carved window, followed by 4 pillars. The total length of the façade, which runs N. and S., is 87 ft., and the mosque from E. to W. is 20½ ft. deep. The swell of the carved bases of the minarets is 14 ft. 2. Inside, the roof of the mosque is supported by 16 pillars, 10 ft. high. The pulpit has 7 steps. To the N. is the Roẓah of Dádá Harí, or Ḥalím. It is 56½ ft. sq., and is surrounded by a corridor 8 ft. 2 broad, including the pillars, which are 20 in number. The building inside the corridors is 23 ft. 5 sq. The Roẓah has 2 stories, and at the top a dome. The 1st story is 16 ft. high; the 2nd, which can be ascended only with a ladder, is 12 ft. 4 high. The dome is 89 ft. in periphery. The N. door is exquisitely carved, but the inside is quite plain. There are 5 sarcophagi.

Mátá Bhawání.—This well is about 100 yds. N. of Dádá Harí's, but is much older, and is thought to be of the time of Karan, when Aḥmadábád was called Karanávatí. You ascend 9 steps to the platform on which the well is built. There is no portico on the level ground, as at Dádá Harí's. The well is 99 ft. long from E. to W., but 33 ft. must be added to the length for the circular shaft, in which is a temple of Bhawání. The breadth is 17 ft. The descent to the water is by 52 steps. The porticos are quite plain, and the well is altogether inferior to that of Dádá Harí.

From Asárva the drive may be prolonged to the Railway Station, where is a mosque, with handsome lofty minarets, which alone with the arched central gateway remain. The rest was destroyed in the struggle with the Maráṭhas in 1753. Nearer the Station is another mosque, of which nothing is known, and which does not require any particular notice. Proceeding on-

Government Gazetteer, p. 282. The difficulty about the dates referred to there is solved by the one being that of Vikram, the other that of Sháliváhana.

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wards three-quarters of a m. S. E. of the Ráypúr Gate, you come to the Ḥauz i Ḳuṭb, generally called the Kánkariya Lake, or Lime Pebble Lake. This reservoir, one of the largest of its kind in India, is a regular polygon of 34 sides, each side 190 ft. long, the whole being more than a mile round. The area is 72 acres. It was constructed by Sulṭán Ḳuṭbu'd-dín in 1451, and was then surrounded by many tiers of cut stone steps, with 6 sloping approaches, flanked by cupolas and an exquisitely carved water-sluice. In the centre was an island, with a garden called Nagina or the Gem, and a pavilion called Ghattamandal. In 1781 the approaches and cupolas were in ruins, the sides of the lake in bad repair, and a viaduct with 48 arches, which ran from the side of the lake to the island, had fallen in. In 1872 Mr. Borrodaile, the Collector, repaired the building, and made a road 6600 ft. long to the Ráypúr Gate. It is proposed by a canal 11 m. long to connect the lake with the Khárí River, and from its waters to supply the Chandola Lake, N.E. of Batwa. On the E. bank of the lake are some Dutch and Armenian tombs, Saracenic in style, with domes and pillars. You ascend a slight eminence to reach them; they are a good deal ruined. The dates range from 1641 to 1689; the following may be taken as specimens:—Wilhelm Huysman. Died 28th October, 1699.—Johann Millissen, Onder Chirurgy. Died 5th August, 1679. —David Boedyk.—Begraven Cornelius Weyus van Banda. Died 12th January, 1699. A tombstone plastered with lime in a peculiar watered style, is inscribed:—Begraven Dalniel Aima, obijt 28th April, anno 1664. The epitaph on a stone with the date 1641 is illegible. The next visit will be to Sarkhej, which is 5 m. to the S.W. of the Jamálpúr Gate. A bullock cart for this expedition will cost about Rs. 4, and the whole day will be consumed in the journey. The road is through the Jamálpúr Gate, and across the Sábarmatí River, the channel of which is about half a mile broad, but the water in the dry weather is little more than a foot deep. The remains of the Railway Bridge will be seen about 100 yds. to the S.* Near the bridge the city wall is from 40 to 60 ft. high. The road from the river's bank is a very dusty, heavy one, with rich fields on either side, and at 1¾ m. is the massive brick mausoleum of 'Aẓam, and Mu'aẓẓam (called Mozam in the *Gazetteer*), built probably in 1457. These brothers are said to have been the architects of Sarkhej, and to have come from Khurásán. The immense structure which contains their tombs is raised on a platform 3 ft. 6 high. The inner room, in which are 4 ruined tombs, is 34 ft. 10 sq. The walls are 12 ft. thick. The façade looking on the road is 72 ft. long from E. to W., including the towers at either end. There are 4 such towers, 1 at each corner, 34 ft. high to the gallery, whence to the top of the cupola is 8 ft. 9, and adding the plinth, 3 ft. 6, the total height is 42 ft. 7. The central dome is 129 ft. round. In the square inner chamber in the centre of the building there is a window, at 13 ft. 11 from the ground, which is 5 ft. 7 high and 5 ft. 3 broad. Thence to where the dome springs is 5 ft. 6, so that the dome begins to spring at 25 ft. from the ground. After passing this, the road becomes rather stony. About 300 yds. from the principal buildings at Sarkhej there are 2 brick towers about 30 ft. high, the bases of which, close to the ground, have been so dug away that it seems a miracle they do not fall. After another 200 yds. the road passes under 2 arches, which brings you to the courtyard of Sarkhej. On entering you have the tomb of Maḥmúd Begaḍá and that of his queen on the l.; a pavilion in the centre; and the tomb of Shekh Aḥmad Khattu Ganj Bakhsh, called also Maghrabí, on the r. To the W. of all

* In the *Government Gazetteer*, page 83, speaking of the present railway bridge over the Sábarmati, we find this, "It stands on the site of the former bridge destroyed in the 1875 flood." This appears to be a mistake, as the present bridge crosses the river between 3 and 4 m. to the N. of Aḥmadábád, whereas these remains are to the S. of the southern part of the city.

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is a vast mosque, said to have been built by Ganj Bakhsh. Beyond this is a fine lake, with 2 ruined palaces on the further shore. Over the central door of the saint's tomb is a Persian quatrain, which may be thus translated :—

When the ocean of Aḥmad's hand pours forth its pearls
The lap of Hope is fortunately enriched with the store ;
It is no wonder if for the obeisances at his shrine
The surface of the earth should all rise up.

The word translated rise up is Sarkhej, the name of the place. It gives the date 877 A.H. as follows :— S = 60, R = 200, Kh 600, E = 10, J or Z = 7. This mausoleum is the largest of its kind in Gujarát, and has through its whole length stone trellis work, and round the tomb a beautifully cut metallic screen. Ganj Bakhsh was a resident in Anhalwáḍá, and was the spiritual guide of Sulṭán Aḥmad I. ; he retired to Sarkhej and died there in 1445. His tomb was begun in 1445, by Muḥammad II., and finished by his son Kuṭbu'd-dín in 1451. Maḥmúd Begaḍá constructed the lake built at its S.W. corner, and a splendid palace, and raised opposite the saint's tomb a mausoleum in which he, his queen Rájbáí, and his son Muẓaffar II. were buried. Ganj Bakhsh died at the age of 111, and the chronogram is Ḳuṭb, as follows : K=100, t=9, b=2, total 111, his age. There are 14 pillars in the front row in Ganj Bakhsh's tomb, and there are 12 rows, and every 4th pillar is a double one, thus there are 168 pillars in all. There are 52 cupolas besides the large central one. The pillars are 15 ft. 11 high, and from the floor to the ceiling is 7 ft. 6. From the floor to the top of the cupolas inside is 20 ft. 5. At the S. of the Saint's tomb is that of his disciple and deputy, Shekh Saláḥu 'd-dín. The surroundings of the door into the shrine are inlaid with glass. The dome inside is covered with gold and silver leaf, and looks rich. A silver chain hangs from the ceiling, but half its length was stolen 50 years ago. The pavement is of colored marble, and the beautiful stone called Sang i Marján, which has the appearance of being powdered with gold. The building inside is octagonal, and is surrounded on all sides by brass lattices. The whole edifice is 150 ft. 7 from N. to S., and 168 from E. to W. The corridors, including the pillars, are 10 ft. 3 broad, and the pillars of the corridors are 10 ft. 7 high. In the 3 sides there are altogether 54 pillars. This tomb receives Rs. 230 yearly from the adjacent village of Maḳbarah, which signifies "tomb." The pavilion in the centre of the court has 3 cupolas, and 4 rows of 4 pillars each. The present Ṣáḥib i Sajjádah, literally occupier of the prayer-carpet, chief manager of the building, is Aḥmad 'Alí Bábá Ṣaḥib, a Saiyid of Tarmuẓ. The mosque adjacent to the tomb is said to have been built by the saint ; it has 10 large domes and 31 cupolas. The corridors have 34 cupolas ; the pillars in the mosque are 15 ft. 7 high, and are thus arranged :—

1st row to the south	8
2nd ,, ,,	4
3rd ,, ,,	4
4th ,, ,,	9
5th ,, ,,	9
6th ,, ,,	5
7th ,, ,,	5
8th ,, ,,	9
9th ,, ,,	9
10th ,, ,,	5
11th ,, ,,	5
12th ,, ,,	9
13th ,, ,,	9
14th ,, ,,	5
15th ,, ,,	5
16th ,, ,,	9
17th ,, ,,	9
18th ,, ,,	7
19th ,, ,,	6
20th ,, ,,	8

Going on to the l. is Rájbáí's tomb, which is 23 ft. from E. to W., and 21 ft. 7 from N. to S. There are three sarcophagi measuring 7 ft. 7 from N. to S., 4 ft. from E. to W., and 3 ft. 9 in height. They are of white marble, ornamented with carvings of incense cups and chains. Next to this is the tomb of Maḥmúd Begaḍa, which is 72 ft. 3 from N. to S., and 69 ft. from E. to W. ; the inner room is 37 ft. 10 sq. The sarcophagus is 8ft. 7 from N. to S., 5 ft. from E. to W., and 4 ft.

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3 high. There are 28 pillars inside, and 32 outside, 10 ft. 9 high. The lake covers 17½ acres, and is a work of great beauty; it is oblong, and surrounded by flights of stone steps. The supply sluice is richly decorated. With the lake, the Sarkhej buildings form the most beautiful group in Aḥmadábád. They belong to the best period of the style, and have the special interest of being almost purely Hindú, with only the faintest trace of the Muḥammadan style. Numbers of men and women bathe in the tank, even though a fat alligator is lying beside them on the steps. A little S. of the lake is the tomb of Bábá 'Alí Sher, a saint even more venerated than Ganj Bakhsh. It is small, ugly, and white-washed. Close by are the remains of Mirzá Khán Khánán's Garden of Victory, laid out in 1584 after his defeat of Muẓaffar III., the last Aḥmadábád king. In the 17th century Sarkhej was so famous for indigo, that in 1620 the Dutch established a factory there.

Another expedition may be made to Batwa, which is almost due S. of the Ráypúr Gate and about 3 m. from it. Here Burhánu'd-dín Kuṭbu 'l 'Alam, the grandson of a famous saint buried at Uch on the Satlej, is interred. He came to the Court of Sulṭán Aḥmad I. settled at Batwa, and died there in 1452. The nobles of Sulṭán Ahmad's court and of his two successors built a mosque and a vast mausoleum there. The other buildings are like those at Sarkhej, in the flat Hindú style without arches or minarets, but at Batwa the arch takes the place of the beam in the large mausoleum, and the dome is raised by a second tier of arches. The tomb is of the most elaborate workmanship, but the building is incomplete. Returning from this visit the traveller may go to Sháh 'Alam, which is about 1 m. to the S.E. of the Ráypúr Gate. Before reaching the tomb you pass under 2 plain gateways, and then through one with rooms above the archway, and which was the Naḳár Khánah. You then enter a vast court. To the W. is the mosque, which has 2 minarets of 7 stories, handsomely carved and about 90 ft. high. The galleries are supported with brackets like those at Bíjánagar. The façade of the mosque has 3 large arches and 4 smaller ones; the larger arches have 17 ft. 9 spans, the smaller 12 ft. 9. There are 6 rows of 3 pillars each in the mosque. The tomb of Sháh 'Alam, who was the son of the saint buried at Batwa, is to the E., and is protected by metal lattices which keep out the birds. Sháh 'Alam was the spiritual guide of Maḥmúd Begaḍa, and died in 1495. To the S. is an assembly hall built by Muẓaffar III. (1561–1572), and partly destroyed by the British in 1780 to furnish materials for the siege of the city. The tomb is said to have been built by Táj Khán Nariálí, one of Maḥmúd's courtiers. Early in the 17th century Aṣáf Khán, brother of the Empress Núr Jahán, adorned the dome with gold and precious stones. The floor of the tomb is inlaid with black and white marble, the doors are of open brass work, and the frame in which they are set, as well as what shows between the door-frame and the 2 stone pillars to the r. and l. is of pure white marble beautifully carved and pierced. The tomb itself is enclosed by an inner wall of pierced stone. The outer wall in the N. is of stone trellis-work of the most varied design, and here Shekh Kabír, renowned for his learning, who died in 1618, is buried. The mosque was built by Muḥammad Ṣáliḥ Badakhshí. The minarets were begun by Nizábat Khán and finished by Saif Khán. They were much damaged by the earthquake of 1819, but have been repaired, and are now in good order. To the S. of the mosque is a tomb like that of the chief mausoleum where the family of Sháh 'Alam are buried. Outside the wall to the W. is a reservoir, built by the wife of Táj Khán Nariálí. Another day may be spent in visiting the monastery of Pirána, which is at the village of Giramtha, 9 m. S. of Aḥmadábád. The mausoleums are those of Imám Sháh, Núrsháh, Surábhái, Bálá Muḥammad and Báḳir 'Alí. The legend is that Imám Sháh came from Persia in 1449, and performed certain

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miracles, which induced Muḥammad II. to give him his daughter in marriage; by her he had 4 sons, ancestors of the present Saiyids of Pirána. On the anniversary of Imám Sháh's death a fair is held, attended by many Hindús. His disciples are chiefly Bráhmans and Hindú shopkeepers and cultivators; none of them are Muslims. About ½ m. outside the Jamálpúr Gate are Bábá Lúlúí's Mosque and Abú Turáb's tomb. The former was built by a pearl merchant in 1560, and is a pleasing building. The latter was built by one of Akbar's courtiers, who was made by the emperor in 1579 chief of the Makkah caravan, and brought back a stone with the print of the Prophet's foot. The tomb is simple and graceful, 41 ft. sq., with a double colonnade of pillars. There are many other interesting ruins near Aḥmadábád, but these are the principal, and to see all would take months.

ROUTE 28.

AḤMADÁBÁD TO WADHWÁN.

The following are the stages by the B. B. and C. I. Railway.

Dist. from Bombay.	Names of Stations.	Time.
Miles.		A. M.
309½	Aḥmadábád .	6.30
312½	Sábarmati . .	6.44
319¾	A'mblí Road .	7.14
327	Sánand . .	7.50
334	Chhárorí . . .	8.23
342½	Jakhwáḍá . .	9. 0
349¾	Víramgáoṅ arr.	9.30
	Víramgáoṅ . dep.	9.45
359¾	Lakhpa Road .	10.27
368½	Lílápúr Road . .	11. 3
375¾	Lakhtar . .	11.38
389½	Wadhwán . .	12.30

The charge for 1st class passengers, it should be remembered, is 15 pies a mile. At intermediate stations tickets will be furnished only on condition that there be room in the train; in case of there not being room for all the passengers, those who have tickets for the longest distance should have the preference. At Víramgaoṅ there is a branch rail of 22½ m. to Khárá Ghora. The pop. of Víramgáoṅ is 19,661; it is surrounded by a tower-flanked brick and stone wall 2⅛ m. in periphery. There are 5 gates, the Golvaḍí on the N., leading to Patan; the Bhavaḍí, leading to the Railway Station; the Ráipúrí on the E., leading to Aḥmadábád; the Gangásar on the S.W., and the Mánsar on the W. "At the close of the 11th century Minal Deví, the mother of Sidh Ráj Jai Singh, adorned Víramgáoṅ by building the Mánsar lake, and, during his reign (1094–1143) Sidh Ráj added several shrines and temples." There is a rest-house outside the Mánsar Gate. The Mánsar lake is 220 yds. round, shaped like a conch, and surrounded by flights of stone steps. Round the top of the steps runs a row of small temples with spires. The water passes from the W. into a stone octagonal *kuṅḍ* or well, with a figure cut in bold relief in a niche on either side; from the well the water passes into the lake through a channel lined with stone, and a tunnel over which is a large pavilion with a pyramidal roof sacred to Mánsar Mátá. The stations are on the l. hand all the way till Wadhwán, but there the station is on the r. There is no station at Sábarmati at present. The bridge to it is crossed in two minutes. The line passes due W. as far as Víramgáoṅ, and then S.W. through a well-cultivated country with plenty of cotton. Black buck and deer are occasionally seen, monkeys are most numerous. The Assist. Pol. Agent's house is 2 m. from the Wadhwán Station, and is a fine new building. The T. B. is about 1 m. nearer the station than the A. P. A.'s house. The cemetery is close to the T. B. There is only one epitaph in it, that of Mr. A. F. Morley, who died 13th April, 1872. The town of Wadhwán lies to the S. of the T. B., and before reaching it the Bhogáwa River

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is crossed by a good but too narrow bridge with 27 arches. The road enters the Solépoḷ Gate, turn then to the r., and drive ¼ m. to the temples, where, after the bodies of the chiefs are burned, the ashes are kept. In like manner the ashes of the ladies who perform *sati* here are preserved. In the 1st court there are 23 pálias, which are flat stones with images in relief of warriors with swords and shields, on horseback or on elephants. There is often also a lozenge-shaped vessel, which is intended for the *kusumba* cup, from which Rájpúts drink an infusion of hemp, or of opium. Other stones have on them in relief a woman's arm and hand; these are memorials of ladies who have performed *sati*. One of the stones is dated Samvat, 1829, which would correspond to 1750. In the next court are 49 páliás, one of them 166 yrs. old. There are 2 enclosures protected by iron wire, where are the ashes of 2 princesses who committed *sati*. Inscriptions on tall stones tell when they died. The lady Rahtormá was burned in 1689, and Harimá in 1797. There are also some small temples here on a high platform. Towards the centre of the N. wall of the town, which is of stone, and strongly built, and from 20 to 25 ft. high, is the ancient temple of Ránik Deví. She was a beautiful girl, born in the Júnágaḍh territory when Sidh Rájá was reigning at Pátan, and was betrothed to him. But Rá Khengár, who then ruled Júnágaḍh, carried her off and married her, which caused a deadly feud between him and Sidh Rájá, whose troops marched to Júnágaḍh. Khengár was betrayed by 2 of his kinsmen, and was slain by Sidh Rájá and his fortress taken. The conqueror wanted to marry Ránik Deví, but she performed *sati*, and Sidh Rájá raised this temple to her memory. The whole story is told by Mr. Forbes in his Rás Málá. The temple bears the marks of extreme old age, the stone being much worn and corroded, and all but the tower is gone. The door has been richly carved, but the figures are defaced and broken. Inside is a stone with the effigy in relief of Ránik Deví, and a smaller one with a representation of Ambají. N. of this temple and close to the city wall is a *sati* stone dated 1519. The traveller will now drive to the Saṅdipoḷ gate in the W. face of the city. Pass out and re-enter by the Lákhupoḷ gate, close to which is a *wáv* or well with steps, ascribed to one Mádhava, who lived in Samvat, 1350, which is 172 ft. long from E. to W. and 20 ft. 3 broad from N. to S. The water is 34 ft. below the ground, and is reached by 59 steps. There are 6 porticoes, and in the 3rd are 2 inscriptions under the figures of a man and woman which represent Mádhava and his wife, and give the date Samvat, 1350. The palace, here called Darbár, may next be visited. It is near the centre of the town, has 4 stories and is 72 ft. high. It stands in a court facing the entrance, on the r. of which is a building called the Mándwa, where assemblies at marriages take place. The palace has a tower at each corner, and a very beautiful lower story with 9 arches 11 ft. high, supported by pillars 7 ft. 10 high. The arches are scalloped, and the entablatures are decorated with figures of dancing women. It is of stone and painted white, though the natural grey of the stone which may be seen in the gateway looks far better. In the Mándwa are 4 immense grain pits, each holding 7000 mans. The revenue is taken in kind, and the grain is stored here and then sold. The central hall of the Palace is 55 ft. long and 28 broad, but only 13 high, whereas that in the Mándwa is 59 ft. long, 29 broad, and 20 ft. high. The Rájá has married 2 wives, but has no children. The traveller should pass out by the Shyání or W. gate, so called from the village of Shyán, and will see outside this gate to the r. the oldest well in this locality. It is called the Gangáwa, and dates from Samvat 1225=A.D. 1168, but excepting its antiquity it has nothing very remarkable to notice. Wadhwán is a 2nd class State in Jhálawár, so called from the Jhála Rájpúts. The capital Wadhwán has a pop. of 18,000; the area of the whole State is 300 sq. m. and the total pop. 50,000. The reliable

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history begins in A.D. 1604, when Prithiráj, eldest son of Ráj Chandra Sing, of Halwad in Jhálawár, quarrelled with his father and left him and established the separate chiefdom of Wadhwán. He left 2 sons, one of whom founded Wankanír. The other remained at Wadhwán, and his son Bháo Sing settled at Savargaḍ in Rájpútáná. His son Mádhu Sing served the Rájás of Kotah and Bundí, and made conquests for them. By influence thus acquired Bháo Sing's descendants became Rájás of Jhálrapatan in Rájpútáná. In 1707 A.D., Mádhu Sing's 2 sons returned to Wadhwán, one of them, Arjun Sing, stopped at Wadhwán, and Abhy Sing, the other, became Rájá of Churá. Arjun Sing's son, Sabal Sing, took Ránpúr, belonging to the Gáekwáḍ. Dámájí Gáekwáḍ then came with a large force against Sabal Sing, and having taken him prisoner at Nágnesh, and just then hearing of the birth of a son, called the child Fate Sing, in honour of the victory. Arjun Sing died in 1739, and Sabal Sing having got his release succeeded him. Sabal Sing died in 1765, and was succeeded by his eldest son Chandra Sing, who died in 1772, and was succeeded by his only son Prithiráj. The forces of the Gáekwáḍ and of the Rájás of Dhrángdrá, Limrí, Churá, and Táelá, then invaded Wadhwán, but after a hard struggle were repulsed by Prithiráj. Prithiráj died 1806, and was succeeded by his only son Jálam Sing, then only 15 months old; a long regency followed under his mother Báíráj. Jálam Sing died in 1827, leaving an only son Ráj Sing, then 13 months old, Báíráj became regent, and remained so till her death in 1851. She was not on good terms with her grandson Ráj Sing, who died in 1875, his eldest son Chandra having died before him in 1862. His son Dájiráj, grandson of Ráj Sing, succeeded, and is now the Rájá. He is entitled to a salute of 9 guns, has studied in the Rájkumár College in Rájkoṭ, and has travelled in India. His title is Ṭhákor Ṣáḥib.

ROUTE 29.

WADHWÁN TO RÁJKOṬ.

The traveller being now launched in Káthiawáḍ, where European travellers are rare, must hire or buy horses and a tonga or a bullock-cart for his whole journey. If he goes by bullock-cart the charge will be 3 ánás a kos of 2 m., but his progress will be very slow, not more than 12 or 15 m. a day. He must keep his baggage and servant with him, for even on the most frequented routes the things required by a European are seldom to be got. Wine, beer, mosquito curtains, and a bath, must be taken with him. The princes of Káthiawáḍ do indeed lend their carriages to travellers who are particularly recommended to them, but it cannot be expected that they should do so except on rare occasions. The stages to Rájkoṭ are as follows :—

From	To	Distance.	Remarks.
		K. M.	
Wadhwán	Mula .	8 or 16	The kos are short, so that the distance to Chotíla is not more than 36 miles.
Mula .	Doria . .	5 ,, 10	
Doria . .	Chotíla .	7 ,, 14	
Chotíla .	Bámanbar	6 ,, 12	
Bámanbar	Kwarloa .	5 ,, 10	
Kwarloa .	Rájkoṭ .	5 ,, 10	
	Total .	72	

There is a T. B. at Mula, and a Ṭhákor, or chief, resides there. The country gradually becomes wilder, till at the hills of Chotíla it is a barren heath. Panthers are to be found in the hills, and deer and other game, but there are no tigers in Káthiawáḍ, and the lions, once very numerous, are now

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restricted to the Gir Forest near Júnágaḍh. The T. B. at Chotíla is on the l. of the road, and there is a messman. It would be well to be careful of scorpions and snakes, which are not unfrequent visitors to the sleeping-rooms. At Bámanbar there is a T. B. on the r. on a high hill, a very inconvenient place to reach. On the r. before reaching the village there is a group of 25 pália stones. About 1 m. beyond Bámanbar cross the Betí River by a fine bridge with 8 arches, and 2 m. further on cross it again by a long bridge. The Pol. Agent of Káthiawáḍ has his head-quarters at Rájkoṭ, in a house which is termed the Koṭhí. This residence and the garden adjoining it are on the N.E. side of the cantonment; The T. B. is on the S. side, about 1300 yds. S. of the Pol. Agent's house and 200 yds. to the E. of the racecourse. The Native Inf. lines are at the N.W. corner of the cantonment; the cantonment church is about 500 yds. S. of the Koṭhí. The cemetery is 900 yds. E. of the T. B. The cantonment is now almost entirely deserted by troops. Its whole extent is 1800 yds. from E. to W., and about the same where widest from N. to S. The church is called Christ Church, it was built in 1843, is 44 ft. 3 from E. to W. and 21 ft. 7 from N. to S. It can seat 70 people. There are several tablets, one to the memory of Capt. H. T. Hibbert, and Capt. C. B. La Touche, 3rd and 4th A. P. A. in Káthiawáḍ, who both fell in action with Wághars at the Tobar Hill near Machuda on 29th Dec. 1867. Another tablet is to G. G. B. Coulson, C.S., who was 1st Asst. to the Pol. Agent. In the cemetery, which is small and not well kept, is interred Ensign J. M. Dickinson, A.P.A., who died on 10th July, 1836, of cholera, and was an excellent linguist. There is another to Lieut. A. Mole, whose tablet is fast becoming illegible, but from which it appears that he was killed at the assault of some place. From the number of the epitaphs it will be seen that the climate of Rájkoṭ is not a healthy one. Before entering Rájkoṭ the Aji River must be crossed, which is done by the Ḳaiṣar i Hind Bridge, which has 14 arches. There is the following inscription :—

THE ḲAIṢAR I HIND BRIDGE.

Built at the expense of
HIS HIGHNESS RAYAL SHRÍ TAKHT SINGJÍ,
Ṭhakor Ṣáhib of Bhaunagar,
To commemorate the Proclamation at Dillí
On the 1st January, 1877,
By Her Imperial Majesty
VICTORIA, EMPRESS OF INDIA.

Designed and constructed by S. R. Booth,
Esq., C.E. Agency Engineer,
and was opened by
Col. L. C. Barton, Political Agent, on the 19th
August, 1879.

This bridge was commenced at the close of 1877, completed in July, 1879, and opened on the 19th August of that year, when an assembly was held at the Rájkumár College to celebrate the event. The total cost of the bridge was Rs. 117,500, of which the Rájá of Bhaunagar paid all but Rs. 7500. The length of the bridge is 750 ft.; the arches have spans of 45 ft.; the width of the bridge is 23 ft. 3 in.; the height above low water 36 ft. The Rájá of Bhaunagar, the munificent donor of this bridge, was educated at the Rájkumár College, on which he bestowed Rs. 100,000 to build a wing and a residence for the principal, and further contributed Rs. 50,000 to the Endowment Fund. The College lies about 300 yds. to the S.E. of the Cemetery, and specially deserves a visit, as being where the young princes of Káthiawáḍ and other countries are being educated, and being presided over by Mr. Chester Macnaghten, who has done so much for education in India. His paper in the "Calcutta Review," April, 1879, may be consulted. H. H. the Thákor of Rájkoṭ is tall and powerfully built, 25 years of age, and possessed of administrative ability. He is a Jháreja Rájpút, descended from Jám Víbhájí, younger brother of Jám Lákhají of Nowanagar. When Víbhájí left Nowanagar he got Káláwád Parganah, with 12 villages; and in A.D. 1609 he got from his maternal uncle, the Wághelá chief of Sardhár, the village of Chíbrá. On this Víbhájí went to Dillí, and obtained from the Emperor a grant of 700 villages for the

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Sardhár State; subsequently Víbhájí invited all the Wághelá chiefs to dinner at Chíbrá, and when they were intoxicated slaughtered them all, and so got the throne of Sardhár. After this conquest Víbhájí defeated a Sindhí chief who was ruling Rájkoṭ, and took the town and built a temple to Bálkṛishṇ there. Víbhájí was succeeded by his son, Mehrámanjí, who gave the Parganas of Bhádlá, Jasdán, A'nandpúr, Mewásá, Bairlá, and others, to the Káthi chiefs. The two sons of Mehrámanjí, Saibjí and Khumbhají, struggled for the throne; but Khumbhají was at last obliged to leave Rájkoṭ, and got 84 villages to the W. Saibjí, having been assisted by Nowanagar, restored to that State the Káláwád district. Mehrámanjí died in 1665, and about that time Kumbhají got Gondal. Saibjí was succeeded by his son Bamaniyají, who was attacked by the Mughul forces in 1683; but, being assisted by Porbandar, killed the Mughul general Báḳir, at a place near Rájkoṭ, now called Báḳir Ghuna, in 1687. Bamaniyají was succeeded by his son Mehrámanjí, and he by Bhabhájí I., who had six younger brothers, each of whom had six villages assigned to him; and their descendants are the T'alukdárs of Gavaridar, Shápúr, Pál, Kotháriyá, and Lodhika. The third descendant of Bhábájí was Mehrámanjí III., who wrote a well-known book, the "Pravin Ságar," in the Braj language. He died in 1794, and his son Bhábhájí, who succeeded him, died in 1825, and was succeeded by his son Surají, whose sister married the late Ráj Ṣáḥib of Dhrángdrá, Ráná Mal Sing, who was a K.C.S.I. Surají died in 1843, and was succeeded by Mehrámanjí IV., who died on the 27th of October, 1862, and was succeeded by his son Báwájí, the present chief of Rájkoṭ, who was educated at the Rájkumár College, and speaks English perfectly. The palace at Rájkoṭ was built by the father of the present Ṭhákor; there are some handsome rooms, and a good view from the top over the town.

The School of Art at Rájkoṭ is in a small building near the Pol. Agent's house. It is too small, and very insecurely built. There is a good collection of the marbles and stones of Káthiawád.

The area of Káthiawád is 30,000 sq. m., the size of Scotland. The pop. is 2,300,000, or 200,000 short of that of Switzerland, though the area is twice as large. There are 186 States, of which 4, Bhaunagar, Nowanagar, Júnágaḍh, are 1st cl.; 9, 2nd cl.; 7, 3rd cl., and the rest 4th cl. The foundation stone of the Rájkumár College was laid on the 28th of April, 1868, the College was opened on the 6th of December, 1870, by Sir S. Fitzgerald. The centre of the College is 280 ft. long, and 2 stories high. In the ground floor is a hall with an area of 1815 sq. ft., which gives access to 4 class rooms, measuring each 30 ft. × 20ft., with at either side 3 smaller rooms of 17 ft. × 15 ft. Along both fronts is a massive arcaded verandah, 10ft. wide. Over the E. entrance is a rectangular tower 55 ft. high, of which the lower part is a porch, and the upper consists of rooms. The tower has three stories, and at the top is a flagstaff, 30 ft. high. At the W. entrance is a portico flanked by two circular towers, which contain staircases. The N. and S. wings are 260 ft. in length, and contain 32 suites of bedrooms and sitting-rooms, bathrooms, and lavatories, with separate stairs. To the W. of the N. wing is a chemical laboratory, and on the opposite side a gymnasium and racquet court. N. of the laboratory are stables for 69 horses. At 40 ft. to the rear of the N. and S. wings are 2 ranges of offices, each 280 ft. in length. In the centre of the quadrangle is a basin of water 40 ft. in diameter. W. of the quadrangle are the houses of the Principal and Vice Principal, with extensive gardens. S. of the buildings is the cricket field of 19 acres. The stone of which the College is built is a fine buff oolitic limestone. The High School, which was opened in January, 1875, by Sir F. Wodehouse, cost Rs. 70,000, which was given by the Núwáb of Junágaḍh. In the centre is a hall measuring 56 ft. × 36 ft., and 35 ft. high. There are 12

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class rooms, 6 on either floor, measuring 20 ft. × 25 ft. In the lower story they are 20 ft. high, and 17 ft. in the upper, with verandahs 10 ft. wide. The College was founded by Col. Keatinge. The Tank of Sandásur, 20 m. N.E. of Rájkoṭ, is 5 m. round. The dam is 300 ft. long, by 40 ft. high.

ROUTE 30.

RÁJKOṬ TO JÚNÁGAḌH AND GIRNÁR.

The stages are as follows :—

From	To	Distance.	Remarks.
		K.M.	
Rájkoṭ .	Reboa .	6 12	At Reboa is a Dharmsálá with 3 stories used as a T. B. Gondal territory begins here. At Gondal there is a T. B.
Reboa .	Gondal .	6 12	
Gondal .	Bírpúr .	5 10	
Bírpúr .	Jaitpúr .	5 10	
Jaitpúr .	Chaukí	5 10	
Chaukí .	Júnágaḍh.	5 10	
	Total .	64	

The road from Rájkoṭ is through a flat, dusty country, covered in the dry weather with brown grass. On the l. are low hills, and on the r. the mountain of Girnár rises like a great cloud on the horizon. The A. P. A.'s house at Gondal is handsome and convenient, and the garden is remarkably good. The village of Bírpúr is on the r.; there is no T. B., but a Banglá belonging to the State, which might be used. At Jaitpúr, which is a town of 15,000 inhabitants, the head-quarters of the Káthí tribe, there is a good banglá on the r. The town is on the l. of the road; there are no old buildings, but some fine new houses of the chiefs. The Bhádar River is crossed about ¾ m. below the town by a fine bridge, which was opened by Mr. Peel, the Pol. Agent, on the 17th June, 1877. It consists of 12 main arches of 50 ft. span, and 8 subordinate arches of 20 ft. span; besides which, in the approaches, there is 1 bridge of 4 arches and 1 of 3 arches, each of 20 ft. span, over back waters. The piers of the bridge are 35 ft. from the river bed to the spring of the arches, and the roadway is 54 ft. above the river. The cost of the bridge was provided by the Júnágaḍh, Gondal, and Jaitpúr States; that of the approaches by the road fund of Káthíawaḍ. This bridge is a most important work, as it connects N. and S. Káthiawaḍ, hitherto separated by a river liable to sudden and violent floods, which sometimes rise 30 ft. above the river bed. The last part of the road, about 2 m., into Júnágaḍh, is very rough. You enter the town by the S. gate, and drive through it about 1 m., passing out at the E. gate, at ¼ m. beyond which you come to a tall and handsome banglá to the l. of the road. This is where the Núwáb of Júnágaḍh receives guests of distinction. There is a printed notice at the door to this effect:—"This Banglá is not a Traveller's Banglá, but H. H. the Núwáb's private residence. Any person found trespassing in these premises will be prosecuted." The T. B. is a few hundred yards beyond this to the r. of the road, and is not a very nice residence, having no upper story. In the other banglá there is a very good upper story, with two large rooms and two small ones. The first thing to be seen is the shrine of Jamál Sháh or Dátár, as he is called. At 200 yds. to the E. of the banglá in going to the shrine, 2 stones, about 9 ft. high, are passed; this is where the scaffold for executions is put up. You next pass the Viráwal Gate and turn to the r. along the dry, stony bed of the Kalka, which is quite dry in the hot weather. After about 200 yds. more you come to a low arch on the l.,

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under which you pass, and find yourself facing the house of the Mujáwir or attendant of the shrine. To the r. is a stone platform surrounding an unusually fine mango tree, and beyond that is the shrine of Dátár, a building 30 ft. high, with a fluted cone at top and a staircase of stone under 4 pillars. Here it is necessary to take off your shoes. There is a tank just beyond the mango tree, and the shrine and the whole place is very attractive. Opposite to the shrine, on the r., are 5 steps, which lead to an inclosure in which are several Muḥammadan tombs and a mosque of small size. In the centre is a very Oriental-looking building, about 10 ft. high, with 12 pillars, 3 at each corner, supporting the roof of a corridor 4 ft. broad. Within is a building nicely carved over a small marble tomb, inscribed—

1820.
Sacred
To the Memory
of
JOSEPH DYKES,
Infant son of
Major F. P. Ballantine.

Here, then, is the unique instance of a Christian tomb erected between the shrine of a Muslim saint and a mosque. The erection of this building caused much discontent at first, but Major Ballantine paid through Mr. Warden, Secretary to Government, Rs. 100 a year for 35 years to the shrine, and thus quieted complaints. Payment has now been discontinued for 25 years. The mosque and shrine are said to be of Rá Khengár's time, but are probably much more modern. There are several gardens belonging to Government which may next be visited. There is the Motí Bagh, ¼ m. to the S. of the T. B. and on the road to Bantlí. It belonged to the late Díwán A'nandjí, and as he had no children was left by him to the Núwáb. In the town is the Ḥammám of the Vazír, where there is a nice garden and a fountain, with supárí and papaw trees. Another garden is about ½ m. beyond the Moganrí Gate, through which you pass on entering Júnágaḍh. The garden is called the Shákir Bágh, and belongs to the Núwáb. Between it and the Moganrí Gate is a stone bridge with 3 arches, over the Sundar Rekhá river. The old bridge was swept away in 1878, but the channel has no water 2 or 3 months after the rains, and the entire rainfall is only 35 inches. The Shákir Bágh is well laid out. There is a two-storied villa surrounded by a moat of masonry 8 ft. broad, full of water. Ascend 40 steps to the upper story, where there is a large portrait of H. H. Maḥabbat Khán, the present Núwáb, and pictures of the Prince and Princess of Wales. About 50 yds. to the N. of the house is a menagerie, in which are 4 lions and 2 lionesses from the Girnár Forest. There are also several leopards, a lynx, a camelopard, and other beasts. On returning from the garden a visit may be paid to the Jail, which is in the centre of the W. quarter of the city. There are generally about 220 prisoners, of whom 8 per cent. are women; 2 men of each caste cook for their caste; carpet making and other trades are taught. By good conduct prisoners can obtain remission of their sentence. The hospital and dispensary are just opposite the prison. In 1879 no fewer than 15,511 patients received out-door or in-door relief; there are beds for 25 patients. Dr. Amidás, a regularly-trained doctor of Bombay, has charge of the hospital, and lives in the upper rooms. As Júnágaḍh is a very feverish place, travellers may require his services. It will be satisfactory to know that he is a man of first-rate abilities. The palaces of the Núwáb and of the heir apparent are fine buildings, as is the residence of the Díwán. There is also a very handsome semicircular row of buildings close to the palaces. The tombs of the Núwábs must especially be visited; they are not far from the palaces. They are square stone buildings with verandahs, the roofs of which are supported by scalloped arches. The roofs of the principal portions are adorned with minarets and cupolas. Of their kind they are perhaps the handsomest in India. Entering by the N. gate you have in front the tomb of Bahádur Khán II. It stands

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on a masonry platform, 3 ft. 8 in. high, and, including the verandah, is 32 ft. 8 in. sq. The verandah is 6 ft. 5 in. broad. On each of the 4 sides of the verandah there are 5 scalloped arches, 11 ft. 9 in. high from the platform, and 3 ft. 9 in. broad. From the platform to the eaves of the roof is 14 ft. 2 in. The roof is much decorated, and has 24 minarets about 8 ft. high, and 5 cupolas, fluted and carved. It is not quite finished. Looking toward Bahádur II.'s tomb, you have on your l. next to it the tomb of Ḥámid Khán II., elder brother of the present Núwáb. It is built on a platform 4 ft. 9 in. high, and is 34 ft. 10 in. sq. In each side of the verandah there are 5 scalloped arches 12 ft. high from the platform; in the centre of each is a pendant. One of the minarets was blown down by a tempest in the present year. Looking towards this tomb you see on its l. the tomb of Ládlí Bú, mother of the present Núwáb and sister of Baháu'd-dín, the Vazír. A girls' school has been founded in her honour. The platform is 4 ft. 8 in. high, and the tomb on it 26½ ft. sq. The verandah and arches resemble those of Bahádur Khán's tomb. Fronting it is a small mosque. To the S.E. of the tomb of Bahádur Khán II. is the tomb of Ḥámid Khán I., which is nearly 32 ft. sq. The platform is 1 ft. 10 in. high, and the wall of the tomb above it is 14 ft. 10 in. high. Beyond is the tomb of Bahádur Khán I., which measures 20 ft. by 18; the platform on which it is built is 4 ft. 10 in. high, and the tomb itself 14 ft. 2 in. above the platform. Adjacent is the tomb of Maḥabbat Khán I., which has no platform, is 15 ft. 5 in. high, and measures 18 ft. 4 in. into 18 ft. 6 in. The 3 tombs just mentioned have no verandahs. There are 14 other tombs, but the above are the principal. There are chronograms for most of these tombs. That of Bahádur Khán III. gives the date A.H. 1256 for his death, and 1257 for the building of the tomb. The date of Ḥámid Khán II.'s death is 1267 A.H., and that of his tomb 1270. The Mujáwir or Custos of the tombs is Shekh Náná Miyán, whose family came from Ajmír originally to Dillí, and were brought by the Núwábs of Júnágaḍh to their fortress. There is one more garden, called the Sirdár Bágh, which belongs to the heir-apparent; it is ¼ m. outside the Bantlí Gate. In it is a very handsome villa on the brink of a fine tank of beautiful water. There are a menagerie and aviary; among the beasts are 2 lions and 2 lionesses; 1 of the lions is a fine animal, but only 4 years old, and has not come to his full size and strength, having been defeated this year by a male buffalo. The next visit should be to the Úparí Koṭ, which is on the E. side of the city. This was the citadel of the old city, where the lieutenants of the great Ashoka (270 B.C.), and later of the Gupta kings, lived. The Chuḍásamá kings held their court in the Úparí Koṭ; but we do not know when their dynasty arose. You pass through the town until you reach an archway with a small Muslim cemetery on the r., and then you turn to the r. and pass under another gateway, then turn to the l. under a third gateway, very handsomely carved with the Bíjánagar bracket, lotus flower, and rows of lozenge-shaped ornaments. The fort walls here are from 60 to 70 ft. high, and the three gateways form a grandly massive cluster of buildings. You then proceed 150 yds. to the l., through a grove of *sitáphal trees* (custard apples), which bring in a good revenue. At this point there is a huge cannon of bell-metal, 17 ft. long and 4 ft. 7 in. round at the mouth, with a bore of 10 in. diameter. There is an Arabic inscription at the muzzle, which may be translated:—"The order to make this cannon, to be used in the service of the Almighty, was given by the Sulṭán of Arabia and Persia, Sulṭán Sulaimán, son of Salím Khán, may his triumph be glorified, to punish the enemies of the State and of the Faith, in the capital of Egypt, A.H. 937." At the breech is inscribed, "The work of Muḥammad, the son of Hamzah." Near the large gun is a small one, an ordinary 18-pounder. E. by N. of this, 100 yards, is the Jám'i Masjid, which was evidently a Hindú temple, though

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Mr. Burgess says it was built by Maḥmúd Begaḍa. It is 134½ ft. long from N. to S., and 98 ft. from E. to W. There was a plain, slim minaret at each corner of the roof, but that to the S. has fallen; there are 10 rows of pillars, 15 ft. high, with entablatures measuring 1 ft. 6 in., so that the total height from the floor to the ceiling is 16½ ft. One part of the pillars is slightly carved with fillets of lotus leaves and a lozenge-shaped ornament. In the 1st row from the N.W. there are 14 pillars and 2 pilasters, and also in the 2nd, 3rd, and 4th row; the 5th row had the same number of pillars, but 2 are broken. In the centre of the building, after the 5th row, there have been 3 large domes; the central dome was supported by 4 black pillars, 27 ft. 9 in. high, each consisting of 3 blocks. On these were beams of wood, of which fragments remain; and from them, or rather from a second story of pillars, 8 ft. 3 in. high, resting on them, the dome sprang, with a sort of battlement round its base. One of these pillars has fallen, and it can be seen that the 3 pieces of which it was composed were joined to the base with rods of iron. The other domes were probably supported in the same way; but the pillars are fallen and the domes have disappeared. The spaces covered by them are octagonal. In the 6th row 1 pillar is standing and then 2 are broken; then 3 standing, followed by 1 broken; then 4 are standing, then 1 is broken; and then 1 standing. In the other rows all 14 pillars are standing. There were therefore 144 pillars in all, of which 8 are broken. The stone is very hard, and was brought from a village called Sheriaj, 36 m. distant. There are 3 alcoves in the W. side of the mosque, of marble, handsomely carved in relief with patterns of bells and chains and censers and the lotus flower. The shafts of the pillars are 4½ ft. round, and their bases at bottom 7 ft. The arches are 14 ft. high. The pulpit has 10 steps. The ascent to the terraced roof is by a ruined staircase, difficult to ascend. About 50 yds. N. of the mosque is a Gupha, or underground temple, very ancient and quite plain. It is closed with an iron gate, which is kept locked. The shaft by which you descend is 18 ft. 10 in. deep, though the chambers below are only 7 ft. 3 in. high. There are 2 stories of rooms, the upper story being 20 ft. 8 in. from E. to W., and 17 ft. 7 in. from N. to S. The pillars are 7 ft. high, and 4 ft. 5 in. round. There is a 2nd compartment, 37 ft. 7 in. long, 27 ft. 6 in. broad, and 7 ft. 3 in. high. The pillars are 7 ft. 1 in. high, and 5 ft. 3 in. round. The lower story is 11 ft. 3 in. high., 37 ft. 8 in. long, and 30 ft. 9 in. broad. The pillars are 8 ft. 8 in. high, and 6 ft. 3 in. round. They are 6 in number; and Mr. Burgess, who has given a photograph of them, says of them, "Few bases could be found anywhere to excel in beauty of design and richness of carving those of these six pillars." There is a deep bath about 11 ft. sq., with a covered verandah round 3 sides of it. The water-pipes come down the wall from the surface, and enter a small cistern near the S.W. corner. Over the bath the room is open, and round the opening there has been a wall, of which part remains. For further particulars see Mr. Burgess's "Arch. Report for 1874-75." The inner gate of the fort is a genuine fragment of the old Rájpút citadel. On the ramparts above is an inscription of Maṇḍalika V., dated Samwat, 1507 = A.D. 1450. To avoid the 23 ruinous steps which ascend to the roof from the inside of the mosque, there is, it may be added, a flight of 26 steps outside the front, by which the traveller may descend and then look at the tomb of Núrí Sháh, which is close to the mosque, and 9 ft. sq. and about 20 ft. high, and very elegantly carved, with fluted cupolas and a most peculiar carving over the door. There are two wells in the Úparí Koṭ, the Adí Chadí and Naughan, cut to a great depth in the soft rock; the former is descended by a long flight of steps. The sides of the descent show the most remarkable overlappings and changes of lie in the strata, for which alone it is worth a visit to anyone with geological tastes. The Buddhist Caves at Júnágaḍh are

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referred to by Hiouen Thsang in the 7th century, who says there were 3000 recluses of the *Sthavira* sect belonging to the greater translation, and 50 convents. The Muslims have obliterated every trace of the convents; but in the E. part of Júnágadh, between the houses and the walls, and near the modern monastery of Báwá Pyárá, are a number of monastic caves, arranged in 3 lines, of which Mr. Burgess in his Report of 1874, at p. 139, has given a plan and a description. In front was found a slab with a Sáh inscription, which Dr. Bühler declares to be Jain. He thinks the caves were probably excavated about the end of the 2nd century of the Christian era, but may be much older. In the jungle within the N. wall of Júnágadh, at Máí Gadechi, under an old Jaina temple converted into a mosque, is a cave 28 ft. 6 in. wide by 13 ft. deep, and to the W. of it is an ancient rock-hewn dwelling, known as Kápará Khodi, still locally known as Khengár's Palace; it is 250 ft. long and 80 ft. broad. It is being quarried away. There is a doubtful inscription in Persian, which gives the date 700 A.H., and the name Hájí Muhammad.

The great sight at Júnágadh is the sacred mountain of Girnár, which is 3666 ft. high, and is one of the most remarkable places in India. From the city of Júnágadh only the top of this mountain can be seen, as it has in front of it a line of mountains of which Jogniya, or Laso Pawadi, 2527 ft. Lakshman Tekrí, Bensla, 2290 ft. high, and Dátár, 2779 ft. high, are the principal. Girnár was anciently called Raivata or Ujjayanta, sacred amongst the Jains to Nimnáth, the 22nd Tírthankar, and doubtless a place of pilgrimage before the days of Ashoka, 270 B.C. The Girnár Bráhmans reckon themselves among the Pancha Gandas, and have fabricated a book called the Girnára Mahátmya, in which it is said that Girnár, or Vastrápadha, is a little holier than the holiest of all places of Hindú sanctity. The traveller, in order to reach Girnár, will pass through the Wágeshwar Gate of Júnágadh, which is close to the Úpari Kot. Before passing the gate he will notice the fine Dharmsálá belonging to the goldsmiths. At about 200 yds. from the gate, to the r. of the road, is the temple of Wágeshwar, which is joined to the road by a causeway about 150 yds. long. In front of the temple is a modern building, 3 stories high, very ugly, flat-roofed, and quite plain. There is an archway in this building through which one passes into a small court, with a pagoda to the E., the dome of which is about 20 ft. high from the ground to the top. There are 8 scalloped arches, with a pendant in the centre of each, and 8 pillars, 10 ft. 2 high; to the top of each arch is only 8 ft. 10. In the sanctum is a hideous figure of Wágeshwar, a form of Deví, the wife of Shiva. She is represented as a red hag, with staring black eyes and large white teeth; she bestrides a creature that the local people say is a Sáwaj, or lion, but which looks more like a Wág, or tiger. It is green, with red stripes, and is a most wretched daub, but the people think it very handsome. About a furlong beyond this is a stone bridge, and just beyond it the famous Ashoka Stone. It is now covered over by a good shed, built 4 yrs. ago, the walls of which are of stone and the roof of wood and tiles. The Stone is 20 ft. in the curve from N.E. to S.W., and 29 ft. 2 from N. to S. On the E. side the letters are very distinct. It was first noticed by Major James Tod in Dec., 1822 (see "Travels in W. India," p. 369), who gives an account of a paved causeway made to it, with a bridge of 3 arches over the Sonarekha, made by Sundarjí, the horse merchant. He says the large granite block or boulder is just at the entrance of the causeway, on its r. or E. side, and besides 14 edicts which cover nearly the whole of the N.E. face, it bears on the top a long Sáh inscription of Rudra Dámá, and on the W. face one of Skandagupta. Ashoka's inscription was probably almost perfect when Tod saw it. Sundarjí's people, when making the causeway, seem to have broken a large piece from the stone, carrying away part of the 5th and

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a large portion of the 13th edict. The 1st transcript of the Ashoka inscription was made by the Rev. Dr. John Wilson, who sent it in 1837 to James Prinsep. Lieut. Kitto had discovered a long inscription at Dhaulí in Katak, which proved to be identical, but omitting the last three edicts. In March, 1838, Lieut. Postans and Capt. Lang copied the inscriptions, which were sent to the R. A. S. In 1842 Gen. Legrand Jacob and Prof. Westergaard of Copenhagen made what has proved the most faithful transcript of all. In 1838 Burnes discovered an inscription at Sháh-baz-gadhi, 36 m. N.E. of Pesháwar, which was deciphered by Mr. Norris and Mr. Dowson in 1845, and turned out to be the same as those of Girnár and Dhaulí. Inscriptions have since been published by H. H. Wilson, Bournouf, and H. Kern, of Leyden; the character is Pálí. In Mr. Burgess's Report of 1874 will be found photographs of the inscriptions, with the translations by Prof. Kern and the text of the 3 inscriptions, and an exhaustive account of them. After leaving Ashoka's Stone the traveller will cross the handsome bridge over the Sundarekha, which here forms a fine piece of water; he will then pass a number of temples, at first on the l. bank and then on the r. bank of the river. Here there are a number of ascetics, who go about entirely naked. There used to be a horrible sect called Aghoris, who lived in the caves of the mountain, and fed, it is said, on corpses, but they have disappeared. The largest temple is to Dámodar, a name of Krishna, from Dám, a rope, because his mother in vain attempted to confine him with a rope when a child. The path is now through a wooded valley, with some fine Indian fig-trees. Near a cluster of them is an old shrine called Bhavanáth, a name of Shiva. Here there are a number of large monkeys who come on being called, and from this spot there is often a continuous line of pilgrims ascending and descending, many of them females gaudily dressed. Unless the traveller be a very good climber, he will do well to get into a *doli* here, for which he will pay 4 or 5 Rs. This mode of conveyance is not very comfortable, consisting only of a board or cushion suspended from 2 stout bambús, and carried by 4 men. There is a small open pavilion here with 4 pillars, whence the shape of the mountain can be distinctly seen. A long ridge runs up from the W., and culminates in a frightfully scarped rock, on the top of which are the temples. Close to the Mandir is a well called the Chárbáorí Wáv. The paved way begins just beyond this and continues for ⅔ the ascent, and so far there is nothing very trying to anyone with an ordinarily steady brain. But after that the path turns to the r. along the edge of a precipice, and consists of steps cut in the rock, and so narrow that the *doli* grazes the scarp, which rises perpendicularly 200 ft. above the traveller. On the r. is seen the lofty mountain of Dátár covered with low jungle, in which are panthers and any number of serpents. At about 1500 ft. there is a stone dharmsálá, and from this there is a fine view of the rock called Bhairava Jap, or Adoration of Bhairava the Terrific One, a name of Shiva. It was so called because devotees used to cast themselves from its top, falling 1000 ft. or more; the legend was that if anyone survived he would be king of the world. The paved ascent may be divided into 3 parts; at the end of the 1st the 1st rest-house, Chodia-paraba, is reached, 480 ft. above the plain. The 2nd halting-place is Dholí-derí, 1000 ft. above the plain. There the ascent becomes more difficult, winding under the face of the precipice to the 3rd rest-house, 1400 ft. up. The stairs of sandstone then commence, and taking advantage of every ledge on the almost vertical scarp, wind up its face; the *doli* frequently grating against the rock on one side of the narrow path, whilst its occupant looks down into an abyss on the other. At between 2000 and 2100 ft. up there is an inscription dated either 1258 or 1158 A.D. At 2370 ft. above Júnágadh the gate of the enclosure at the top is reached. On entering the gate, the large

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enclosure of the temples is on the l., while to the r. is the temple of Mán Sing Bhojá Rájá, and further on the much larger one of Vastupála. The door into the Devakoṭa, or Sacred Fort, is part of an old building which goes by the name of Rá Khengár's Palace. Built into the wall on the l. of the entrance is an inscription in Skṛ., the *fac-simile* of which has been given by Mr. Burgess, with a translation by Dr. Buhler. The verses begin with the praise of Ambika, one of the guardian deities of Girnár, who has a temple there. It then goes on to mention the Chuḍásamá Rájás of Júnágaḍh, whose names were as follows :—Navaghana, lit. Strongsword, 937 A.D. ; Khengár, 959 ; Mularájá, 968 ; Navaghana II., 992 ; Maṇḍalaka, 1011 ; Hamir Deva, 1038 ; Vijayapála, 1051 ; Navaghana III., 1085 ; Khengár II., slain by Siddhárájá Jayasinha of Anhálwáḍa, 1107 ; Maṇḍalika II., 1127 ; Álansinha, 1138 : Gaṇesha, 1152 ; Navaghana IV., 1157 ; Khengár III., 1167 ; Maṇḍalika III., 1213 ; Navaghana V., 1235 ; Mahípáladeva, 1245 ; Khengár IV., 1279 ; Jayasinhadeva, 1333 ; Mugatsinha, 1345 ; Melagadeva, 1359 ; Mahípáladeva II., 1376 ; Maṇḍalika IV., 1376 ; Jayasinhadeva II., 1393 ; Khengár V., 1412 ; Maṇḍalika V., 1432, subdued by Maḥmúd Begaḍa in 1469 A.D. The list in the inscription ends with Maṇḍalika IV., son of Mahípáladeva II. The Jaina temples here form a sort of fort on the ledge at the top of the great cliff, but still 600 ft. below the summit ; they are about 16 in all, and neither larger nor finer than many at Shatrunjay, while the priests are most ignorant. The largest temple is that of Nemnáth, standing in a quadrangular court 190 ft. by 130. An inscription on one of the pillars of the *Maṇḍapa* states it was repaired in A.D. 1278. It consists of 2 halls and the shrine, which contains a large black image of Nemnáth, the 22nd Tírthankar, with massive gold ornaments and jewels. The principal hall in front of this measures 41 ft. 7 by 44 ft. 7, inside. The roof is supported by 22 square columns of granite coated with lime, while the floor is of tesselated marble. Round the shrine is a passage with many images in white marble. Between the outer and inner halls are 2 small shrines. The outer hall measures 33 ft. by 21 ft. 3, and has 2 raised platforms paved with slabs of yellow stone, covered with representations of feet in pairs, which represent the 2452 feet of the first disciples. On the W. of this is a porch overhanging the perpendicular scarp. On 2 of the pillars of the Maṇḍap are inscriptions dated 1275, 1281, and 1278. The enclosure is nearly surrounded inside by 70 cells, each enshrining a marble image on a bench, with a closed passage in front of them lighted by a perforated stone screen. The principal entrance was originally on the E. side of the court, but it is now closed, and the entrance on the S. side from the court, in Khengár's Palace, is that now used. On the S. side there is a passage leading into a low dark temple, with granite pillars in lines. Opposite the entrance is a recess containing 2 large black images : in the back of the recess is a lion rampant, and over it a crocodile in bas-relief. The same figures are found on Buddhist images, but rarely, if at all, on a Jain image. Behind these figures is a room from which is a descent into a cave, in which is a large white marble image, an object of the most superstitious veneration by the Jains, and to conceal which the priests will tell any number of lies. It has a slight hollow in the shoulder, said to be caused by water dropping from the ear, whence it was called *Amijhera*, "nectar drop." On the r. of the S. entrance of the temple is a small shrine of Ambika, and parallel with it to the W. is an *amba* or mango tree, the Bo tree of that goddess. In the N. porch are inscriptions which state that in Samvat, 1215, certain Ṭhákors completed the shrine, and built the Temple of Ambika. After leaving this there are 3 temples to the l. ; that on the S. side contains a colossal image of Ṛishabha Deva, the 1st Tírthankar, exactly like that at Shatrunjay called Bhím-Pádam. On the throne of this image is a slab of yellow stone carved

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in A.D. 1442, with figures of the 24 Tírthankars. Opposite this temple is one to Panchabái, built 50 years ago. W. of it is a large temple called Malakavisi, sacred to Pársh wanáth. N. again of this is another temple of Pársh wanáth, which contains a large white marble image canopied by a cobra, whence it is called *Sheshphaṇi*. It bears the date 1803 A.D. This temple and the other of the same Tírthankar faced the E., while the other temples face the W. The next and last temple to the N. is Kumárapálás. It has a long open portico on the W. supported by 24 columns; it appears to have been destroyed by the Muḥammadans, and restored in 1824 by Hansrájá Jeṭha. These temples are along the W. face of the hill, and are all enclosed. Outside to the N. is the Bhíma Kuṇḍa, a tank 70 ft. by 50, in which Hindús bathe. Below it, on the verge of the cliff, is a smaller tank of good water, and near it a canopy supported by 3 pillars, and a piece of rock containing a short octagonal stone called the Elephant's Foot. To the E. of the enclosed group of temples are several others, the principal being that of Mán Singh Bhoja Rájá of Kachh, an old granite temple near the entrance. Next is Vastupála's, which is triple. The central fane measures 53 ft. by 29½, and has 2 domes, finely carved but much mutilated. The shrine is 13 ft. sq., with an image of Mallináth, the 19th Tírtahnkar, with inscriptions which say, "The wife of the great minister Vastupála—Shrí Lalitadeví's image." This temple appears to have been built A.D. 1231. There are also long inscriptions, which will be found in Mr. Burgess's Report, pp. 171 to 173. Further N. is the temple of Samprati Rájá, called on Tod's plate the Palace of Khengár. This temple is probably one of the oldest on the hill, and an inscription in it dates from A.D. 1158. Samprati is said to have ruled at Ujjain in the end of the 3rd century B.C., and to have been the son of Kuṇála, Ashoka's 3rd son. On the verge of the hill N. of the Jain temples is a huge isolated rock called the Bhairava-Jap, already mentioned. Suicides have been long forbidden, but about 16 years ago 3 peasants made the fatal leap. S. of this, and 200 ft. above the Jain temples, is the Gaumukha shrine, near a plentiful spring of water. From it the crest of the mountain is reached by a long steep flight of stairs. This is 3330 ft. above sea level. Here is an ancient temple of Amba Mátá. The Jain temples are all clean; this is filthy. This summit has but a small plateau. To the E., not far off, is a still higher rocky spire, and beyond it another, still steeper, and without a blade of grass on its granite sides. Still further off is a third but lower summit. These are the Goraknáth, the Nemnáth, and the Kálika Peaks. Descending from the Amba Máta 70 ft., the traveller must climb thrice that height to the top of Gorakhnáth, where is a shrine 3 ft. sq. Descend again 400 ft. to a reservoir called the Kamandalakuṇḍa. Then climb the Guru Dattátraya, or Nemnáth Peak. This ascent will be made on all fours. There is a small open shrine over the footmarks of Nemnáth cut in the rock, and here lives a naked ascetic. Nemnáth is the favourite deity of the Digambara, or naked Jains. His paternal uncle was Vasudev, father of Kṛishṇa. He left Dwárka when he was 300 yrs. old and spent his last 700 yrs. at Girnár. Here the pilgrims leave their sticks. This peak is 3450 ft. high. Goraknáth is 20 ft. higher. Kálika was the residence of the extinct Aghorís. The view from these peaks is truly magnificent.

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ROUTE 31.

JÚNÁGAḌH TO VIRÁWAL AND SOMNÁTH.

To reach Somnáth the traveller will make the following stages :—

From	To	Distance.	Remarks.
		M.	
Júnágaḍh	Bantillí, or Bantlí .	9	A little beyond the 5th milestone is a fine well on the r., called Rá Khengár's, and on the l. Sháhpúr village, which yields Rs. 5000 a year to the heir-apparent.
Bantlí .	Agatrai .	10	
Agatrai .	Koilána .	9	
Koilána .	Bandurí .	10	
Bandurí .	Kerera .	5	
Kerera .	Viráwal .	10	
	Total . .	53	

At Bantlí is the Núwáb's palace, where travellers may obtain permission to stop. The town is very ancient, surrounded by a fortification. A ḥavaldár, a náik, and 14 policemen are stationed here. The road after Bantlí is bad and full of ruts. After 1 m. cross the Ogat river, a clear swift stream, which here makes a wide pool of water. At 3 m. cross the Bidrí ; at 8 m. cross the Sáblí. At Agatrai there is a fine grove of tamarind trees on the l., under the shade of which change horses. The village belongs to Baháu'd dín, the Núwáb's minister. At Bandurí there is a good upper-storied banglá which belongs to the Núwáb, and is 150 yds. to the l. of the road. There is a fine view from the upper windows, and Girnár can be seen in the dim distance. The Gír forest lies a few m. to the E., in which are many lions and wild beasts. Just before reaching Kerera cross a stream. There is no village here ; the road is very good beyond this. An ancient Mandir is passed, and then the villages Chandroa, Kindora, and Chiltruri, all on the l. At 2 m. from Viráwal you see to the r. the old temple of Dhunibárah, where the Devká river falls into the sea. Then the white buildings of Viráwal are seen, and the Devká is crossed by a bridge of 3 arches. The road then approaches to within 200 yds. of the N. gate of Viráwal and turns to the r. to the very handsome and comfortable banglá of the Pol. Agent, close to the sea, where travellers may obtain permission to stop. Before reaching it a house belonging to the Díwán of Júnágaḍh is passed, and also the office banglá of the A. P. A. The Wahiwatdár is Ḥájí 'Abdu'l Laṭif, who is a most respectable and courteous gentleman. His sons reside at Aden, and are well known to the English. The fish at Viráwal are excellent, particularly the pomfret, which is the finest fish in India, and most abundant here. The famous and ancient city of Somnáth, from which Maḥmúd of Ghazní took incalculable treasures, is 2 m. to the E. of Viráwal. A vehicle will be easily procured from the Wahiwatdár to visit Patan, or the City, as Somnáth is called. The road passes along a vast burial-ground, with thousands of tombs, to the r. Some of them have figures of horses, said to have been killed when Maḥmúd took the city, but perhaps they only represent mounted warriors. There are also buildings which well deserve examination after the traveller has seen the city. The Júnágaḍh, or W. gate, by which Somnáth is entered is a triple gate, and the road turns to the r. in it and then to the l. It may be 1200 yrs. old, and is clearly of Hindú architecture. Before reaching it, at about 20 yds. W. of it, there are 2 slabs with Arabic inscriptions, which have the usual extract from the Ḳurán about mosques. The centre part of the 1st division of the gateway is very ancient, and built of stones 2 ft. long ; it is shown to be Hindú by the carving of 2 elephants on either side pouring water over Lakṣhmí, but the figure of the goddess is almost obliterated, either by the Muslims or by time. In the recesses of the gateway are carvings in relief of lotuses and censers. The arch under which the road passes is

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23 ft. 4 high and 12 ft. 6 broad. The projecting window above it is supported by the common Hindú bracket. To the eaves of this window is 32 ft., and thence to the top of the wall 14 ft., total 46; but there is a narrow piece of wall which rises 10 ft. above this. As the gateway now stands the wall, which projects 2 ft. from the general wall of the city, is 52 ft. broad, but only 32 ft. of this is of Maḥmúd's time. Some 30 ft. of the city wall, on the r. of the gateway, has fallen into a ruinous heap; there is some appearance of writing about 5 ft. from the ground on the l. of the gateway, which is probably Arabic from the dots, but not a single letter can be distinguished. After passing the 2nd gate there is on the r. a carving of birds and leaves, round a door on a stylobate which led to a storehouse called Wandarkoṭ, but is now blocked up. On the l. is the W. wall of a mosque of the time of Maḥmúd. There is no inscription in it, but its antiquity is so certain that the Núwáb has assigned the revenue of 3 villages for keeping it in order. After passing the 3rd gate of the Júnágaḍh Gateway, there are 4 stones on the r. hand, of which 2 have Gujarátí inscriptions, and 2 which are black with streaks, have Sanskṛit inscriptions. The 1st stone has the date Samvat 1624. Driving on straight through the bázár, which is very narrow, and has quaint old houses on either side, you come to the Jám'i Masjid. Ascend 7 steps of yellow marble into a most ancient porch, which has been a mandir in front of a Hindú temple. The porch is paved with yellow marble, and is 18 ft. 8 from N. to S., and 19 ft. 6 from E. to W., and to the top of the dome inside is 14 ft. There is a long pendant in the centre of the dome. The porch has 2 pillars in front, 1 on either side of the door, and 10 pilasters round the room. There is a stylobate 2 ft. 4 high, from which the pillars spring. They are 6 ft. 6 high, and support a thick entablature, above which is an opening all round 14 inches high. The dome inside has 8 rows of carving, including the pendant.

The most interesting part of this very ancient building is, that in each of the four corners is a carving of two human figures, with the Bo-tree between them. On the same line with them are lions' heads. The capitals of the pillars have been adorned with figures, now broken. You now pass through a low door in the W. side of the porch into the court of the mosque, which is much ruined; it has been deserted for 25 years, and inhabited by Muslim fishermen, who dried their fish in it. A Muslim gentleman, Saiyid 'Abdu'lláh bin Ḥusain, got them removed. In the centre of the mosque stands a fine tamarind tree, under which are 2 tombs, an old and a new; and on the right is a small tank for ablutions. The court of the mosque is 102 ft. 3 in. from E. to W., and 84 ft. 3 in. from N. to S., and is surrounded by a corridor 14 ft. broad, the roof of which is supported by two rows of 17 pillars each on the N. and S. sides, and 15 pillars on the E. side. The pillars are 8 ft. 6 in. high, and are richly carved. The mosque itself is 43 ft. 8 in. high from E. to W., and 112 ft. from N. to S. It has five low domes, and the roof is supported by 17 rows of six pillars each; total, 112. The space under the central dome is made octagonal by eight pillars. This dome, inside measurement, is 18 ft. high, and has 10 rows of carvings, including the pendant, which is very rich. The pavement is of marble, originally yellow, but in many places blackened by the fires of the fishermen. The pulpit was of stone, but only the top remains. Five new steps of masonry and chunam have been added. In the W. wall are 5 alcoves, which have only a lotus carved in the centre. From the flat roof to the ground is 12 ft. It may be useful to mention here the names of the gates of the city. 1. The W. gate, by which you enter from Viráwal, is the Júnágaḍh Gate. 2. The E. gate, called Náná, or "small," and also the Sangam or Confluence Gate. The next place to be visited is the old temple of Somnáth. To reach this you must drive through the bázár, where there

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is hardly room for a carriage to pass, and turn to the right. The temple is close to the sea. There is a full account of it in the Skanda Puráṇa. It was built, according to that account, of gold, in the Satya Yug, or Golden Age, by Kumár Pál, a Pramár Rájpút; rebuilt by Rávan, of Lanka, of silver; and built again by Kṛishṇa of gems. When taken by Maḥmúd it was surrounded by a strong wall, and was a fortress, in which were gardens and many buildings. A long portico extended 100 ft. or more in front of it. Now the temple stands alone, stripped even of its marble. Even in its present state it is perhaps the finest specimen of stone carving in India; like, but superior to, the temples at Dabhoí and Lakkuṇḍí. The E. door, opposite the adytum, is probably the place from which the famous gates of Somnáth, brought from Ghazní to Ágra in Lord Ellenborough's time, were taken; but no one in Somnáth can tell. The present Wahitwadár thinks they were taken from the W. arch. There are no signs of fastenings to which gates could have been attached; but the stone which stood at the top of the E. portal in the ancient time has been removed. As the entrance now is, the height is 15 ft., and the breadth 7 ft. 9 in. Outside the entrance, on the N. side, are two pillars 20 ft. high and 8 ft. in circumference at the middle. The corresponding pillars on the S. side have fallen. These pillars were, perhaps, only part of a series belonging to the corridor at the entrance. There are three entrances, E., N., and S.; and at either side of the E. portal are nine perpendicular borders of carving, six of leaves and three of figures; the first or outside row being of leaves, and the figures being interposed one between each two of leaves. There is a corridor round the central place which is octagonal, and covered by the dome. This corridor is 16 ft. 4 in. broad, and has two rows of pillars. Besides the central dome there are four others, the fourth being over the adytum; the other three are on the E., N., and S. The dome in the centre is supported by 8 pillars and 8 arches, and no wood seems to have been used. It appears that all the arches were originally square at top. Now only the E. and W. have square tops, and the others are semicircular. These semicircular tops have clearly been inserted into the square ones at a time long posterior. The square-topped arches are 14 ft. 9 in. high, 19 ft. broad at bottom, and 5 ft. 3 in. broad at top. The arches with semicircular tops are some broad, others narrow; the broad are 13 ft. 3 in. high, and 11 ft. 9 in. broad at bottom. The narrow are of the same height, but only 9 ft. broad. From the ground to a rim projecting a few inches whence the dome springs is 19 ft. The height of the central dome, measuring it as an arc, is 26 ft., and the circumference 111 ft. To the top of the dome inside is 32 ft. 7 in. There is a small pendant, and the inside of the dome is very plain. The pillar on the right-hand looking from the E., next but one before reaching the adytum, has an inscription, which is all illegible but the date, Samwat, 1697=1640 A.D. You ascend to the door of the adytum by 3 steps, and descend to its pavement by 5 more. The pavement has been of black granite, and was dug up by an officer named, it is said, Lister, in search of coins and copper grants, but he found nothing; and it is to be regretted that he did not restore the floor to its original state, instead of leaving it in utter ruin. The adytum is 19 ft. square. From the top of the dome to the floor, outside measurement, is now 26 ft.; but the top of the cupola has been removed, and an aperture made of 5 ft. diameter. Some of the stones used in paving the adytum are very large, as much as 3 ft. 11 in. long, 3 ft. 7 in. broad, and 1 ft. 6 in. thick. The inside of the adytum was, no doubt, originally handsome. The walls on the N., S., and W. sides have each two handsomely carved niches, in which there have been idols. Above them is a ledge 1 ft. 7 in. broad, supported by the common Hindú bracket; and between them and this ledge are elephants pouring water over Lakshmí,

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much obliterated. Above the ledge are pillars 3 ft. 6 in. high. A stone, with the figure of a goddess brought from some other place, lies here. The carving outside the adytum and generally on the sides of the mosque is truly wonderful. It must be observed that the N. side of the temple is completely ruined, while the S. side is in fair preservation. The beads of carving are as follows :—First, there is a base 4 ft. high, with very slight ornament. Then comes a band of dancing figures or lovers ; then a band of elephants, 1 ft. high ; then a band of fighting horsemen ; then one of dancing women ; then one of lotuses ; then one of two figure groups, with trees between every two. Then three cornices ; then a frieze of figures, 3 ft. high. The next place of importance is the confluence of the three rivers, or Triveni. This is a name of the Ganges, especially where it receives the Yamuná, and, as it is supposed, the Saraswatí, but here where a smaller stream, another Saraswatí, on the right is joined by the Kiranya, into which the Kapila falls. To reach this the traveller will proceed through the E. gate, before arriving at which, and about 100 yards from it, you will pass, on the right, a white marble pillar, with an alto-rilievo of figures. It stands where there was an old tank. The E. gate has 3 pilasters on either side, the capitals of which represent figures issuing out of the mouths of Makars, a fabulous crocodile, which, in Hindú mythology, is the emblem of the God of Love. On the right-hand wall as you go out is a black stone with a Sanskrit inscription and a date, in which only the word Samwat can be read. About a quarter of a mile E. of the gate outside it you come to a pool on the right hand, called a Kuṇḍ, and a small building on the left called the Ádi Tírth, and then to a temple and the Tírth of Triveni, where many people are always bathing. The stream here is from 200 to 300 yds. broad, and runs into the sea. N. of this, about 200 yds. off, is a temple to the sun, half broken down by Maḥmúd, standing on high ground, and wondrously old and curious. The roof is supported by 6 pillars, 3 on either side, 11 ft. 3 in. high to the entablature, which is 15 in. more. Besides these there are two pillars on either side of the door of the adytum, with corresponding pilasters. Over the door of the adytum are 5 groups of 2 figures each, with a tree between each 2. Inside the adytum is a round red mark for the sun, not ancient ; and below is a figure of a goddess, also coloured red. The pillars are all of one piece of stone, without joining. On the W. and S. outer walls are masses of carving much worn. The Bráhmans point out a *Chaturbhuj* figure in the centre of each group, which they say represents the sun ; but it has over the right shoulder what looks like a discus, and may perhaps be Viṣhṇu. At the bottom there is a frieze of Keshurí lions, that is, lions with elephants' trunks. There are rows of Apsaras, and here and there men and women. This temple is probably of the same age as that of Somnáth. About 250 yds. to the W. is a vast tomb, quite plain ; and below, in a sort of quarry, is a subterraneous temple, which is called Ahdi Shah's. The same name is given to a mosque with 6 cupolas to the N., which has been a Hindú temple. It would seem as if a number of those killed in Maḥmúd's siege were buried here, for there are many old tombs scattered about. Returning from this and re-entering the Náná Gate, proceed 200 yards to the N.W., where is the temple built by Ahalya Báí, which also is called Somnáth. Below the temple is another, reached by descending 22 steps. The dome of this subterraneous building is supported by 16 pillars, 7 ft. 4 in. high ; and the rim from which the dome springs is 1 ft. above the pillars. The temple itself is 13 ft. sq. There is nothing interesting about the building, except that it was built by Ahalya Báí. Returning from this the traveller may stop at the small mosque on the left as you enter the third part of the Júnágadh Gate. The custodian's name is Saiyid Muḥammad, and he is the second son of Saiyid 'Abdu'lláh-bin Ḥusain Idrúsí, who cleared the chief mosque, and is buried a little to the E.

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of this small mosque in a very handsomely carved tomb. The roof of this mosque is supported by 4 rows of 4 pillars each. Each pillar has two divisions, and looks as if one pillar had been put on another. The pulpit has 3 steps. There are carvings of lotuses and lions' heads on the stone roof. Over the alcove, which forms the Point of Prayer, is inscribed,—

In the name of the Merciful and Compassionate God, assuredly God is one, there is no partner with God.

Muẓaffar Sháh, king of countries, champion of God, Aḥmad prepared this holy building for the advantage of men.

Under the inscription are two branches of trees carved in relief by the Hindús before the Muslim invasion. Pass now through the Júnágaḍh Gate, and after about ½ m. come to the Máí Púrí, which in ancient times was a temple to the sun. The carving of this building is exquisite, and in better preservation than that of the temple of Somnáth. In the centre of the building is an inclosure 6 ft. sq., in which Máí Púrí, "the Perfect Mother," is buried. A tiresome legend is told about her, which alleges that she brought about the siege of Somnáth by Maḥmúd. The temple or mosque, as the Muslims made it, has 6 pillars on the E. and W. sides, and 4 on the N. and S. sides; in all 20. They are 7 ft. high, to an entablature of 12 in., above which are pillars 3 ft. 7 in. high, with openings of that width, and then a plinth, from the top of which to the pavement is 13 ft. Above the plinth is a rim, from which the dome springs. The height of the dome is 20 ft. The pavement is of yellow marble. Remark on the E. side one pillar broken, and patched with a piece of plain white stone. This pillar has two rows of figures, the lower row Apsaras, the upper Deities. There are several carvings in relief of the Bo-tree between two figures. Most of these are broken; but one, on the E. side, has most distinctly a man and a woman, with a tree between them, like the pictures of Adam and Eve. The inside of the dome is adorned with 8 rows of carvings, with a pendant in the centre 3 ft. long, on which also are 8 rows of carvings, terminating with what is said to be the flower of the plantain tree. The entablatures are finely carved in relief with deities and temples. In the centre of the W. side is an alcove handsomely carved with lotus flowers, and looking as fresh as if done yesterday, but said to be older than the time of Maḥmúd. Opposite to this, in the third row of carvings on the inside of the dome, is a quite perfect Lakṣhmí, with elephants pouring water over her. There is a whole row of these, but the others are more or less smashed. This temple is a perfect gem, and ought to be visited by every traveller. About 300 yds. to the E. is a plain stone inclosure on the right of the road, in which are the tombs of J'afar and Muẓaffar quite plain, but with pillars 3 ft. high at the head-stone. Not far from the Máí Púrí is the tomb of Siláh Sháh, which is the first large tomb as you come from Viráwal. There is a curious stand for lamps here carved in stone, in the shape of a crown. The tomb is ruined. A few yards to the W. is a quarry, in which are two wells faced with stone as old as the time of Maḥmúd. That to the E. is 25 ft. deep, and has 1 ft. of water; the other is dry. To the S.E., about 50 yds., is the tomb of Mangrolí Sháh, which has been restored by the present Wahitwadár. He brought to it and set up at each corner four handsome white minarets, which had fallen from some other building. His internal improvements were not so happy, for he coloured the ceiling of the rooms and the lattice in front of the shrine with red and green, and set up four wooden pillars stained a reddish brown. Before reaching the shrine you pass through the porch of an ancient Hindú temple, 8 ft. 10 in. high, with a stylobate 3 ft. high, above which are four pillars 4 ft. 9 in. high, well carved.

Passing through this and along a dead wall, you come to a plain room used for cooking by female pilgrims, adjoining which on the W. is the house of the custodian, and W. of that a well. After this comes the room with the coloured ceiling, and to the right of it

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is the shrine, protected by a lattice. Within are two rooms, in the first of which is the tomb of an ancestor of the present Custos, and a piece of white marble 4 ft. 9 high, on which is written the Muslim creed, then a long piece of Arabic in Ṭughrá. This is on the r. of the 2nd doorway. On the l., at 5 ft. 8 from the ground, is a slab of white marble with an Arabic inscription, saying it was put up in A.H. 1003 =1594 A.D. by 'Abd'ulláh Khán bin 'Alí Khán. The Arabic is beautifully written. As the attendants at the shrine will not suffer an infidel to sit down, it is too wearisome to copy or even to read the inscriptions. The tomb of Mangrolí Sháh in the 2nd room is covered with a cloth, which they will not remove. This saint came from Mangrol to Somnáth 8 years before the arrival of Maḥmúd of Ghazní. His real name was Ḥájí Muḥammad, and the legend is that he told Maḥmúd that he would take Somnáth if he put the two brothers, J'afar and Muẓaffar, at the head of his troops. He did so, and the elephant which carried them broke down one of the gates, and the Muslims stormed the city, and both brothers were killed.

Not far from this spot is the Pír Panjah Pagoda on the sea-shore. A few yards to the S. of it is a group of 20 Pálea stones, in which the size of the horses is absurdly large as compared with that of the men. There are also several small *Chattris* where monks have been burned or buried. This pagoda is very old, perhaps of the 14th century. It is 60 ft. high, and forms a good mark for sailors. About 10 ft. from the top are the face and neck of a Yoginí, with a red mark on her forehead, and a necklace and earrings. In the corner story, on the S. face, is a seated Yoginí in a Buddhistic attitude, with her legs tucked under her. The walls are greatly worn by the weather. In the court of entrance are some new buildings. On the r. is a small temple to Mátá Deví, and on the l. the house of the priest. On the right door-post are a few words in Skṛ., now illegible. In the temple is a Lingam. To the E. of the pagoda is a clear space where Englishmen coming from Rájkoṭ pitch their tents.

Across the road to the N. is the new tomb of a Jewess. The town of Viráwal is very flourishing. The gates are on the N. the Júnágaḍh, on the E. the Patan and another, on the S. the Banglá Gate, the Dillí or Kheru (Husbandman's) Gate, the Bháí bárí, the Lokanda, and the Páyinpal. Before entering the Júnágaḍh Gate 21 Páleas, all in a line on the r., are passed. One is dated Samwat, 1885 = A.D. 1828. The city walls were restored in 1872. On the S.W. face of the city is the Pier. Near its end is the Lighthouse. It has an octagonal lanthorn and a revolving light. The lanthorn is 8 ft. high and 20 ft. round. It was made by Wilkinson of Long Acre. The ascent to the light is by 54 steps; the height to the 1st gallery being 46 ft., and thence to the floor of the top gallery 10 ft. 4; so that the total height may be taken at 66 ft., but there is also the base from the water to the level of the pier. It is intended to carry the pier out into 8 fathoms water. The Custom House is a fine building to the N. of the pier. It was built in 1875. There are 5 large rooms in the lower story, and 4 in that above. The sea front is 155½ ft. long from N. to S., and the building is 38 ft. 6 deep from E. to W. There is a verandah 8 ft. broad, with 13 arches. The Pagoda to the N. of the A. Pol. A.'s banglá, on the sea-shore, and N.W. of the city of Viráwal, is also worth a visit. It is called the Dhunibárah Pagoda, and the word *Dhunibárah* is said to mean "Lord of the Confluence;" it is at the point where the Devká river falls into the sea. In February the river does not reach the sea, but ends in a wide pool. In the rains a strong stream pours into the sea. At about half a mile from the sea the river is crossed by a bridge, and here there are alligators, but not large. The road from the banglá to the pagoda is over heavy sand, the distance 1¼ m. For 400 yds. near the Pagoda, and beyond it, there is a curious outcrop of rock, all the other part being fine sand. This rock is honeycombed by the waves. The

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Pagoda is perhaps one of the oldest in India, and is mentioned in the Prakásh Puráṇa, which, however, is not in the list of acknowledged old Puráṇas. The Devká is about 50 yds S. of the Pagoda, and half way there is a small *Chattrí* where an ascetic was burnt or buried. The Pagoda measures 16 ft. 2 from N. to S. and 12 ft. 4 from E. to W. Outside are Dwárpáls and Nandi, and inside is the Lingam. Over the door is a white marble tablet with a Sanskṛit inscription, which has become illegible. The spire of the Pagoda is marked with 10 rims, and on the second from the top is the face of a Yoginí, with projecting ears and a red spot on the forehead. The black rock here when broken is white inside.

ROUTE 32.

VIRÁWAL TO DWÁRKA.

The land journey from Viráwal to Dwárka is difficult and uninteresting, and as steamers call at Viráwal, it will be best to proceed by one of them to Dwárka. The steamers, however, lie 2 miles or more off shore, and it very often blows hard, so that there is considerable inconvenience in getting on board. There ought to be a steam-launch for passengers at Viráwal and Dwárka, and it is surprising that the steam companies do not provide one. From Viráwal to Dwárka is about 110 miles, and the voyage, including a detention of about ¾ of an hour at Porbandar, occupies from 16 to 18 hours. The Ṭhákor of Porbandar was in the first class of Káthiawád chiefs, but has been reduced to the 3rd cl. for not contributing to Public Works. Travellers would probably not meet with much assistance from this chief, and as there is nothing very interesting to be seen at his capital, a visit to it could not be recommended. At Dwárka a pier is much required. Though the water is shallow the surf breaks with some force, and the visitor will have to be carried ashore by the boatmen.* The Assist. Resident's house is about ¼ of a m. from the landing-place to the N.W. There is a pillar close to it on the S. which was put up to commemorate the services of the officer who took Dwárka in 1820. There is, however, no inscription. The pillar is 51 ft. 6 in. high, of which 4 steps to ascend to the plinth are 4 ft. The base is 12 ft. 3 in. high, and 8 ft. 9 in. sq. The plinth or platform on which the pillar stands is 27 ft. sq.

The great sight at Dwárka is the temple of Dwárkanáth, "Lord of Dwárka," a name of Kṛishṇa, who is said to have reigned in this locality 3000 years ago, in a city now submerged under the sea. According to the best accounts the temple was built in 480 A.D. by Gupta Rájá, who ruled the territory bordering the Ganges at that date, and conquered Oka Mandal. The Bráhmans, however, ascribe its foundation to Vajrnáth, "Lord of the thunderbolt," the grandson of Kṛishṇa. It stands in the Fort on the N. bank of the Gomtí creek, about 100 yards E. of its termination, and ¾ of a m. from the Assist. Resident's house and S.E. of it. In going to it the traveller may stop at the tomb of Lt. Marriott, which is under the E. wall of the Fort. This wall is about 20 ft. high, and is scarred with bullets and cannon-balls. It is of stone, and about 4 ft. from the top appears to have been beaten down and built up again. The tomb is 6 ft. 10 in. from E. to W., 3 ft. 2 in. from N. to S., and 3 ft. 9 in. high. The platform on which

* Sharks are very numerous and dangerous at Dwárka, and come into the very shallow water, where they are often seen close to the shore

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it stands is 7 in. high. The inscription is :—

Here lies
the body of
WILLIAM HENRY MARRIOTT,
Lieutenant
in H.M.'s 67th Regiment of Foot,
and
Aid (*sic*) de Camp
to the Honourable
Mountstuart Elphinstone,
Governor of Bombay;
Died 8th of December, 1820,
Aged 26 years.

This gallant officer was the first
person who mounted to the
assault of the Fort of Dwárka,
on the 20th November, 1820,
and died of the wounds he received
on that occasion.

His friends, in token of their
admiration of his gallantry,
respect of his virtues, and esteem
of his amiable qualities,
have erected this stone on the
spot where the ladder
was planted.

Brief, brave, and glorious
was his young career.

No European has ever been allowed to enter the temple of Dwárkanáth, which, externally at all events, is the most beautiful of its kind in India. Only favoured visitors are allowed to enter the N. portal of the enclosure, but from that point a fine view of the edifice is obtained. The temple is built of sandstone, which is plastered with chunam. This, originally of a brilliant white, is now tinted with dark shades by time and weather, and thus the surface resembles that of the ancient stone cathedrals of Europe. The body of the temple has 5 stories, the highest being 100 ft. from the ground. The conical spire has 6 stories, and the finial is reached by a spiral stone staircase. The height has been reckoned by some at 170 ft., but careful measurement makes it 150 ft. only. It is adorned with 7 *jarokhás* or ornamental projecting windows, one above another. From the top step of the spiral staircase to the 4th *jarokhá* is 100 ft., and thence to the ground is 33 ft., but the *Kalas* of the spire, which is the gilt ornament at the top of all, is 17 ft. above the topmost step. The whole temple is said to be built on a platform 90 ft. long and 20 broad, but this is the statement of the Bráhmans, and it is impossible to test it, as no European may enter, but it does certainly appear to be less than the truth. There are 4 sets of *jarokhás* of 7 each, making in all 49. Between every 2 sets of *jarokhás* there are 7 tiers of spires, each tier consisting of 7, one above the other, making a total of 196 spires, besides the grand central spire. These masses of spires, and the very numerous indentations of the grand spire, or flutings as they might be called, have a wonderfully fine effect, and the eye is never satiated with gazing on such a profusion of details. Besides these the roof of the Maṇḍap or body of the temple is covered with short pillars 1½ ft. high and 9 inches in diameter. These pillars are aids to those who climb up to light the lamps on the *Gumat* or "dome," on festivals. The *jarokhás* are surmounted by images of *Keshuri Sings* as they are called, that is, winged lions with trunks like those of elephants. On the top of the 7th *jarokhá* on the N. side are three figures. The centre figure has the face of a woman with the hinder quarters of a lion. This is called *Ajabgulmeḍi*.* The figure on the right is that of a lion, and on the left is a *Keshuri Sing*. The N. portal is called the *Mokṣh Dwára* or "Door of Salvation." On the right, inside, is a small temple to *Kusheshwar*, "the god of Kush." The Bráhmans, in their usual foolish way, explain this name by saying that Viṣhṇu here destroyed the demon Kush. Beyond this on the r. is a modern temple to Ambají, built by the Ṭhákor of Wadhwán at a cost of Rs. 3000. On the left is an old temple to Kalyánji, or the "lord of prosperity." Part of the body of the temple is built over an archway, all the arches of which are scalloped. On the projecting corners of this part are carvings of elephants. There are 4 red circles

* *Ajab* is in Arabic "wonderful," *gul* is "flower," and *meḍi* is Hindi for palace, so that the whole word would mean, "wonderful palace flower or ornament."

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under the Kalas which are said to be the heads of Yoginís, but time and weather have deprived them of all resemblance of features. At the foot below these there are 4 more heads of Yoginís, which have not yet had their features obliterated. The *Kalas* or topmost ornament is of brass blackened by the weather. The spiral stone staircase has 112 steps of from 1 ft. to 2 ft. high each. In the Maṇḍap is a hall with 60 pillars, once carved but now worn quite smooth. This hall is called *Samaj*, and in it the Bráhmans read the Puráṇas to the pilgrims. It is 21 ft. sq. and the pillars are built in a circle round it. According to a measurement made this year, the temple is 71 ft. from N. to S., and 78 ft. from E. to W. If this be correct the measurement of the platform given above is palpably understated.

The S. gate of the temple is called the *Swarga Dwára*, or heavenly door; and is close to the Gomtí Creek. The ascent to it is by 6 flights of 7 + 13 + 12 + 12 + 11 + 1 = 56 steps. At about 50 yards S. of the gateway is a building called *Sháradá maṭh*, or Saraswatí's Convent. It is square and low, with a number of cells, and a little chapel with an image of the goddess, erected, it is said, by Shankarachárya. Jogís perform their painful devotions in the cells, which are dark, and miserably small. A temple to Shiva adjoins on the N., and outside the enclosure, to the S., is one to Damodarjí, a name of Kṛishṇa. A temple to the S.E. is to the Gomtí creek, personified as a female. Gomtí is a word compounded of *Go*, "a cow," and *muti*, "urine." This creek is said to begin at a village 6 m. to the E. called *Mulgomtí*, "source of Gomtí." The water flows due W. from this village, till near Dwárka it turns a little to the N. and divides into two branches, between which is a small island of sand, on which is a *dharmsálá*. The branches are from 100 to 150 yards broad. To the N. of the N. branch, and about the centre of it, is a circular platform of masonry, with a small hut in the centre for an idol. The Ḍhers, a low caste, may not come to the W. of this platform, but all other castes may bathe to the W. of it. At about 100 yards to the W. of the platform, is a temple with a wall enclosing a piece of water. This wall is for the safety of bathers, as the current is very strong here, and when the Gomtí joined the sea, sharks probably infested the bathing-place. But the mouth of the Gomtí is now silted up, and the water, except in very high floods, does not pass into the sea. To bathe in the Gomtí is one of the chief objects of pilgrimage, and Rs. 20,000 are collected annually from the pilgrims for this privilege. In the enclosure at the temple just mentioned there is a separate place for women. The total height of the *Swarga* gateway is 34 ft. It has a *Jarokhá*, on either side of which are carvings of elephants standing on ledges, very spiritedly done. To the top of the *Jarokhá* is 24 ft. 6 in. On entering the gateway one sees on either side two hands carved in relief, and coloured red, which are supposed to represent the hands of Shaktí, the consort of Viṣhṇu. Beyond them on either side is a painted Trisul or "Trident," the emblem of Shiva. You turn to the right and ascend 15 steps to the top of the wall which encloses the Temple, and from this there is a good view over the Gomtí. The top of the wall is very filthy, and the stench is dreadful, but no one but Hindús may view the Temple on this side from any other spot. The old Jail is a little to the E.; and the jail garden, 60 ft. long by 30 broad, is close to this spot. This part of the wall was escaladed by the Wághers in 1859. In this quarter the 1st small temple to the rt., within the enclosure of the great temple, is to Trivikrama, that is, to Viṣhṇu, in his 5th incarnation of the dwarf taking the 3 steps, with the 3rd of which he thrust King Bali down to the infernal regions. A temple to the l. is to Mádhují, a name of Kṛishṇa, from *madha*, "honey." A *Warghoḍá* or procession takes place every fortnight, on the 11th day of the moon. The great procession is in Shrávan, on the 11th day of the light half of the moon. A figure of Gopálji, a name of Kṛishṇa, is then carried in

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a pálkí to bathe in a tank! To the N. is a small temple to Parshotamjí, a name of Viṣhṇu as the best male.

After having seen the temple of Dwárkanáth, the traveller should proceed to the Library, at the N. corner of which, in the road, is a stone 7 ft. high, called the Muleshása stone, and said to be 2000 years old. It was found at a tank constructed by Jay Sing Cháwaḍá, and has an inscription in Devanágarí, so worn by age as to be illegible. A copy was sent to the Royal Asiatic Society of Bombay, but they could make nothing of it. Next in size to Dwárkanáth's temple is that to Siddhnáth, which stands due N. of the Library, at the corner of the road leading to the Assistant Resident's house. It has recently been re-built.

Opposite to it, but a few hundred yards to the S.W., are two deserted temples, and at the mouth of the Gomtí creek is one to Swámí Naráyaṇ. N. of the town, and about 1 m. off, is a temple to Rukmíní, one of Kṛiṣhṇa's wives. It has an air of solitary bygone grandeur which is impressive, and must have been a fine building when whole. There are several stone pavilions near it. It stands on rising ground, and has a propylæum with pillars in front. The Shikr and part of the Maṇḍap are old, but the rest has been lately re-built. The other 90 temples in and about the town are not worth a visit. There are good schools, particularly a girls' school, which is well attended, and the children are clever and well advanced. The Lighthouse is a very poor one. It is built at the back of the Assist. Resident's house, and is 31 ft. 5 high, and adding the light about 34 ft. 5. The light is simply 3 large wicks fed with kerosine oil.

ROUTE 33.

DWÁRKA TO BEṬ.

The island of Beṭ, called Shankhodár, either from the number of *shankhs*, or conchs, found there, or from its fancied resemblance in form to a conch, is situated about 14 m. to the N.E. of Dwárka. The island is one of the most sacred places to Hindús, as, according to their legends, a demon called Shankhásur here swallowed the Vedas, which could not be recovered until Viṣhṇu became incarnate in a monstrous fish, and pursued Shankhásur into the depth of the sea, whence he brought back the sacred books. This was the *Machchh* Fish incarnation, and the first of the series of 10 incarnations ascribed to Viṣhṇu. It is also said that when Maḥmúd Begaḍa attacked Dwárka in 1455, the image of Kṛiṣhṇa was removed for greater safety to Beṭ, where it now is; but as the temples cannot be entered by Europeans, it is impossible to verify the fact. There are, according to some, 7 sacred temples at Beṭ, of which the chief are an old and a new one to Náráyaṇ, who is the same as Viṣhṇu, of whom Kṛiṣhṇa was the 8th incarnation. The other 5 are to the 4 wives of Kṛiṣhṇa: 1. Lakṣhmí, 2. Satyabháma, 3. Jámbuvatí, 4. Rádhá, and to his mother Derkí. They were built after 1460 A.D., and were blown up by Colonel Barton in the war with the Wághers in 1859, and re-built by Khándé Ráo Gáckwáḍ, at a cost of Rs. 15,000.

The road to Beṭ lies through a level country, but is rocky, full of ruts and holes, and quite unshaded, the country being covered with patches of Túr or "milk-bush," an unsightly plant, the milk of which is poisonous. There are several tanks on which ducks and other waterfowl are to be found, and partridges and other game are met with among the jungle, as also a few deer. As the traveller must carry everything with him, and as there is no rest-house, the only mode of conveyance is a bul-

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lock-cart, which will travel from 2 to 3 m. an hour. The jolting, however, is excessive, and the hands are strained with holding on. The road lies to the rt. of Rukmini's temple, and at the 2nd m. the village and Shivite temple of Nidreshwar are passed, the road being about 2 m. to the W. of them. In about an hour the 3rd milestone will be passed. Major Scott, the Assistant Resident, a most zealous officer, has planted trees of the *Ficus indica* and *religiosa* kind along the road, but many of them have died, and the others are too young to give shade. Between the 3rd and 4th milestone is the walled town of Bharwálá on the l. Just beyond it on the rt. is a fine garden belonging to H.H. the Gáekwád, which extends about ⅕ of a m. About the 5th m. there is a *Wáv* on the rt. where water for the bullocks can be got. At Mujjin, 7½ m. from Dwárka, it is usual to change bullocks. Here milk is procurable. Shortly after this salt-marshes are seen on the l. with a good many waterfowl. At the 11th m. a deserted village is passed on the rt. The inhabitants were notorious robbers, and used to plunder the pilgrims, so they were forcibly expelled. At the 14th m. is the walled town of Arámrah, near the sea shore. There is no shelter for Europeans, and if they wish to halt they must send on tents from Dwárka. The place where the sea is crossed to Beṭ is a m. from the W. gate of the town. There is a roughly-built pier and several *pattymars*, country boats, of from 5 to 30 tons, for pilgrims. Bullocks sometimes break away here, as the road is rough and difficult, in which case travellers must walk to the boat, or get men to pull the bullock cart, which they will do for a few ánás apiece. Unless the wind is very favourable, the 2 m. of sea from Arámrah to Beṭ will not be crossed under 2 hours. The water is very shallow near Arámrah, and unless at high tide a boat will probably stick fast, and passengers may have to wade a long way. There are many *páleas* and Hindú monuments near Arámrah, where much fighting has taken place, and where the English did not succeed in establishing order till after a struggle of years. The boat will probably have to sail several m. to the S.E., to the S. extremity of Beṭ Island, and then tack to the N. in order to gain the anchorage off the town of Beṭ. The coast of Beṭ is nowhere higher than 50 ft. There is some shooting to be had. The temples are 200 yds. from the *Bandar*, and as the streets are dusty and dirty, and the sun is very powerful, it is a good plan to be carried in a chair by Kulís, and then sit to examine the outsides of the temples, to enter which is not allowed. As Englishmen cannot ascertain for themselves how the temples are internally arranged, there is great uncertainty about their number and the deities to whom they are dedicated. The Bráhmans say the principal temple is that to Ranchorjí, a name of Kṛishṇa, who was so called from *ran*, "a battlefield," and *chhoṛná*, to leave, because he fled from a battle with *Jarásindhu*. This building is an oblong that measures 34 ft. 8 in. from E. to W., and 48 ft. 6 in. from N. to S. In front of it the traveller will find himself in a narrow lane shut in on 3 sides by buildings. Before reaching it he will pass a vast heap of bricks, the ruins of the strong wall which enclosed the temples and formed the refuge of the Pirates of Beṭ, the Wághers, and other marauders. When this was blown up it is said the old temples also were thrown down, and if they were not superior edifices to those now seen, the architectural loss was not great. The idol in Ranchorjí's temple is in the central part. In all there are 6 temples to Kṛishṇa, 1 to Ranchorjí, 1 to Dwárkanáth, 1 to Trivikram, 1 to Kalyánjí or Pradyumn, 1 to Purshottam, and 1 to Mádhují, all being titles of the same deity. A little to his rt. the traveller will see an archway about 12 ft. high leading to the houses of the priests, at the end of a lane 5 ft. broad, on the l. of which is Ranchorjí's temple, and on the rt. are Satyabhámá's temple and Jámwatí's. These are to the S. of Ranchorjí's, while Lakshmí's and Rádhá's are to the N., and so are

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Mádhují's and Purshottam's. To the S. again are Trivikram's and Kalyánjí's. To the N. of the archway is a *Sabhá Mandir*, or Assembly Hall, which measures 97 ft. 6 in. from E. to W., and 27 ft. 9 in. from N. to S. It has 6 wooden pillars in the centre, and is paved with stones of various colours. From the archway issue very often pretty women, who are said to visit the shrines in the interior. They are pilgrims, and curious stories are told of them. Here the traveller may purchase conch shells, which the Sádhus who sell them blow with a loud noise. The closed ends are generally cut off. They cost 4 ánás each. The new temple to Náráyaṇ is outside the town, and was built by the Ráo of Kachh 80 years ago, and is 500 yds. to the N.E. of the town. It is 35 ft. into 15 and 18 ft. high.

ROUTE 34.

DWÁRKA TO MÁNDAVÍ AND BHUJ.

The British India S. N. Company's steamers do not stop at Dwárka except on special occasions, and the steamers of 2 private firms at Bombay, although they do generally call, are not quite to be depended upon. There is no way of ascertaining at what hour they will arrive, and if it should happen to be in the night, the getting on board them will be a matter of great inconvenience and some risk. The alternative is to apply to the Assistant Resident for the loan of his yacht, or the yacht belonging to H.H. the Gáckwád, but placed at the disposal of the Assistant Resident. This is rather an old vessel, and leaks a good deal, and the sea is often extremely rough between Dwárka and Mándaví. The distance is 48 m., but a landing at Mándaví cannot be effected at night, except it should be high tide and moonlight. In running along the coast, one sees first the pagoda at Bharwálá, which is 4 m. from Dwárka. At 6 m. the village of Kacha is passed, and then the lighthouse on the N.W. extremity of the island comes in sight. This lighthouse is on a sea-girt rock about 50 ft. high. The coast is here low, sandy, and uninteresting. The lighthouse is 24 m. from Dwárka, and 24 m. remain to Mándaví. Should night come on, and should it not be high tide on reaching Mándaví, there is nothing for it but to anchor, and the vessel will roll so that sleep is impossible. Should it come on to blow, there is danger of being wrecked. Steamers lie off shore more than a mile. A pier is being built which will add much to the safety and comfort of the so-called harbour of Mándaví. At present the vessel, yacht or pattymár will enter a creek to the W. of the lighthouse, and after passing through a crowd of small craft, will anchor close to the W. shore. The T.B. is about 1¼ m. from the place of landing to the S.E. of the town of Mándaví. To reach it a filthy, muddy creek must be crossed, so that it is better to sit in a chair and be carried by 4 strong Ḳulís, which will cost 1 r. There is a messman at the banglá, who will provide very tolerable food, but at a high price. No bread is obtainable, only *aps*, or baked cakes. At ¼ m. to the S.E. of the T. B. is the English cemetery. Within, to the r. of the entrance, is an inscription on a tablet of white marble as follows: "This was enclosed by order of H.H. the Ráo of Kachh, Ráo Desalji, 1853, as a token of his respect for the European community." Only 10 tablets remain in this cemetery, and one of these, to the memory of Patrick Macdonell, M.D., who died 11 Nov., 1825, is said to have been renewed for the 3rd time, two former tablets having perished. There is a temple to Sundarvar, a name of Krishna, in

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the bázár, which is mentioned in the Reports to Government as a place of some interest. It was built by Ráo Bharmaljí in Samwat 1631 = A.D. 1574. It is 25 ft. high and about 20 ft. sq. inside measurement. The image of the god is coloured dark blue. The old palace of the Ráos is close by to the r. on the way to the Bandar. The façade is curiously ornamented with figures of Europeans. The office of the Overseer of Public Works, Mr. Shivají Govind, may next be visited, to reach which, the S. gate of the town is passed, where there is a Gujarátí inscription dated Samwat 1756. It is to the W. of the Bandar, at which about 400 men are employed. Materials are made there for the breakwater, which is 1250 ft. long. A brick of cement breaks at a strain of 700 lbs., whereas in England it breaks at a strain of 1000 lbs. The Lighthouse is not far to the N. of this, at ½ a m. from the sea. It is built on a bastion of the town wall, which is 41 ft. high, and the lighthouse itself is 45 ft. high. The height therefore is 86 ft. 6, to which must be added the lanthorn 10 ft. high, so that the total height is 96 ft. 6. On his return the traveller may visit the shrine of Shekh Muḥammad Ibrahím, which is ½ a m. to the N.W. of the T.B. This saint came from Thathá in Sindh about a century ago. In the enclosure are 2 fine trees and a well of water. The tomb itself is in a low building, and is surrounded by a wooden screen, but there is a neat mosque with 3 arches in the façade, and a dome about 30 ft. high. S. of it is the tomb of one Abú Miyán, a saint, who died 15 years ago. These are the chief places of Muslim worship at Mándaví.

Bhuj, the capital of Kachh, is 40 m. to the N.E. of Mándaví, and the stages are as follows:

1. Asámiya . . .	12 miles.
2. Dhunáí . . .	6 ,,
3. Meghpúr . . .	6 ,,
4. Bhuj	16 ,,
Total . .	40 miles.

The road is very dusty, and but little shaded. It passes through a flat country as far as Meghpúr, when low hills begin. The city of Bhuj, which has a population of 20,000, and is the capital of a country with, including the Grand Ran, 15,500 sq. m., and about 500,000 inhabitants, is surrounded by a good wall, 20 ft. high, with 5 gates, which are here called *Náku*. The gate on the S.W. is the *Mahádev*. The *Pátwáḍí*, "platform garden," is on the W.; the *Sarpaṭ* on the N.; the *Bhíḍ* on the N.E.; the *Wáṇáya wáḍ*, "shop-keepers' market," on the S.E. The road which leads from the Polit.-Agent's house to the W. gate of the city, has a small turret at either end, with this inscription:

The Madam Sáḥibs'
Road,
so named by
H.H. Ráo Prágmaljí,
in Memory of
ANNE,
loved wife of Colonel S. C. Law,
Political Agent in Kachh,
who projected this road,
A.D. 30th July, 1871.

Permission should be obtained to visit the new palace of the Ráo, which is a very handsome building, and not far from the gate next the Law Road. The palace lies E. and W., and has a tower 150 ft. high at the E. end, and the ladies' apartments on the W. side. It has three stories. The ground floor contains various offices. The largest room is on the S. side, and measures 80 ft. × 40 ft., divided into two by 6 open arches. The ascent to the 1st floor is by a staircase, which is unfinished, but is to be of white marble, and to have 4 flights of 7+10+9+8 steps, total 34. These lead to a gallery paved with white and black marble, 14 ft. 9 in. broad; open at one side, with the inner wall painted in fresco, and 6 scalloped arches. Within is the audience-room, 80 ft. long, 40 ft. broad, and 45 ft. high. At 25 ft. from the floor is a gallery, resting on gilt brackets supported by figures. The furniture is gilt, with silk cushions. At the E. end is a full-length portrait of the late Ráo Prágmaljí. There are 3 large and 8 small chandeliers. The walls and ceiling are painted with fancy figures. Above

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the gallery are double windows on the N. and S. sides, and single on the E. and W. In the outer gallery three sorts of marbles are used, taken from Kachh quarries; black marble from Habá, yellowish white from Kháwaḍa, and streaked from Dewaliya. The clock in the great tower cost £600, and has a fine tone. It was made by Smith & Sons, of Clerkenwell. There are 4 smaller towers 87½ ft. high. Adjoining the clock tower to the S. is a chapel, in which H.H. the Ráo worships. On the 2nd floor, on the N. side, is the library, in which is some handsome blackwood furniture, made by Frámjí Náthu, who resides in Bhuj. On the same floor are the ladies' apartments. Their drawing-room, 30 × 24 ft., is very prettily decorated. The old palace is in the same inclosure with the new, and H.H. the Ráo still resides there. The façade is beautifully carved, but the internal arrangements are far inferior to those of the new building. There is a very handsome Shísh Maḥall, or Chamber of Mirrors, in which the Ráo Lakpatjí used to sleep. It is intensely hot, and there is no ventilation. The swords, shields, and other arms of the Ráos are richly ornamented with jewels, and are very valuable. This palace is said to have been built by one Rám Sing, who was taken prisoner by the Dutch as a pirate, and carried to Holland, where he travelled, and brought back much information to Kachh. The Ráo's stables are worth visiting, as there are 250 horses, among which are some fine specimens of the Káthiawáḍ breed. There is also a wild ass from the Ran of Kachh. It is 10 hands high, and is quite young. There is also a black lemur from Africa. In the S.W. corner of the city is a mosque, built in 1763 on the model of the great mosque at Makka. On the rt. of it are 2 small tombs, 7 ft. sq. and 10 ft. high to the place whence the cupola springs. The cupolas are covered with coloured tiles from Sindh. The one in front is the tomb of Muḥammad Paṇáh, a Ḥusain Saiyid, who came from Dillí a century ago. The other is that of Ráí Raidhan, who was a Rájpút by birth, but adopted the Muslim faith. After his death there was a dispute between the Muslims and the Hindús as to how he was to be buried. It was settled by giving his head to the Muslims and burning his body. His head is buried in his tomb here.

The Chattrís or Cenotaphs of the Ráo's ancestors should be visited. They contain the ashes of the bodies after they have been burned. They are grouped together to the S.W. of the city, and are not far from a pretty garden called the Sard Bágh, and the Race-course. No. 1, facing the E., is that of the late Ráo Prágmaljí. This cenotaph is a white marble Mandir or pavilion, open at the sides and with 4 scalloped arches. It stands on a slight eminence, and is ascended to by a flight of 22 steps of Kháwaḍa and Habá marble. At the top a Pálea stone coloured red has been set up. No. 2 is a small pavilion to Ráo Desaljí. No. 3 is that of Ráo Bharmaljí, father of Desaljí. No. 4 is that of 4 Rajpút ladies. No. 5 is the cenotaph of a Solankhí Rájpút. No. 6 is the Chattrí of Ráo Lakhpatjí. On either side of the door is the figure of a Chobdár, or attendant bearing a mace, in the ancient dress, a long robe belted round the body. The roof is supported by 12 pillars, and there are figures of Apsaras or dancing nymphs and musicians placed in a circle. A Pálea stone faces the E. door. This is the largest Chattrí of all, and the periphery is 116 ft. 10 in. There are altogether 84 pillars. It was built in 1761. The walls are much rent by the earthquake of 1829. No. 7 is the Chattrí of Motí Báí, daughter of Ráo Lakhpatjí. No. 8 is that of Mán Singjí, elder brother of Bharmaljí. No. 9 is that of a Cháran or Bard. It has a Pálea. No. 10 is the Chattrí of a Pramár Rájpút. To the N. is a small temple to Mahádeo. No. 11 is the Chattrí of Ráo Pragmaljí built in 1712, and much ruined. No. 12 is that of Bharmaljí the 1st, who died in 1632—Samwat 1688 Mágh, *sudh*. No. 13 is the Chattrí of Rupalí Báí, wife of Desaljí. Nos. 14 to 18

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are Chattrís of Rájpút servants of the State. No. 19 is that of the wife of a Ráo, name now unknown. No. 20 is that of Ráo Khengarjí the 1st. No. 21 is that of a Jain Priest. The name of the present curator is Sejgír Gusaíṅ, from whom, perhaps, some further particulars might be obtained.

The English Cemetery is ¾ m. from the city, and the cantonment is 1 m. E. of that. The Cemetery is enclosed with a wall 12 ft. high, and there are some fine large trees but no water, so that the trees that have been planted lately are withering away. It is to be regretted that application is not made to H. H. the Ráo for a well, when no doubt orders would be issued to the able Chief Engineer, Mr. Jagannáth, to have one dug. There are 32 tombs with epitaphs, but none of very distinguished persons. One to W. R. Deacon, Civil Surgeon in Kachh, who died 10th September, 1839, was erected by Ráo Desaljí, "as a token of his regard and esteem." The tablet to Lieut. E. Holme of the 8th King's Royal Irish Hussars, dated 4th February, 1858, states that he was killed by the accidental discharge of his gun. He was in his 19th year. St. Andrew's Church is not far from the Cemetery. It is surrounded by fine trees, and is 71 ft. 8 in. from E. to W., 22 ft. 3 in. from N. to S. There are seats for 100 persons. It was consecrated on Advent Sunday, Dec. 1st, 1872. The only tablet is a brass on the right-hand wall, inscribed,

In Memoriam
ANNIE,
loved Wife of
Lt.-Colonel S. C. Law,
departed 31st July,
1871.
She was a crown
to her husband.

The same inscription is on her tomb adjoining the E. side of the church. This was the lady in memory of whom H. H. Ráo Prágmaljí made the road from the Political Agent's house to the city gate. The races take place in the beginning of March, when H. H. the Ráo goes in state with all his courtiers. The sight is very pretty. The towers of the Palace and the Hill of Bhujiyá to the N. a mile or two beyond the city, crowned with an old fort, look well. About 10,000 people assemble.

ROUTE 35.

MÁNDAVÍ TO NOWANAGAR.

At present there is some little difficulty in getting to Káthiawád from Kachh. The shortest way would be to cross from Júria Bandar to Nowanagar, and were the road a good one and there were at Juria a T. B. with a messman, and a steam launch to cross the Gulf of Kachh, no one would think of going any other way. In the absence of these advantages the passage must be made from Mándaví, where the advent of steamers is uncertain, and where when they do come they lie out a long way, so that embarking in them is a very disagreeable affair. H.H. the Jám of Nowanagar would, however, no doubt, with that courtesy for which he is celebrated, send a steam yacht for any traveller specially recommended to him. Otherwise the traveller may be asked 80 to 100 Rs. for a passage of only 48 m.

On the return journey from Bhuj there is shade for 3 m. from trees planted on either side of the road. At the 5th m. is the Tank of Wálá Khás with a fine clump of trees, where some shooting might be got. On leaving Mándaví in a native boat or yacht, the course for the first 24 m. is due E. along the shore to Mádra, which is half way. The water is very shallow in places, and when the high tide comes in, breakers are seen around the vessel, so that local knowledge and skilful steering are required. Whales and other large fish are not unfrequently met with, and a

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whale 60 ft. long was cast ashore at Dwárka last year. At Mádra the course is shaped S. to the port of Nowanagar, the passage up which must be made in the daytime, as there are rocks before the creek, which leads up to the harbour, is entered. An island lies to the N.W. of the entrance, and the shore in that direction stretches out 8 m. into the Gulf of Kachh. As soon as one arrives within that distance the vessel is secure from storms and high seas. The rocks are marked by the trunks of cocoa trees 40 ft. high. To the E. of the deep bay so formed is seen the lighthouse, a square building with a lantern at the top. The fort of Nowanagar or Nagar, as it is popularly called, is seen in that direction. At the W. entrance of the bay begins a winding creek 6 m. long, which appears to be likely to increase rather than lessen the distance from the city, but which really bends towards it. The shores of this creek are low and densely covered with mangrove trees. The mangrove is here called *Char*, and it is eaten by camels and cattle and is said to fatten them. Steamers lie out 6½ m. from this creek, and passengers land in boats. At the end of the creek there is a *Bandar* or landing place with a pier and a long causeway raised 10 ft. above the swampy ground. At about ½ a m. the house of Mr. MacClelland, engineer to H. H. the Jám, is reached. The Fort lies 2½ m. to the E. Entering the gate, the traveller will turn to the r., and after ½ m. come to a large tank, made by the first Jám when he founded Nowanagar. It touches the wall of the city, and inside it covers 100 acres and as much outside; but during the rains the outside part extends to 300 acres. Here, just at the W. end of the tank, is a small house called the Lílá Banglá. It has an upper room adorned with mirrors. From this an embankment extends through the water 750 ft. to the *Lákhoṭá*, a large mansion in which the Jám lodges guests of distinction. The embankment or wall which leads to it is about 6 ft. broad, and is in March 16 ft. above the water, which is here 15 ft. deep. There are 2 masonry wells in the tank, on the inner side of the wall, which were constructed for use when the water sank low in the hot weather. But Mr. MacClelland has brought an aqueduct to the tank from the Rangmatí river, and the water of the tank sinks but little. At 800 ft. beyond the Lákhoṭá is a 3rd building, called the Koṭhí, which is very lofty. After entering the Lákhoṭá you ascend 29 steps to a court, where there are 12 old cannon used for saluting. To the r. is a small room used by travellers. It has a painted ceiling representing Ráo Khangár killing a lion, which has seized one of his attendants. On the 2nd cannon to the r. is inscribed: "The Government of H. H. the Mahárájá Sindia Bahádur, a State gun—Mírat." The weight of the charge is also marked on the gun. On the 4th gun is a crown, and underneath, III. G.R. The 3rd and 5th guns are marked 24 and 23 cwt., and the 3rd is marked 1796, W.C. The view from the bastion here is extensive. To the r. of the 3rd gun the Sipáhís' lines are seen, and beyond them in the far distance, at more than 20 m., is the Hill of Gopad. A little further are the mountains of Bardah,—wild hills, in which were many lions, till the troops in pursuit of rebels and outlaws kept up such incessant firing that the wild beasts decamped, and retired into the forest of Girnár. The walls of the Lákhoṭá are ornamented with carvings of the Keshurí lion. The Koṭhí is a circular tower rising above the city walls and 8 stories high, the 7th looking like a pedestal to the 8th, and sloping up to it. The 8th is shaped like a lanthorn, and commands fine views on all sides. There are 5 inscriptions, of which the lowest is in the 7th story on a black tablet, on the left hand as you enter.

From the Koṭhí the return will be through a gate begun by the Jám's father, and which is now being finished by Mr. MacClelland, under the orders of H. H. the Jám. The High School is to be located in the rooms over this gateway, which will be a very handsome building. The Jám's palace is a re-

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markably beautiful building. It stands in the centre of the city, and was built by Jám Bíbarjí in Samwat 1920 = A.D. 1864. The façade was executed by Bhoropati, a builder of Nowanagar, and the interior by Gachrá, also of Nagar. The façade is 40 ft. high, and has at each end a tower, which rises 15 ft. higher. It is 192 ft. long from N.W. to S.E. The tower at the S.E. has a white marble balcony, or *Gokh*, which differs from a *Járokhá*, in that one can walk along inside it to any point, and it is therefore adapted for seeing a procession. The *Járokhá* is a window at which one may sit and enjoy the cool air. Both project from the main wall, and are adorned with carving. In the centre of the façade are 4 richly carved Gokhs or balconies, supported by figures here called *Consals*, and *patis* or brackets. These *Gokhs* belong to the Darbár room, here called *A'mi Khás*, which is 82 ft. 8 in. long from E. to W., and 32 ft. 11 in. broad from N. to S., but only 15 ft. high. It is lighted by 19 chandeliers and 150 smaller lights. In the N.E. part of the palace, on the ground floor, is the Mint, where the *Koris* are coined, of which 4 go to a rupee. They are silver. They are stamped with a hammer, and moulded in the primitive fashion. In the anteroom to the Treasury are portraits of the Jáms facing the door. To the right of them is a picture in the Hogarth style, of the Rájpúts of the Gohel tribe, drinking Kusumbha. This beverage consists of opium steeped in water. One man is so intoxicated that a dog is running away with his turban without his making any effort to retain it. Another is plying a beggar with the drink. On the left is Ranmaljí, an ancestor of the Jám, killing a large lion at Chháttar, a village 14 m. distant from the Hill of Gopad, and 25 m. S. of Júnágaḍh. The lion has one man under his paws, and others have been thrown by their horses, which are galloping off. This is said to have taken place in 1863. Beyond this room is the Armoury, which opens into the Jewel Office. Among the valuables is a fine sword, once belonging to the Amírs of Sindh. It is inscribed, H. H. Mír Muḥammad Khán Naṣír Khán Tálpur. There is also a sword with a miniature of Lord Lytton, presented to the Jám by his lordship. A 3rd sword, given by Sir S. Fitzgerald, is a really formidable weapon. There are many valuable guns with gilt barrels, and daggers of every description. There are 2 large gold vessels worth Rs. 20,000, and a gold salver and 4 bowls of gold worth Rs. 10,000 more. There are also necklaces of diamonds and emeralds, jewelled trappings for horses, called in India *Halar*, *Májá*, *Dumelú*, *Sákal*, *Morḍa*, and *Koṭiyá*. There is also a golden throne, and a seat for riding on an elephant worth Rs. 15,000. Altogether these precious things are worth from £100,000 to £200,000. The Jám has many fine horses, of the Káthí breed, which is distinguished by twisted ears, which turn inward so as to meet. Among the curiosities is a goat which is unmistakeably of both sexes.

At the court of the Jám the old style of Rájpút living may be seen in perfection. H.H. is famed for his liberality and courtesy. He has been a gallant sportsman, and has killed many lions, tigers and panthers. Lions now are seldom or never found in his territories, but in his younger days they were probably numerous. The tiger is said not to exist in Káthiawáḍ, but formerly in the N. part it seems to have been found. H.H. is fond of exhibiting wrestling matches and buffalo fights. The chief wrestler is said to have no match in the W. of India. There is an exceedingly clever comic actor and a troupe of Nách girls, one of whom, Ḥusain Bakhah, is very celebrated. She was famous for her beauty, and, though now she has a son 20 years old, is still very handsome. H.H. maintains a good band, which is said to cost £10,000 a year, and he gives dinners in the European fashion, at which he sits, but at a table apart from his English guests. The health of H.M. the Queen is never forgotten.

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ROUTE 36.

NOWANAGAR TO RÁJKOṬ, SONGAḌH, PÁLITÁNA, AND SHATRUNJAY.

The stages on this Route are the following :—

From	To	Dis. in miles.	Remarks.
Nowanagar or Jámnagar	Khawás kí Badrí	6	Half way is the fine village of Barangí, and just outside Nagar to the left
Khawás kí Badrí	Palla .	12	are the chattrís of the Jám's ancestors.
Palla . .	Dharol .	6	This is a walled town. The T.B. is
Dharol .	Lewra .	6	beyond a broad clear stream.
Lewrá . .	Pardomya	9	× Dondí or Do Nadí to the T. B.
Pardomya	Wávrí . .	8½	Rájkoṭ territory be-
Wávrí . .	Rájkoṭ .	8¾	gins.
	Total .	56¼	

The road is bad near Dharol, and the deep sand at the river is so heavy that 5 men are required to help the horses through it and up the bank. At Wávrí deer are numerous, and so tame that they will run beside a carriage for some distance.

The stages from Rájkoṭ to Songaḍh are as follows :

From	To	Dis. in miles.	Remarks.
Rájkoṭ	Sardár .	18	T.B. is dirty, small, and shabby.
Sardár	A'ṭhkoṭ .	16	T.B. is dirty, small, and shabby.
Aṭ'hkoṭ	Bábra .	14	T.B. new, spacious, comfortable, on the r. of road.
Bábra .	Dássa . .	14	T.B. indifferent.
Dássa .	Savaurá .	6	T.B. clean & good.
Panaurá	Rangolí .	12	
Sanaurá	Songaḍh .	10	
	Total .	90	

The road passes the Ají r. by the K. i Hind bridge to the E. of Rájkoṭ, and then turns S. through a rather barren country, with low hills sprinkled with patches of milk-bush, and covered with long brown grass. At 3½ m. pass the fine village of Korárá on the r., and at 10 m. pass on the l. the village of Kárumba, where there ought to be a relay of horses or bullocks. Sardár is a walled town. The traveller should endeavour to push on, as the T.B. is so bad. The same may be said of Aṭhkoṭ. At Bábra it will be convenient to halt and pass the night, as the banglá is one of the best in India. The rooms are large and lofty, and a wide and noble verandah keeps them cool. The dining-room is in the centre of the building. The town is walled. Some shooting could probably be got. The first few m. from Bábra the road is bad, with deep descents and watercourses. It is thronged with carts carrying cotton, and the carmen make a point of being in the centre of the road or on the wrong side, which causes much delay. Many peacocks are seen near the villages, but they cannot be shot without causing much ill-feeling. Horses should be changed at Rangolí, but there is no banglá. An Assistant Political Agent resides at Songaḍh, and if the traveller be desirous of seeing the temples at Shatrunjay, he should, if possible, obtain an introduction to him in order that he may procure a letter to the Ṭhákor of Pálitána, in whose territory Shatrunjay is. The railroad passes a little to the W. of Songaḍh, and about 7 m. to the W. of it is Sihor, one of the oldest Rájpút towns. It is in the hills, and there one of the officers attached to the Agency killed 2 fine panthers this year. The distance from Songaḍh to Pálitána is 14 m. N.E. The village of Sárad, half-way, is where horses are changed. The road is bad and terribly dusty, passing between hills from 200 to 400 ft. high. The 19th milestone from Bhaunagar is close to the Assistant Political Agent's house at Songaḍh ; the 26th is just beyond Sárad. About 1 m. beyond Sárad the road passes into a vast plain, with the mountain of Shatrunjay rising grandly on the horizon to the N.E. On arriving at Pálitána, should the traveller have an introduction to the Ṭhákor he

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will be perhaps allowed to take up his quarters at a fine mansion which that chief has on the outskirts of the town, or if that should be occupied, a tent will be pitched for him under some fine trees ½ m. nearer the mountain of Shatrunjay. The ascent of the mountain should be commenced about 5 A.M., as there are no trees, and the heat is very great. The usual mode of ascent is in a *manchil*, which is a sort of chair with a cushion at the back, and a cloth in front of it, suspended in such a way that the feet may rest on it. The ascent commences very abruptly at a place marked by 2 figures of elephants, one on either side of the road. Here steps begin, and on either side are stone pavilions for the pilgrims to rest in. There are also rows of small *mandirs*, one for each of the 34 *Tirthankars*. A paved way on the W. of the mountain leads up to its crest, a distance of 2 to 3 m. This paved way is divided into numerous steep ascents and level crossings, along which there is an almost unbroken stream of pilgrims, the women of all ages, from 7 to 70, dressed in bright red and yellow garments, and as it were painting the mountain with one long parti-coloured streak. Some of the pilgrims are so old and feeble that they plod on slowly, supported by staves; others, young and active, skip along the ascent with the greatest ease. The mountain and the temples are regarded as so sacred that they must not be polluted in any way. Consequently the pilgrims neither eat nor drink until they have descended, which they always do before 4 P.M. There are numerous *mandirs* of a glittering white, where the pilgrims may rest, but after the sun has risen a few hours, the buildings become heated through. There is not a well on the mountain, nor any water but what is collected from the rain in reservoirs, where it is allowable to bathe, but not to drink. At about 1300 ft. high is the small temple of Hingláj, a name of Durgá, and here the ascent is almost perpendicular. The fane is on the r. as you descend, and the image is that of a savage hag dressed in gold and red. The people here, even the most learned of them, do not know what Hingláj means, and are quite unaware that the most famous temple to this deity is near Sonmiyání in the S.W. corner of Sindh. In all 6 tanks are passed, but in the dry weather only the 3 highest have water, and that of the most repulsive appearance. The tank called Sálá Kuńd is about 1550 ft. above sea level, and at this point is seen the not formidable scarp around and above which the temples are clustered. From the plain these are not visible, but only a sort of grove with a solitary white building in the centre. This crest of the mountain, or highest platform, is reached at a bifurcation of the road, one branch circling N., and the other S., the latter being not so steep as the other. Supposing the traveller to have started about 5.15 A.M., he will reach about 7 a closed door, which is about 2,000 ft. above sea level. On application this door will be unlocked, and the traveller will find himself in that quarter of the building which is called the Ghaḍtarwís Ṭhuk. There is an open passage to the rt. of the door, but it is better to go through the door. On the wall are painted figures of soldiers in blue dresses. This gate is called the Rám Poḷ, and is one of the E. gates. Others in this quarter are the Tiger, Elephant, and Gem; the Gate of the Motí Sání Ṭhuk, the Gate of the Bálí Bhái Ṭhuk, the Gate of the Khemchand Modí Ṭhuk, the Gate of the Hemá Bhái Ṭhuk, &c. In all there are 19 gates. Not far from the Rám Poḷ gate is a banglá, used by rich merchants or travellers of distinction. There is a tolerable room, the open arches of which are usually closed with rags. The retirado is to the N.E. and is reached by descending to a courtyard, and then again descending some steps into a 2nd court below ground, at the end of which, on the l., is a covered recess. The Guide-book published by Mr. Burgess will be found of great use. But the great difficulty is to understand the grouping of the temples, and without a map this is almost impossible. Un-

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fortunately, the Ṭhákor of Pálitána is at feud with the Shráwaks or Jains, who are the worshippers at these temples, and their sacred language is Magadhí, which is not intelligible to any one but themselves, so that it is no easy matter to get a map made. There is one division which must be kept in mind, and that is, that there are 2 ridges, a N. and a S. ridge, and the temples on each must be visited separately. The 1st temple to visit is the Motí Sháh, to the W. of the Rám Poḷ Gate. The image is of white marble, and represents Adi Dewrá. There is this grand distinction between Bráhmanical idols and Jain, that the former represent unmistakeable devils, *pur et simple*, features, if human, blazing with fiendish cruelty and hate; monstrous bodies with heads of lions, hogs, or snakes, adorned with skulls, cobra heads or other reptiles; while the Jain idols represent handsome youths with mild features. Motí Sháh was a Bombay merchant, who died in Samwat 1892 = 1835 A.D. His temple is like all the rest here, in form and arrangement. There is an octagonal room, and beyond it the chamber in which the idol is placed. There is no pretence at beauty of architecture or carving. The octagon room is furnished with paltry English mirrors and chandeliers. On the rt. is the sacred word Om, in the Magadhí character, and on the l. *Rik*. The room measures 27 ft. 3 from N. to S., and 31 ft. 6 from E. to W. The adytum is 10 ft. deep. On the rt. of the door is an image of the mother of Motí Sháh, and on the l. one of Motí Sháh himself, and one of his wife. To the W. is the temple of Bálábháí, who was a merchant of Surat, and died in 1835. The image and figure of the elephant are of white marble. The arches are painted red. The octagon room is 25 ft. 2 from N. to S. and 28 ft. 6 from E. to W. After seeing this temple, ascend 75 steps to the W., to a recess where is a figure of Adibandhnáth. The porch commands a view of the mountain of Hostígiri, which is to the S.W. The image of Adibandhnáth is 18 feet. high, and measures 14 ft. 6 from knee to knee. It is carved out of the rock, and is covered with coloured plaster. The view over the temples from this is curious. On the rt. is the roof of a temple covered with short pillars like those on the roof of Dwárkanáth Pagoda. Ascend now 39 + 10 + 4 steps to the temple of Motí Premchand of Aḥmadábád. On this site stood the temple of Sampíti Rájá, which was destroyed by 'Aláu'd-dín. The image is of Á́deshwar, and is of white marble with glass eyes. Á́deshwar is the first of the Tírthankars. It measures 77¼ ft. from E. to W., with an adytum 10 ft. deep and 24 ft. 6 from N. to S. It is paved with marble from Jodhpúr, white, black and yellow. To the S.E. is the temple of Párasnáth. On the pedestal are carvings of cobras and dancing nymphs and elephants. On the rt. and l. of the door is a handsomely carved *Gokh* or projecting balcony, with a figure of Párasnáth inside. There are 6 pillars which measure 6 ft. to the top of their capitals, and 3 ft. thence to the roof. From this, the next place to be visited will be the Chaumukhí temple to the W., in the Kartaravasi Ṭhuk. An inscription in Magadhi states that in Samwat 1675 = A.D. 1597, in the time of Sulṭán Núru'ddín Jahángír, Siwáí Vijaya Rájá, and Sulṭáns Khusrau and Khurram on Saturday, Baishákh Sudh 13th Davarájá and his family, of whom were Shivají and his wife, erected the temple of the four-faced Á́dináth. W. of the temple is a Maṇḍap, adorned with figures of Apsaras. It was built in Samwat 1675 or A.D. 1597, by Dewráj Hirjí of Rájnagar or Aḥmadábád. In the façade are 12 pillars 8 ft. high with scalloped arches. Next to it is a similar Maṇḍap, also built in Samwat 1675, by Somjí Khemchand of Rájnagar. It is paved with marble, and measures 31 ft. from N. to S., and 23 ft. from E. to W. The image is of white marble, and consists of 4 crowned figures back to back, with bracelets of silver gilt. The dome is painted inside, and the spire or *shikr*

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is 96 ft. high. There is a curious circular drawing in the centre of the ceiling opposite the door, called *Sidh chakra*, with a figure of *I'shwar*, or "the Deity," in the centre. On the rt. is a Rájá coming to worship, and on the l. Indra leading a procession to worship *I'shwar*. Indra's elephants have 7 trunks each. The legend says that the Rájá was so alarmed at the sight that he abandoned his kingdom and became an ascetic. The platform on which this temple is built measures 80 ft. from E. to W. and 64 ft. from N. to S., but according to the Guide-book it is 67 × 57. The next place to visit will be A'deshwar's temple on the extreme E. It is the largest of all, and measures 49½ ft. from E. to W., and 52 ft. 9 in. from N. to S. The inner room is octagonal and has two stories, and is spoiled, not adorned, with English mirrors and chandeliers. The image is as usual of white marble, and represents Rishabnáth. The jewels of this idol are said to be worth Rs. 100,000, and beyond the temple is a room in which are Rishabnáth's chariot and elephant of silver. The temples are surrounded by high walls, and look like forts outside. The general effect is very fine, and their position on the top of a lofty mountain produces a magical impression; but were they in the plain, they would be hardly worth a visit. The Ṭhákor Sursingjí Pratápsingjí is a noble looking chief, and his 2 sons, who speak English perfectly, are all fond of horses, and the Ṭhákor's stud is one of the best on the W. side of India. One of the horses, a bay Arab, named 'Anstey,' has won many races. The view from the top of the mountain is very fine, and the scenery, though not nearly so grand as that at Girnár, is at all events remarkable for quiet beauty, and the heights can be visited without risk or inconvenience.

ROUTE 37.

SONGADH TO WALLAH AND BHAUNAGAR.

The modern town of Wallah stands on the site of a city perhaps as old as that of Rome. Coins and other curious things are dug up from time to time, and as the place is not far from Songadh and Bhaunagar, it would be a pity not to visit it. The distance from Songadh to Wallah is 12 m. and from Wallah to Bhaunagar 22. The road to Wallah for about half the distance is little better than a path across country. Instead of taking the high road from Songadh to Bhaunagar, one turns off to the left along the bank of a river, and then along its bed, where it is hard work for horses, and where bullocks would perhaps stick altogether. At about 4½ m. a small village called Nárva is reached, and there one must turn more to the E. to a village called Gánglí, the route being over a dreary plain until the telegraph poles and wires along the high road between Wallah and Bhaunagar come in sight. They are on a road which is elevated 10 ft. or more above the plain, and on to this road the traveller must get. It must be confessed that this road for 6 m. to Wallah is in a wretchedly neglected state and very unsafe. It belongs to the English Govt., who seem to care but little for the interests of the Wallah State, which is small and poor, but not otherwise deserving of neglect. The young Ṭhákor is at the Rájkumár College, and is a very promising boy, and the Díwán or Minister is clever and assiduous, but without the assistance of the English Government the road cannot be kept in good order in the Wallah territory, the Government of which little principality offered most spiritedly to pay half the costs of the repairs, but avowed its utter inability to do more, as there are several rather large bridges to be kept up.

Just where the traveller comes

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upon the high road there is a range of low hills, called from the tallest of them the Chumárdah hills. On the top of this hill is a small temple, and at its foot a village of low-caste people, chumárs or tanners. The legend is that the city of Wallah extended as far as this village in the old days. After this the road leads across two bridges which are very unsafe, and might fall at any time. The T. B. at Wallah is on the S. or Bhaunagar side of the town. It is very small and intensely hot, but there is a pankhá and mosquito curtains. N. of the T.B., at ½ mile distance, is a broken Nandi, which has been 5 feet 6 long, and W. of it is a very ancient temple to Siddheshwar, from which it was probably brought. All that is left of the temple is a platform of earth, and a large Lingam now covered with a rude shed. A few hundred yards to the S. of this is an excavation which shews the foundation of a building, 75 ft. long from N. to S. and 30 ft. from E. to W. The rooms appear to have been small, and it was probably only a tradesman's house. It is quite clear however that the ground here has been raised several feet, so that the lower story of the house was in great part covered. N. of this excavation, at about ½ m. distance, is a tank 400 ft. long, and 250 broad, which has been faced with masonry, but the tank itself has long since been filled up with earth, which has only recently been removed. Over the N.W. corner of this tank the minaret of Lolyála, 6 m. off, is very distinctly seen. The present town of Wallah is a poor place, with 4500 inhabitants. This is all that remains of the famous city of Vallabhi, but copper grants of land, and silver and copper coins, are continually being dug up. At 8 m. from Wallah, on the road to Bhaunagar, horses are changed at a small village. 4 m. beyond this the sand is so deep, that men are required to assist in pushing the wheels.

Bhaunagar is a city with 35,871 inhabitants, and as regards population, stands first in the list of towns in Káthiawad. It is the capital of a State which lies between 21° 18′ and 22° 18′ N. lat., and 71° 15′ and 72° 18′, E. long., with an area of 2,784 sq. m., and a population, according to census of 1872, of 428,500 souls. This State is divided into 10 provinces: 1, Daskrohi; 2, Sihor; 3, Umrálá; 4, Gadhará; 5, Botád; 6, Liliá; 7, Kundlá; 8, Talájá; 9, Mahuwá; 10, Bhal; taking them from E. to W. and N.W., and then from W. to S.W. The revenue is Rs. 2,681,215, and the average expenditure does not exceed Rs. 2,500,000. The State pays as tribute to the Gáekwád and the British Government Rs. 160,917. The rulers of the country have been for centuries Rájpúts of the Gohel clan, who claim to be descended from Sháliváhana, thought by Wilford to be the same as Christ, but probably a king who first introduced the Christian religion into India, 78 years after the Christian era. These Gohels were expelled from Jodhpur territory about 1260 A.D. by the Rathods. Sejakjí, their chief, married his daughter to Prince Khengar, son of the Rá of Júnágadh, and got a grant of Sháhpúr and 12 villages. On this he built a village on the territory and called it Sejakpur. Ránojí, son of Sejakjí, moved the capital to Ranpur, but was expelled by the Muslims in 1309 A.D. His son Mokherájí conquered several districts, and amongst them Umrálá, which he made his capital. He was conquered and killed by the Emperor Muhammad Tughlak of Dillí. His descendants recovered their dominions and extended them, and one of them, Visojí, who reigned from 1570 to 1600, conquered Sihor and made it his capital. In 1683 Bhausingjí was born, and succeeded his father Ratanjí in 1703. In 1722 he repulsed the Maráthas under Kántají Kadam Bánde and Pilájí Gáekwád, but was so alarmed at the prospect of another invasion that he moved his capital to the village of Wadwa on the Kotía Khárí creek, in which the Halubhar river ends, and here founded the city of Bhaunagar in 1723 A.D. One of his objects was to secure the trade with Khámbáyat and Surat, then monopolized by Gogha, which is 11 m. to

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the S. of Bhaunagar. Major Watson, in his statistical account of Bhaunagar, says of Bhausingjí, "Few chiefs in India have accomplished more than Bhausingjí did during his long life, and few have displayed such a happy mixture of caution and audacity as he. Out of the petty chiefdom of Sihor he erected the principality of Bhaunagar, and the work he so ably commenced was carried on in an equally prosperous manner by his grandson Wakhtsingjí in after times. Bhausingjí was succeeded by his eldest son Akherájjí in 1764 A.D." In 1771 Akherájjí assisted the English in expelling the Kolí pirates from Talájá, which the English offered to him, and on his declining it gave it to the Núwáb of Khambáyat. Akherájjí died in 1772 and was succeeded by his son Wakhtsingjí, who in 1780, with the sanction of the English, conquered Talájá. In 1781 he conquered Jhánjhmer, and in 1784 Mahúwá; in 1790 he conquered Kúndlá, and in 1793 Chital and the whole of the Botád province. In 1796 he fought a bloody and dubious battle with Hamid Khán, Núwáb of Júnágaḍh. He died in 1816 and was succeeded by his son Wájesingjí, whose daughter in 1829 married the Jám of Nowanagar. In 1852 Wájesingjí died and was succeeded by his son Akherájjí, who died in 1854 and was succeeded by his brother Jaswantsingjí, whose niece married Vibhají, the present Jám of Nowanagar. In 1864 Jaswantsing built the Jaswanath temple at Bhaunagar and other edifices, and in 1867 was made a K.C.S.I. In 1868 he went on a pilgrimage to Banáras, and died on April 11th, 1870, when his son Taktsingjí, born on January 6th, 1858, succeeded. This young prince being a minor was sent in 1871 to the Rájkumár College at Rájkoṭ, where he remained till 1874, when he returned to his capital, and continued his studies under Captain Nutt. In the same year he married four ladies of the Gondal, Wánkanír, Wadhwán and Talájá families. On the 1st of January, 1877, this Prince, accompanied by his minister Azam Gávarishankar Udayashankar, was present at the Imperial Assemblage at Dillí, where he received a banner from H. E. the Viceroy, and his salute was increased from 11 to 15 guns. His old and faithful minister was made a C.S.I. The munificence of this chief is unexampled; he bestowed Rs. 117,000 for the erection of the Kaiṣar-i-Hind bridge at Rájkoṭ, and his contributions to the Rájkumár College have been so large that he may be almost said to have founded it. He has also given large sums to other public works, and the railway between his capital and Rájkoṭ is being executed entirely at his cost. The Ṭhákor has several villas in which he can receive guests, but the T.B. is to the E. of the town. The Bandar is convenient, as it is easy to go on board the steamer which plies between Bhaunagar and Surat.

Sights near Bhaunagar.—Khambáyat (Cambay) is only 48 m. to the N. of Bhaunagar. An adventurous traveller might like to cross to it in a native sailing vessel. The T. B. is a spacious building, once the *English Factory;* sold in 1835 to Khurshídjí Pestanjí Modí of Bombay for 40,000 rupees, and now rented by Government, a condition of the purchase, for 1800 rupees per annum. It is substantial, and the apartments are roomy. The upper story is the part occupied by travellers, the ground floor is the office of the Mámlatdár, who is placed under the Collector of Kheḍa. A high brick wall surrounds the edifice, and this enclosure is the only portion of British ground within the city. On the stone staircase are vestiges of heraldic designs. The site is elevated, and from the terraced roof there is an agreeable prospect over the waters of the Gulf and the surrounding country. Those who arrive at Khambáyat by water land at a pier from which a long bank of black earth projects. The Gulf is a remarkable inlet, and has rather an evil reputation from the violence of its tides, which rise 30 ft. The roar of the coming water is heard long before it approaches, and such is its force and velocity that a vessel which takes the ground heels over and

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is lost in a moment. The high banks all round are continually undermined, and fall with crash after crash into the sea.

History.—Khambáyat is a city of great antiquity, and according to Forbes,* is built on the site of a Hindú city, which was itself founded 1,280 years ago, on the site of the Camanes of Ptolemy. Tod† states that it is mentioned in the old Jain books as having been visited in 1084 A.D. by Komárpál in his wanderings, and 60 years previous it was plundered by Maḥmúd of Ghazní. It was again taken and sacked by the Muḥammadans in the reign of 'Aláu'd-dín in A.D. 1297, and then passed under the Sulṭáns of Aḥmadábád. In 1572 it capitulated to Akbar, and formed the *parganah* called the *chaurási*, or 84 districts under the viceroy of Aḥmadábád. The Núwáb Mírzá Muḥammad J'afar, surnamed Múmin Khán, gave it as a dowry with his daughter Bú Khánam, to Mírzá Muḥammad Amír, a Persian nobleman of high descent. Their son, Mírzá Muḥammad Kulí, succeeded to the government of Khambáyat, A.H. 1199, under the title of Najum Khán, and married his cousin, heiress of the Núwáb of Aḥmadábád, by whom he had Fatḥ 'Alí Khán, surnamed, as Núwáb, Múmin Khán, who ascended the throne A.H. 1204, and died A.H. 1236 = A.D. 1823, without issue. He was succeeded by his brother, Bandah 'Alí Khán, surnamed, as Núwáb, Múmin Khán II., who died A.H. 1257, leaving by a slave girl, one daughter, married to Ḥusain Yávar Khán, surnamed, as Núwáb, Múmin Khán III., son of Yávar 'Alí Khán, third brother of Fatḥ 'Alí, and who resigned the right to succeed to the Núwábship in favour of his son Ḥusain. The son of this last Núwáb, called Fatḥ 'Alí, was born in November, 1848. Khambáyat has been much visited by European travellers, as Pietro delle Valle, Cæsar Fredericke, Francis d'Almeyda, Osario. In 1543, a mission from Elizabeth was ordered to proceed by Khambáyat to China. In 1583, Ralph Fitch, a merchant of London, came hither from Baṣrah, and describes "Cambaietta" as "great and very populous, and fairly built for a town of the Gentiles." The name is derived from *Khambah*, "pillar," from a copper pillar set up by a Rájá before the 11th century A.D., on which was an inscription dedicating the city with 84 villages to Deví. (See "Western India," p. 248). The city, built on slightly rising ground, is now only 3 m. in circumference, but ruins extend a long way in every direction. The pop., by the census of 1872, was 33,709. It is the capital of a district with an area of 350 sq. m., containing 87 townships and villages, 29,505 houses, and 83,494 persons, thus having 238 persons to the sq. m. The wall is of brick, and appears to have been perforated for musketry, and flanked by 52 towers. Making a circuit to the E. the gates are as follows:—the Furjá or Customs Gate; the Makkah; the Bhói kí bárí Gate; the Madla kí bárí Gate; the Gowáḍá Gate; the Bohorá bárí Gate; the Táj Gate; the Fatḥ Gate; the Muḥammadí Gate; and the Châk Gate. The walls have never been properly prepared since the time of Akbar. The English Factory here was established about the same time as that at Surat. The principal mosque is situated about ¼ m. from the English Factory. According to Tod and Forbes, it is built on the site of a Hindú or Jain temple, and the idols there worshipped were interred by the conquering Muslims under the pavement, once composed of white marble slabs, removed, perhaps by the Maráṭhás, and replaced by stone. It forms a square of 210 ft., and a succession of domes of different sizes, supported by pillars, compose a grand colonnade round the interior area. On the S. entrance is a handsome minaret, the companion to which having been destroyed by lightning, was never restored. Briggs, who in general is not an impassioned observer, remarks that it is "impossible not to be lost in rapture at the elegant frieze, the elaborate ceiling,

* "Oriental Memoirs," vol. i., p. 319.
† "Western India."

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the costly accuracy in great proportions, and minute detail in the trellised windows and fretted domes." It is to be regretted that this grand structure should have fallen to ruin. In the centre of the courtyard is a tomb with a mean cupola, under which one Maliku't-tujjár, a rich merchant who is said to have been the founder of the mosque, is interred. Over the centre arch is a marble slab with the name and date in Persian. On the broken shaft of a column is rudely sculptured what the natives call "the curse." It is supposed to imply a malediction on any destroyer of the building. Not far from this mosque is the Darbár or Núwáb's Palace. It is a poor and patched building, its archway daubed with yellow wash and grotesque figures. It is the only place, however, besides the English Factory, and the broad street of the bázár, where it is possible to step without coming in contact with huge stones and rubbish that are strewn all over the town. *Dil-kushá*, "heart-expanding," the Núwáb's garden, is about 2 m. from the Factory. There are a large tank and a rather pretty summer-house. The place was laid out by Col. Charles Reynolds, Surveyor-General of W. India, and was subsequently purchased by the Núwáb. The English Cemetery is close to the seaward gate of the city. It is a small plot of ground surrounded by a low brick wall, with an iron railing on the top. There are about 25 monuments, and among them one to Captain Francis Outram, of the Bombay Engineers, brother of Sir J. Outram, who died at the Factory. One also to Byrom Rowle, Collector of Kheḍa, deserves notice on account of the great ability and promise of him over whom it is reared. The *Subterraneous Jain Temples* must on no account be unvisited. One of them is in the quarter of the city called the *Pársí-wádá*, a rather filthy locality. In outward appearance there is nothing to distinguish the shrine from the adjacent houses. The interior of the chapel is narrow. The altar stands towards the E., and near it is a large and magnificent image of Párshwanáth in white marble, supported on either side by smaller and similar figures, while a host of miniature facsimiles occupy the whole length of the room, which are sold to votaries. The eyes of the images are of crystal, and several are ornamented with earrings of emeralds and rubies. A side door leads by a narrow flight of steps into the underground temple resorted to on account of the persecutions of the Muḥammadans, and resembling the similar places of worship used by the primitive Christians under like circumstances. There are several white marble figures, but nothing very striking. The Jain temple in the *Hindú-wáḍá* is much more worth seeing. The figure of Párshwanáth is in execution and finish far superior to that in the Parsí-wáḍá. A fanciful and not inelegant canopy affords a liberal supply of light, and the wooden pillars are curiously wrought. The clay wall in front of the altar is covered with figures of warriors, dancing girls, etc. Besides these temples there are innumerable remains worth examining, and the antiquarian and linguist might spend a life in deciphering the inscriptions of the place. A few miles from Khambáyat is a celebrated well built in A.D. 1482. It is called the well of Vadavá, and is well worth a visit. Khambáyat is remarkable for its lapidaries, and a specimen of agate, jasper, onyx, cat's eye, or carnelian should be purchased as a memento.

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ROUTE 38.

BHAUNAGAR TO SURAT.

The Kotia Khárí is about 6 m. long, and from the mouth of it to Surat is not more than 60 m. as the crow flies, but making allowance for currents and other difficulties the whole journey may be reckoned at between 80 and 90 m., which the steamer will accomplish in 11½ hours. The steamer is about 200 tons burden, and is commanded by a Muḥammadan Captain, who has had considerable experience, and is a very cautious commander. The passage, first class, is Rs. 12, and food extra. There is a light at the end of the creek, and no danger in the passage. The steamer will seldom be able to make its way up the Taptí r. as far as Surat on account of the numerous shoals, but its passengers will get into boats and be landed close to the T. B. at Surat. The women porters, for which Surat is famous, will crowd into the water more than waist-deep and carry the passenger and his luggage to the T. B.

ROUTE 39.

BOMBAY TO KARÁCHÍ AND KOTRÍ.

The distance from Bombay to Karáchí is 808 m., and the voyage by a British India S. N. C. Steamer occupies about 4 days. A first-class passage costs rs. 90. All the requisite information as to the time of sailing, etc., will be obtained from the Company's office in the Fort.

It may be desirable to give here very briefly the principal statistics with regard to Sindh. Sindh lies between the 23rd and 28th parallel of N. lat. and the 66th and 71st meridians of E. long., and is between 360 m. from N. to S. and 170 m. from E. to W. The area is estimated (*Gaz.* p. 2) at between 56,000 and 57,000 sq. m., but the Collectorates of Karáchí, Ḥaidarábád and Shikárpúr have respectively the areas 16,109, 9,218, and 10,242 sq. m., making altogether 35,569 sq. m. The census of 1872 gives the total area at 46,598 sq. m., and the pop. 2,192,415, of which Karáchí has 423,495; Ḥaidarábád, 721,947; Ghur and Parkar, 180,761; Shikárpúr, 766,227; Upper Sindh frontier, 89,985.

Physical Geography.—Sindh, with the exception of the hilly range on its extreme W. which occasionally throws out spurs even as far as the Indus, is a flat country divided by the great river Indus, which, after a course of 1700 m. from its source in Thibet, flows into the Arabian Sea by several mouths. The river begins to rise in March, attains its maximum in August, and falls in September. The hills which bound Sindh on the W. are known by the name of the Hálá range, but are more properly called the Khirtar (*Gaz.* p. 3) until they reach the 26th parallel, when they merge into the Pabb Hills, which run 90 m. in a S. direction and meet the sea at Cape Muárí (Monze). Some of the Khirtar peaks rise to 7000 ft., but the Pabb Hills do not exceed 2000 ft. Amongst their valleys flows the Habb, which for some distance forms the W. frontier of Sindh.

History.—The Muslims invaded Sindh under Muḥammad Ḳásim in 94 A.H.=713 A.D. Before that date Sindh was governed by Hindú Rájás who ruled at Alor, a little to the N. of Rohrí. Shortly after 871 A.D. Sindh was divided into two Muslim kingdoms, Multán and Mansúra, of which the former extended from the N. to Alor, while Mansúra stretched from Alor to the sea. In 1032 A.D. Ibn Sumar founded the Sumra dynasty, which lasted till

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1351 A.D. when the Samma dynasty, who were originally Yádava Rájpúts, and were converted to Islám about 1391 A.D., succeeded. The Arghún dynasty followed in 1521 A.D., called from a descendant of Changhiz Khán, and continued till 1554, when the Tarkhán dynasty succeeded, which lasted only till 1592, when Sindh was incorporated into the Mughul empire. In 1658 Názir Muḥammad Kalhora rebelled against the Mughuls, and founded the dynasty of the Kalhoras, which reigned from 1701 to 1782. In 1783 the Tálpurs succeeded under Mír Fatḥ 'Alí, and ruled until the 17th February, 1843, when Sir C. Napier with 2,800 men and 12 guns defeated the forces of the Tálpurs, and overturned their Government. Since then Sindh has been ruled by the British, Sir C. Napier having been the first commissioner or governor. He resigned in October, 1847, and was succeeded by Mr. Pringle, Bombay C. S., from which time Sindh was made subject to the Bombay Government. In December, 1850, Mr. Pringle resigned, and was succeeded in January, 1851, by Mr., now Sir B. Frere. In January, 1852, Mír 'Alí Murád of Khairpúr was declared guilty of forgery, when the Parganas of Kandiáro, Naushahro, and the Búrdika, Sháhbela, Chak, Saidabád, Ubanro, Mírpúr, and Ladho Gágan districts with the Alor, Bakkar, and Bamburkí Tapas, were taken from him and annexed to the British territory. The area so confiscated amounted to 5,412 sq. m. In 1853 the ex-Amírs of Sindh were permitted to return to their country, and in April, 1854, Shír Muḥammad, Khán Muḥammad and Sháh Muḥammad did return. In 1856 Mr. Frere went on furlough, and Col. John Jacob acted for him till his return. On the 14th September, 1857, the 21st Regt. Bom. N. I. mutinied at Karáchí, for which five were blown from guns, eleven hanged, and many transported. In April, 1858, Mr. Frere turned the first sod of the Sindh Railway, and the Oriental Inland Steam Company began its operations. In 1859 a rebellion in the Nagar Parkar district was suppressed, and the Ráná was transported for 14 years, and his minister for 10 years. In May, 1859, Mr. Frere was made a K.C.B., and in August of that year a member of the Supreme Council, when Mr. T. D. Inverarity succeeded him as Commissioner of Sindh. In 1862 Mr. S. Mansfield, C.S., succeeded Mr. Inverarity, and on the 12th June, 1867, Sir W. L. Merewether was appointed his successor; but as he was engaged in the Abyssinian War, he did not enter on his duties till the 10th July, 1868, Mr. Havelock acting for him.

Karáchí, in 24° 51′ N. lat., and 67° 2′ E. lat., is the capital of a collectorate with a pop. of 53,526, of whom 27,934 are Muslims. The harbour is formed by the projecting headland of Manora on the W., at the end of which is a lighthouse shewing a fixed light 120 ft. above sea-level, visible in clear weather 17 m., but only 7 m. in the monsoon. Manora is a quarter of the Karáchí municipality; the master-attendant of the port lives at the fort, which was built in 1797, as does the superintendent of the harbour works. There are also many pilots and persons connected with the telegraph department. There are also a church, St. Paul's, built in 1864, and consecrated in 1865; the nave is 43 ft. long and 20 ft. wide, with a height to the tie-beam of 20 ft.; a library, billiard-room, and school. Manora hill is 100 ft. high at its E. end, and 40 ft. at its W. end. At the distance of 2310 ft. to the E. of Manora is a breakwater, which forms the protection of the entrance to the harbour in that direction, and is 1⅝ m. long. At the N. end of this breakwater is the landing-place with three jetties on the island of Kiamárí, the Commissariat, the Passenger, and the Customs jetty. Hack carriages and carts are here at all times procurable. From this terminus of the ry. to the Frere Stat., which is the S.E. end of the cantonments, is reckoned 5 m., though it is not quite so much; to the McLeod Stat., which is nearly 2 m. to the N.W. of the Frere Stat., is reckoned 6¼ m. About 3 m. from the jetties, towards the Frere

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Stat. on the rt. of the line, is an island, on which is the Observatory. Kiamárí is connected with the old town of Karáchí by the Napier Mole Rd., made in 1854, and said in the *Gaz.* to be 3 m. long, though the actual Mole itself is less than 2 m. At the N. end of the Mole Road stands the Custom House, crossing the road with 5 arches, through which the traffic passes. The E. wing was added in 1869. W. of the Custom House is the Cotton Press House, which can press 300 bales a day. Two roads lead from the Custom House to the Cantonment; that to the S. is the McLeod Road, with 2 branches, the Ingle and Kacherí; the road to the N. is the Bandar Road, which is nearly 2½ m. long, and ends in the Depot Lines. On the left of the Bandar Road is the old town and the quarters termed Bandar, Market, and Napier, which are bounded on the N.W. by the so-called Layárí river, which is a mere channel, having water in it only once or twice a year. On the right of the Bandar Road are the quarters called Sarái and Railway, and through them runs the McLeod Road. In these quarters are the Court House, built in 1866, at a cost of £12,000, and containing the Judicial Ministers, District Judges, and Town Magistrate's offices; a little to the N. Finlay & Co's. Office; 400 yds. to the E. the New Bank of Bombay, built in 1865; 150 yds. to the S.E. the McLeod station; 300 yds. to the E. the Post Office and Mekrán Telegraph Office. Here are also the A'gra Bank, built in 1866, which cost Rs. 78,000; close to Finlay & Co.'s and the Chamber of Commerce, built in 1864; the Dispensary and the Tyabjí and Albert Presses. Further to the N.E. are the Jail, the Mission Church, the Government High School, the Civil Hospital, the Native General Library, the Small Cause Court, and a few yards beyond it the T. B. Government House is to the E. of the Mc Leod Road, and on a line with it. It stands in a large walled enclosure, and its front faces the W.; it was built by Sir C. Napier, and bought of him by Government in 1847 for Rs. 48,273. It consists of a central building with two wings; the upper story was added by General Jacob, in 1856. 300 yds. to the E. of the Government House is Trinity Church, the largest in Karáchí; it stands in the centre of a ground 15 acres in extent, enclosed in 1868; it was built by Captain Hill, R.E., at a cost of Rs. 56,612 in 1852, and consecrated in 1855. It consists of a nave 115 ft. long, 58¼ ft. broad, and 44¼ ft. high; two side aisles, apsidal chancel, and square tower, 150 ft. high; one of the aisle stained-glass winnows was put up in honour of Sir C. Napier and the victors of Miání. St. Andrew's Scotch church stands W. of the Post Office Square; its style is Gothic of the 14th century. It was opened for service on the last day of 1868; the nave is 100 ft. long, 56 ft. wide, and 56 ft. high to ridge of roof; there are two side aisles, with an octagonal porch at the S. corner, and a tower and steeple 135 ft. high; it cost Rs. 56,000 and can seat 400 persons. The Mission Church at the junction of the Lawrence and Mission Roads is in the Early English style, has a nave 93 ft. long and 20 ft. broad, and stands in a walled enclosure of 3½ acres; the first stone was laid in January 1865, and it was opened in January next. At 650 yds. to the S.E. of Trinity Church is the Frere Hall, built in honour of Sir H. B. Frere; it was begun in 1863 and opened by Commissioner Mansfield in October 1865, to which date it cost Rs. 173,912. This hall was designed by Capt. St. Clair Wilkins, R.E. in the Venetian Gothic style; the principal room is 70 ft. long, 35 ft. wide, and 38 ft. high, with an orchestral gallery, and is used for balls and public meetings. On two sides are wide verandahs 70 by 13 ft. and 35 ft. by 13 ft. supported by pillars of Porbandar stone, and the two largest rooms on the ground floor are the Karáchí General Library and Museum. The climate of Karáchí is by far the best in Sindh, the mean temperature being 77°. The hottest months are April, May, and June; the cold weather begins in November.

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In 1873-4 the total value of the imports and exports at this port amounted to Rs. 35,076,844. There is a bathing place at Clifton, 1¼ m. to the E. of the Railway, at the point where after running E. from Kiamárí it begins to turn N. The village of Gisrí is about 1 m. to the E. of Clifton, and gives its name to a creek about 1 m. to the E. of it. There is a sanatorium here for European soldiers, which can hold 6 officers and 103 men; it is in connection with the Napier Barracks, which are on the E. of the cantonment and consist of 10 blocks, 6 in front and 4 in rear, capable of housing a whole regiment of Infantry. The Race Course is close to the Frere station, and due S. of it. Let the traveller while at Karáchí not forget that most excellent fish is to be procured, especially pomfret.

Sights near Karáchí.—At 7 m. to the N. of Karáchí is the valley of Pír Mángo, commonly called Magar Pír. This should be visited by the traveller. The valley is surrounded by hills 700 ft. high, to the foot of which is a ride of an hour. From the roots of a clump of date trees gushes out a stream of hot water, the temperature of which is 133°. Alligators 12 ft. long are found here. On the W. side of the valley is a temple surrounded by a thick grove, and close by is a swamp caused by the superfluous waters of the spring. In this swamp are a number of small islets, separated by channels of water, and the whole place swarms with alligators. For a detailed account of this curious place see "Dry Leaves from Young Egypt," p. 218, and Burton's "Sind," vol. i. p. 48. The place is considered sacred, and dedicated to one Hájí Mángo. There is a Government Dharmsálá at Magarpír, and also a small Banglá built by a Parsí, where visitors can put up. The so-called alligators are really crocodiles, and have a round head and not the long snout of the Indus *Ghaxial.*

Hingláj.—Another very curious place ought to be visited, notwithstanding its distance. This is Hingláj near Sonmiyání.

The stages are as follows :—

Places.	Stages. M.F.	Stages. M.F.
From Karáchí and × bed of Karáchí *r.*	1 6	
× shallow inlet of sea	0 6	
Patalí tank, dry	2 0	
Pattú tank, dry	5 1	
× rocky ridge	0 6	
× ditto	2 0	
× muddy *n.*	1 6	
Pass thin jungle to **Hab** *r.* 400 yds. wide, with sandy pebbly channel	1 1	15
Enter Gandába Lakk, a narrow stony pass in the Pab mountains	3 0	
Pass small tank and tombs	2 0	
× Bhawání *r.*, with sandy bed, and well, 55 ft. deep	0 7	
× Bhágal ravine, steep and deep	6 1	
Bídok	2 7	14
Pass well of good water, 30 . deep, 400 yds. to *r.*, up Burídah avine	1 5½	
Brackish well, called Khárí	1 6	
2 wells, 40 ft. deep, 300 yds. to *r.*, up Chabhejí ravine	1 5	
Dudá	1 1½	6 2
Pass 3 brackish wells	1 1	
3 good wells, 400 yds. to *l.* called Oká	6 0	
× sandy bed of Indra, or Víndúr *r.*	4 3	
Sonmiyání	2 2	13 6
		50 1

The character of the country to the Hab River is the same as that described on the way to the Alligator Tank. A belt of tamarisk jungle extends a few hundred yds. on each side of the river, which, according to Captain Hart,* ceases to be a stream in February, though water is always found in pools. The tombs near the Gandába Lakk, called by Hindús, *Angákherá Bheram Lakk*, are those of some soldiers of the Jám of Belá and of Numria plunderers, who were killed in mutual conflict about 30 years ago. The Burídah ravine, called by Captain Hart the Bareed Luk, presents a most singular appearance, and is formed by a hill having been detached by some convulsions of nature from the range, which is here about 200 ft. in perpendicular height. The path leads along the edge

* "Bombay Selections," p. 323. The account of this officer's journey is the one here followed. It will be found in the place referred to above, and somewhat differently given in the Proceedings of the Bomb. Geo. Soc. for 1839, under the title of "A Pilgrimage to Hingláj."

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of a deep ravine, where the rush of the stream has cut a channel as even as if done by art. The sea is not far off at this spot; but further on, the distance widens into a flat a mile in breadth, covered with low tamarisk jungle and caper bushes. On this, in February, is a crop of grass, affording excellent pasturage for the horses of the traveller. To the left of the road, before reaching the Vindúr river, are the ruins of a small building, called Pír Patta by Muḥammadans, and Gopíchand Rájá by Hindús. Thence the road lies over a barren plain and a range of sand-hills, from the top of which Sonmiyání is seen, "remarkable only from the absence of all verdure around it." The town is situated at the head of a large shallow bay, like a horse-shoe, into which vessels of any draught cannot enter except at spring tides. The entrance is narrow, and the low sand-banks bordering the harbour afford little shelter. All boats but coasting craft anchor outside the bar, 2 m. from the town. The ancestors of the Jám of Belá, in whose territory the fort is, are said to have been Hindú Rájás converted by the first Muslim invaders of Sindh. Many Hindú festivals are still observed in his family. Sonmiyání has a population of about 2,000, chiefly Numrias. The water is brackish. In 1808, the place was burned by Arab pirates. There are the remains of a small fort, which, since the British army destroyed the pirates of the Persian Gulf, has never been repaired. The stages from Sonmiyání to Hingláj are, 1st, to a pool of fresh water at the edge of the sand-hills which border the mangrove swamp, called *Guru chela ká Ran;* 2nd, a range of sand-hills, with a small well of brackish water beyond the Purálí river. 3rd, Dámbo; 4th, Káttewáṛá; 5th, the Tilak Púrí wells. Two m. to the W. of this are 3 hills of very light coloured earth rising abruptly from the plain. That in the centre is 400 ft. high, conical, with the apex flattened and discolored. It joins one half the size by a causeway about 50 paces long. A basin of liquid mud, 100 paces round, occupies the centre of the highest. Jets of liquid mud rise here incessantly to about 1 ft. At times the rise is so high that the mud overflows the hill, the entire coat of which is slime baked hard by the sun. The mud and water of all the pools are salt. These basins are called "*Ráma Chandra ki kup*," "Ráma's wells." The legend is that Mahádeo, who had been 12 years searching for Sítá in vain, here dashed down his *vibhút*, the mark of ashes on his forehead, and it split into 18 pieces, and formed as many *kúps*, when Sítá appeared in the form of *Shrí mátá*, "the divine mother," and informed him that she had been with him in all his wanderings in the shape of a fly seated on his *vibhút*, and that, in gratitude for his exertions, these *kúps* should ever be the object of pilgrimage. Of the 18 *kúps* 7 are here and 11 are spread over the mainland of Makrán, near the barren island called Sítá Dwíp, which is the farthest limit of Hindú worship. The Hindú ascetic, commencing with this island and the temple of Hingláj, should proceed N. to the fire temples of Jwála Mukhí, near Láhúr (Lahore); thence to Haridwár and to Kuru Kṣhetr, the plain round Dillí; thence to Banáras, and to the temple at the supposed confluence of the Gangá and the Godávarí in the heart of the Gond country, and close the circle at Rámeshwaram, at the extreme S. of India. He will then have completed the entire round of Hindú pilgrimage; and having begun with Sítá and Bhaváni at Sítá Dwíp and Hingláj, will end with Rámah and Bhaváni at Rámeshwaram and Cape Kumárí (Comorin). The Hindú pilgrim to Hingláj secures first an A'gwá, or spiritual guide, to instruct him where and how to worship on the journey. The office of the A'gwá is hereditary, and even Bráhmans must follow their directions. The A'gwás alone officiate in the temple, and divide the offerings at Hingláj; but they are subject to a chief, who is called the Pír, or saint of the Hindús in Sindh, and who furnishes each with a *chhaṛí*, or "wand of office," which he gives back on his return. It is 2 ft. long, forked at one end, and painted

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with red ochre. The A'gwá carries it in his waistband, fixes it in the ground as a signal for a halt, and lights a fire round it, with the ashes of which each pilgrim smears his forehead. The pilgrims, as soon as they have placed themselves under an A'gwá, put on clothes of a brickdust colour. They then start from the Rám Bágh, or the temple of Kalíkoṭ, on the r. b. of the r. beyond it, the A'gwá on all occasions going first. The first halt is made at the *Imlí* or *Gorakh* Tank, where Rámah and Sítá, having started from the Rám Bágh with their A'gwá, Lállu Jasráj, a hermit of the hot springs at Magar Pír, first halted. Tongá Bheru is the next halt, marked by a few pointed stones, the site of a ruined temple, and here offerings are made and prayers recited. The fourth halt is at a place where Rámah is said to have been defeated when attempting to reach Hingláj with an army. He then turned back and set out a second time, in the humble guise of a pilgrim, as above mentioned. Near this is a range of mountains called Mor. The next place for special ceremonies is the Kúps, where a cake of fine flour, almonds and raisins, sugar, spices, etc., called a *roṭ*, is offered to Rámah, and cocoa-nuts are thrown into the heaving mud. Some fanatics have here drowned themselves, and the body of one of them is said to have been found floating in the sea, which is supposed to communicate with the Kúps. Twelve miles from the Kúps is a hill called "the Sulphur Mountain," abounding in that mineral, and the hills between Lyárí and Belá are reported to be a mass of copper ore. W. of the Kúps is a low quadrangular range of hills called the Sáṭh Darwázah, or "60 doors," leading to the sanctuaries of Shrí Mátá, esteemed very holy ground. Here is a rock called the *Ghurób-i sang*, or "stone ship," where the vessel of an impious merchant was turned into stone. After leaving the Kúps the road lies through a tract called the Súngal, in which are many *nálás*, their beds lined with tamarisk and *babúl* jungle. Here the pilgrims are paired off, and told to regard each other as brothers and sisters. They eat from each others' hands, and then roll down a sandbank together. The road then runs nearly parallel to the Hárá or Hálá mountains, and a range towering far above them is now seen, in which is the far-famed temple of Hingláj. Before reaching this the Aghor river is crossed, to drink of which is esteemed a blessing. The view here is magnificent. The river flows through a gorge 200 yds. in width, overhung by broken crags. Beyond is a range of light-colored sandhills, and towering over them the blue mountains of Hingláj, precipitous and wild. A square peak like a pillar among them is pointed out as the *A'san*, or seat of the goddess, where she dries her hair after her ablutions; and two other hills are called *Jay* and *Vijay*, fabled to be the janitors of Indra's heaven, metamorphosed for neglect of their duties. Under the hill of *Vijay* is the usual place of encampment, and here the Aghor river is about 60 yds. broad, and 6 m. from this it enters the sea. At this halt the pilgrims shave off every hair on the body except a single tuft on the crown of the head. The road then lies along the l. b. of the Aghor, which, after leaving the hill of Vijay, is called the *Hingul*, "vermilion," for a mile, and then turns off to a range of sandhills called *Dewalgarh* (Dowlagarh). These are 400 ft. high, and are covered with numberless conical, ribbed, light brown peaks. Before reaching them worship is performed to Gaṇesh, the infant. The path then leads up a ravine and over several hills, where offerings of needles and thread are made in front of a stone called "Bhera's needle," and of betel before other two called *Manshá* and *Mamgá Devi*. A plain to the N.E. is then crossed, about a mile in length, when the river is again reached and crossed at a spot where it flows on each side of a small island. Here is a mountain whose face towards the stream rises 1000 ft. in one sheer precipice. To its right the path turns up a *nálá*, in which is a rock split in two, beyond which Gaṇesh, the adult, is worship-

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ped; and 2 m. further a stone marks the cell of the goddess here called *A'shápúrá*, "wish fulfiller," through which flows a stream. Not far from this, along the course of the stream, is a gorge only 20 ft. broad and half a mile long. On each side huge perpendicular cliffs almost exclude the light of day. A short distance from its entrance is a low natural cave 30 ft. in width and 10 deep, where male goats, without blemish, are offered to Kálí, and the blood and ardent spirits are dashed upon the rock. Beyond this, a quarter of a mile, is the cave of *Hingláj*. It is larger but of similar shape to that of Kálí. At its W. end a mud temple 20 ft. long and 12 deep, under a projecting rock, contains the effigy of Hingláj. On the E. side, a few steps lead to two rooms, where singing and music go on. Between them and the rock is a doorway leading to the effigy, an oblong stone within a railed space, in size and shape like a small Muḥammadan tombstone, raised and hollowed at each end to hold the sacred fire. At its foot a conical stone 12 in. high is called Sadáshiva. Both are colored with red ochre, as is the arch of the rock above. From this, perhaps, the place has its name from the Skṛ. *hingul*, "vermilion," and *lakṣh*, "to paint." The whole stands on an earthen platform, between which and the rock is a narrow arched passage, through which a man can scarcely crawl. This is called the *Shara*, and every pilgrim must pass it on his hands and knees. In front of the cave the stream forms a pool, opposite which is a large rock called the *Chhoṭí Chaurási*. Near the summit of the opposite mountain in a small cave, circular patches of red ochre represent the sun, moon, and stars, said to have been painted by Rámah. No one is permitted to remain at the temple more than one night. At midnight all the women and children are made to bathe in the pool, and with scarce any clothes on go into the building, from which all men but the A'gwás are excluded. All their ornaments are then taken off, and they are sent two by two, the right hand of one sister being placed on the leg of the other, on their hands and knees into the narrow opening of the rock under the platform. On coming out on the opposite side they again bathe and then resume their clothes. The men in pairs then follow. This is called the *Shara Hingláj*, and is a sort of baptism. At daylight the pilgrims crowd into the temple and repeat certain prayers, after which necklaces of Tumrá beads, made of a small white stone, found at the hill of Makálla, near Ṭhaṭṭhá, are hung round their necks. An ascent into the mountains to the *Great Chaurási* concludes the pilgrimage. A narrow path leads up a defile to the right, and ascends the difficult bed of a torrent. It passes a cave called *Gorakh ká Guphá*, where a famous ascetic resided, and in it every pilgrim leaves a stick. About 2 m. from this is a low building called the Dharmsálá of Nának, and half a mile from this is "the pilgrim's well," 15 yds. in diameter, formed by a cascade, and divided by a wall of rock, in which is a natural archway. The sides are perpendicular, and the level of the water about 20 ft. below the edge of the fall. The well is very cold, and said to be unfathomable, and into this all pilgrims must jump. A small plant growing in the crevices of the rock, called the *Ráj Hans*, is much sought for here. Its leaves must be gathered with the *lips*, or, if possible, with the *eyelids*. A bed of rushes hides the stream after it leaves the basin, and a short distance beyond a perpendicular wall of sandstone marks the limit of the pilgrimage.

The traveller must leave Karáchí by the S. P. and D. Railway, should he desire to see Ṭhaṭṭhá (Tatta) and Ḥaidarábád. The same would be his route should he desire to go to Sakkar; but as Sindh is unhealthy, and as there is really nothing of very great importance to be seen above Ḥaidarábád, it is probable that travellers will limit their journey to that place.

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Railway between Karáchí and Kotrí.

Miles from Karáchí.	Dist. betw. Stations.	Names of Stations.	Trains Daily.		Fare 1st Class.
			A. M.	P. M.	R.A.P
		Karáchí City. .	8. 8	5.58	
2	2	,, Cantonment	8.28	6.18	0 8 0
14	12	Landí . . .	9.57	7.46	1 0 0
34	20	Dorbají . .	11. 0	8.41	2 0 0
53	19	Jungshai arr.	11.51	9.31	3 8 0
		Jungshai . dep.	12. 6	9.46	
			P. M.		
73	20	Jímpír . . .	1.12	10.42	4 8 0
85	12	Meting . .	1.51	11.18	5 0 0
97	12	Bolárí . . .	-		
105	8	Kotrí . . .	1.53	11.15	7 0 0

REMARKS.—Landí is called in the map Malír. The r. is crossed by a bridge of 21 spans, 78 ft. each.

Dorbají is the station for Bambura, 6 m. distant.

Jungshai is the station for Ṭhaṭṭhá, which is 12 m. distant. There is a refreshment-room at Jungshai.

Kotrí is the station for Ḥaidarábád, 4 m. distant. There is a refreshment-room at Kotrí.

N.B.—Madras time, which is 52 minutes in advance of Karáchí mean-time, is kept at all stations.

Dorbají and Bambura.—Bambura is supposed by the natives to be the site of the most ancient seaport in Sindh. It may have been the ancient Debal, the first city captured by Muḥammad Ḳásim, having its name from a temple in the fort of great celebrity. It is unquestionably a place of great antiquity, and the remains of ramparts, bastions, towers, etc., prove its former importance. Many coins also have at different times been found among its ruins. It is in N. lat. 24° 40′ and E. long. 67° 41′. The town of Gharo is about 3 m. to the E.

*Ṭhaṭṭhá** (Tatta) is a town of 7951 inhab., of whom 3874 are Muslims, and amongst them are some Saiyids of great respectability, whose families have been settled here for upwards of 3 centuries, as that of Ṣabr Alí Sháh, whose ancestor 'Alí Shír settled in 1520 A.D. "It is known (says the *Gazetteer*) amongst the inhabitants as Nagar Thato, and is the chief town of a T'aluḳa of the same name. It is situated 4 m. to the W. of the right or W. bank of the Indus, and built on ground slightly raised by the ruins of former houses. Fever is very common, and a dreadful mortality took place in 1839 in the British Cantonment. According to Macmurdo, it was built in 1522, and was destroyed by one of Akbar's generals in 1591. Hamilton, who visited it in 1699, calls it a very large and rich city, about 3 m. long and 1½ m. broad. He states that 80,000 persons had just before his visit died of the plague, and that it was half depopulated. Pottinger states that when Nádir entered at the head of his army in 1742, there were 40,000 weavers, 20,000 other artisans, and 60,000 dealers in various departments. In 1840 Capt. Wood, I. N., estimated the pop. at 10,000. In 1854 a municipality was established, which has an income of from Rs. 8000 to Rs. 9000. This institution has much improved the town, and supports a Dispensary established in 1866. The present trade of Ṭhaṭṭhá mostly consists of silk and cotton manufactures. The *Lungis* or scarves are much admired. In 1758 a factory was established here by the E. I. Company and withdrawn in 1775; re-established in 1799, and again given up. There is a tomb on the Chiklí hills near Ṭhaṭṭhá not far from the large tombs of the old rulers of Sindh, erected over the remains of a gentleman who was probably connected with the factory. The epitaph is as follows:—

Here Lyes the Manes
of Edward Cooke, who
was taken out of the
World in the Flower of
his age, a Person of Great
Merit, and in Great Esteem
and much Lamented by all
his friends, learned in
many languages, of great
Humanity, a sound judg-
ment, and of a Generous

* The *Government Gazetteer of Sindh*, published in 1874, has many shortcomings. Amongst other things the spelling is incorrect. This city is called *Tatta*, or *Thato*, but this form is not justified by inscriptions. But the *Gazetteer* also writes *Jama Mr* Of what use is it to reform the spell ment allows such words to be Index is very defective.

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Disposition, who departed this Life the 8th May, 1743.
Ætatis suæ 21.

As blooming lilies Grace the Field,
So for a day they shine,
Like him to God they yield
Their lives, but not their Names resign.

To whose memory his Servant
Erected this Tomb.

This inscription had suffered much from weather, and would perhaps by this time have wholly perished, but Sir W. Merewether, when Commissioner of Sindh, had it completely and well restored, and it will probably now last another century at least. The affectionate fidelity of the servant who erected the tomb, but would not parade his own name, is deserving of lasting remembrance.

The most remarkable sights at Ṭhaṭṭhá are the *Jám'i Masjid*, or Grand Mosque; the manufactures of silk *lungis* and stamped cottons; the Residency where Mr. John Crowe resided, and his tomb; the tombs at the Makkálí Hill; Pír Pattan and Kalyán Koṭ. The *Grand Mosque* is situated near the centre of the town. It was begun by Sháh Jahán, in 1057 A.H.=1647 A.D., and was finished by Aurangzíb in 1072 A.H.=1661 A.D.* It has been a magnificent edifice, but is now much decayed. It is 315 ft. long by 190 ft. broad, and is built of baked bricks and mortar. The inner plaster is glazed in blue and white, which has a beautiful appearance when fresh. The roof is surmounted by 100 domes, each painted in a different way. The inscriptions carved round the great stone arch, and those upon the two stones on which the date of the edifice is given, are admirably executed in large letters. Not far from this is the old house inhabited by Mr. Crowe, the first Resident in Sindh deputed by the British Government. His tomb may also be seen outside the walls. The *Makálli Hill* Cemetery is situated about a mile and a half to the W. of the town. The range runs from W. to N., being 8 m. long and under a mile broad. Its average height is 55 ft. According to Lutfullah, the name is derived from a fishwoman, whose shop was there in days of yore; but Captain Burton supposes it to mean Makkah-like, and to be so termed to denote its peculiar sanctity. The area of this vast cemetery is said to be 6 sq. m., and to contain a million graves, the custom of Muḥammadans requiring that all tombs shall be single, and that none be reopened to receive more than one body. This place began to be used for interment about 1500 A.D., when Jám Tamáchi, of the Sammá tribe, built a mosque upon the hills, and directed that Pír Panjah, which was, up to that time, the great burial ground of the city, should be forsaken. The summit of the rocky ridge looking towards Ṭhaṭṭhá is crowned by an immense *'I'dgáh*, or place where public prayers are recited on the two great Muḥammadan festivals called *'I'd* or Easter. The building consists of a long wall, with a low flight of steps leading to the central niche, where the preacher stands, and tall slender minarets of elegant form springing from either extremity. Here all true believers gather twice a-year. This *'I'dgáh* was built by Yúsuf Khán, Governor of Sindh. The inscription is in beautiful large *Nast'alíḳ* characters, and is as follows:—

"Yúsuf Khán, the powerful lord, erected this place of worship as high as his fortune. The year of its completion is found by the chronogram —— the temple of Makkah for the virtuous, 1043 A.H."(=1633 A.D.).

Behind this building vaulted domes, arches and towers, porticoes, gateways, and vast colonnades rise in apparently endless succession above shapeless mounds of ruins. Many of the edifices must have been the protracted labour of years. In some the cupola is surrounded by a ring of smaller domes, with a single or double colonnade, enclosing a gallery and platform, broken by pointed arches in each of the 4 fronts. Others are girt by lofty stone walls, forming square courtyards, with entrance gates leading to the different doorways. Some consist of heavy marble canopies, on fantastic

* Autobiography of Lutfullah," p. 283.

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columns. Many are built of coloured and glazed tiles and bricks, the work probably of Persian bricklayers, who are renowned for their skill. So skilfully and carefully made are these bricks, that each rings like metal, and breaks as clear as glass. Nothing can be richer than the appearance of the inscriptions on the bricks, in large white letters, upon a dark purple ground. The most remarkable of these tombs are the following:—1. The tombs of the two Vazírs—Mírzá Jání and Mírzá Ghází, his son—1095 A.H.=1683 A.D. 2. A Jám'i Masjid, built by Tughral—1090 A.H.=1679 A.D. 3. Tombs of Mírzá 'Ísá and Mírzá 'Ináyatu'lláh, Governors of the place. These are magnificent edifices of yellow marble, beautifully carved with flowers in bas-relief, and surpassing all the buildings of the place. The inscription gives the date 1058 A.H.=1648 A.D. 4. The tomb of a Minister—1048 A.H.=1638 A.D. 5. The tomb of Núwáb Amír Khalíl Khán—966 A.H.=1558 A.D. 6. The tomb of Pír Asad, the Ḳáẓí, 9 ft. long, date illegible. 7. The tomb of Saiyid 'Abd-'ulláh, son of Saiyid 'Abd'ul Ḳádir Gílání, the great saint of Baghdád. 8. The tomb of Mírak Muḥammad, 1059 A.H.=1649 A.D. 9. The tomb of Shaikh Ziya—1129 A.H.=1619 A.D. 10. The tomb of a king, name illegible—1109 A.H.—1697 A.D. 11. The tomb of Jám Ninda and Tamáchí, the governors of the Sammá tribe, of yellow marble. The building contains three tombs—925 A.H.=1519 A.D. 12. The tomb of Bábá 'Ísá Langotíband—920 A.H.=1514 A.D. 13. The tomb of Saiyid 'Alí Shírází, the saint of the Jokhia Sindhí tribe—1190 A.H.=1776 A.D. The saint died in 1572 A.D.

Kalyán Koṭ, "Fort Prosperous,"—not as Sir A. Burnes and Lieut. Wood write it, *Kalán Koṭ*, "Great Fort,"—is called by the Muslims Tughlakábád. It is a ruin, somewhat less than 2 m. S. of Ṭhaṭṭhá, and according to some it was erected by Alexander the Great. However that may be, its antiquity cannot be doubted. The name is Sanskṛit, and from its plan it may be fairly inferred that it was built before the use of cannon. The round towers* of mud, revetted with kiln-burnt brick, which break the line of the outer curtain, are within easy bow-shot of one another. The *enceinte* contains a vast *terre pleine*, in the form of a parallelogram, in obtaining earth for which the large tank below the ruins was probably excavated. Within are masses of masonry shaken by time or earthquakes into fantastic shapes, resembling at a distance huge red rocks; mounds of clay and chopped straw used in this country as plaster; a few ruined walls and a domed tomb, in which many pigeons make their nests. The old cemetery near Ṭhaṭṭhá, called Pír Panjah, has never been worthily described. Some account of the representatives of the ancient families at Ṭhaṭṭhá is also a desideratum. Thus Ṣábir 'Alí Sháh is the hereditary Saiyid of the Grand Mosque, and holds a grant from Akbar for the support of this building, which grant has been confirmed by Mr. Frere.

Jirk.—This place is 12 m. S.E. of the Meting Station. Those who steam up the river from Ṭhaṭṭhá to Jirk when the Indus is in flood, behold a magnificent sight. The monarch of Indian rivers then pours down with a strength and velocity which it is truly grand to witness. The large native barges which are tracked up against the current sometimes break adrift, and are whirled like feathers down the stream, perhaps to be wrecked on some shoal, or dashed on the opposite bank. In some places violent eddies are formed, in others *lahars* or rapids, with which nothing but steam can contend. The banks are lined with the dense woods, which were once the *Shikárgáhs*, or hunting preserves of the Amírs, and which, being a barrier to the encroachments of the desert sand, and productive and retentive of moisture, were of infinite service to the country. The land route presents nothing remarkable. *Jirk* itself is the first town the traveller in Sindh encounters not built on the alluvial flat formed

* Burton's "Sindh," vol. i., p. 106.

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by the Indus. It occupies the summit of an irregular height, which projects into the river and forms a barrier to it against its encroachments westward. This was the station of the *Camel corps* raised by Sir C. Napier, and subsequently disbanded by Government, on account of its enormous expense. Here A'ghá Khán, a Persian nobleman and lineal descendant of the Ism'aíliyah chiefs, was placed as commandant after the battle of Miyání by the conqueror, and after giving excessive umbrage to the surrounding population, was attacked by the Bilúchís and driven out of the place.* At Jirk, Lower Sindh terminates, and Wichelo, or Middle Sindh, commences. Some ruins may be seen here, and have not been as yet properly described.

Haidarábád (Hydrabad), formerly called *Níranḳoṭ*, "Water-fort," or "the fort of Níran," is the capital of Sindh, and has a population (census of 1872) of 35,272 inhabitants. It is situated 4 m. E. of the E. bank of the Indus, on a high part of the rocky ridge called the Ganjah Hills, in an island formed by the Indus and the Fulelí, a branch which, leaving the main stream 12 m. above the town, rejoins it 15 m. below. The modern city of Ḥaidarábád was founded by Ghulám Sháh Kalhora in 1768. His tomb is at the N.W. of the plateau on which the town stands.

There is a steam ferry at Kotrí and Gidú Bandar, which is the place opposite on the l. b. of the Indus.

The routes from Kotrí to Ḥaidarábád are two. The more direct is to cross to Gidú Bandar, where there is a jetty, and then proceed to Ḥaidarábád, 3 m., by the Bellasis road. On this road is the Lunatic Asylum, which can hold 138 patients. It owes its origin to the munificence of Sir Káúsjí Jahángir Readymoney, who gave Rs. 50,000 towards its erection, and Government added Rs. 8000. There is a T. B. at Gidú Bandar. The other route is to drop down the river to the *Entrenched Camp*, now called Mír jo Tándo, from the circumstance that one of the ex-Amírs resides there, where, on the 15th of February, 1843, Major Outram, with the Light Company of H. M. 22nd Regt., commanded by Capt. Conway, gallantly defended himself for 4 hours against the attacks of a large body of Bilúchís, and, on his ammunition failing, retired in good order to the Planet and Satellite steamers, which covered the retreat by the fire of some small cannon. The entrenchment, which is still visible, though much overgrown with jungle, was so weak as to afford little cover, and the trifling loss with which a single company maintained so long a struggle against a strong division of the Amír's army, convincingly shows how utterly unable that army was to resist disciplined troops. The Entrenched Camp contains "a humble building, somewhat in the form of a six-dozen claret chest, magnified and whitewashed,"* which was once the Agency, where the Resident in Sindh, before the appearance of Sir C. Napier, resided. From this to the fort of Ḥaidarábád is about 3 m. by one of the most beautiful park-like avenues in India, and the distant appearance of the town is very picturesque. On the left is a hill crowned by a native fortification, with the gaudy shrine of Sháh Makkáí, and a cluster of houses at its foot. On the right is the burial ground, a square enclosure, above the walls of which appear the tops of many tombs. In front, the road that separates the town from its protecting fort, winds up a steep and stony hill. The tomb of Sháh Makkáí, so called from his having made† several pilgrimages to Makkah, is one of the most celebrated *Ziyáratgáhs*, or objects of pilgrimage, in Sindh. One-third of the plateau on which Ḥaidarábád stands, which is half a mile long and 700 yds. broad, is occupied by the fort, one-third by the native town, and the rest is waste. The houses in the native town are built of mud, with flat roofs, which have a

* Burton's "Sindh," vol. i., p. 196.

* Burton's "Sindh," p. 210.

† Capt. Burton furnishes a ludicrous and apocryphal legend about this worthy.

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very mean appearance, but are at least cooler than stone. There are about 2500 houses outside the fortress, and a like number within the walls.

The Fort of Haidarábád is of a very irregular form, corresponding with the natural shape of the rock, on which a wall of burnt brick from 15 to 30 ft. high, thick at the base, but tapering upwards, has been built. It supports a quantity of earth which has been piled against it inside, and is pierced with numerous loop-holes, many of which serve as drains. Embrasures for large guns there are scarce any, and though the bastions at the salient angles give the fortress an appearance of strength, a few well-directed shots would demolish any part; and a most competent judge has pronounced that it is "one of the weakest of the strong-seeming fortresses of this part of Asia."* In appearance, however, this castle is very picturesque.† The spear-head battlement of Persia runs along the crest, to shelter matchlock-men, and the ornamental star of stone above each loop-hole is highly decorative. The whole *enceinte* is about three-quarters of a mile in circumference, and is towards the S. of the plateau; and at the S. extremity of all is the huge round tower, erroneously supposed to have been the treasury of the Amírs. On the N. side, a trench separates the citadel from the town. It is crossed by a bridge leading to one of these intricate gateways which have so often yielded to a *coup de main*. Everywhere else is level ground. Where the walls do not rise immediately from the edge of the declivity, the defence is strengthened by a ditch 10 ft. wide and 8 ft. deep. The rock is too soft to admit of being scarped, and slopes so gently, that if the wall were breached, the rubbish would rest on the face of the hill and afford footing for a storming party. Within the walls of the fort were formerly the residences of the principal Amírs, with those of their families and numerous dependants. The area, which is considerable, had its streets, its mosques, and public buildings, and was quite a town, with a dense population. These buildings have now almost disappeared, and the Commissary of Ordnance and the Executive Engineer divide the fort between them, as an arsenal and storehouse. Mír Naṣír Khán's palace alone is kept up, and is occupied by the Commissioner in Sindh, on his annual tour, and by other officers of rank, when visiting Ḥaidarábád. Sir C. Napier frequently resided in this palace, and in it he held his Grand Darbár on May 24th and 25th, 1844, when every chief in Sindh came from far and near to submit himself to the conqueror. Most of the buildings in the fort were painted within and without in fresco. The mosques were faced with Hálá tiles of the gayest colours, so that the whole had a most gorgeous appearance. Time and neglect have made sad changes; but there is one room in Mír Naṣír Khán's palace, styled the Painted Chamber, which is still tolerably perfect, and gives some idea of what the effect must have been when all was uninjured. There is not a square inch in this chamber that is not illuminated in the richest colouring, and yet so well are the colours harmonized, that the general effect is excellent. In the recesses, various historical subjects connected with the Tálpur family are delineated. In one recess is a very indifferently executed picture of an English lady and gentleman sipping claret out of tumblers, the work of a native artist, who obliterated one of the least popular subjects, and introduced these figures, which are intended for Colonel Outram and his wife. Round the chamber is a balcony commanding a fine panoramic view, and on the wooden balustrade are two sockets, cut by order of Sir C. Napier. A telescope placed in one points to the battle-field of Miání, and if moved to the other shows the place where the victory of Dabo or Ḥaidarábád was gained. Above the gateway of the fort is a room which looks down on the principal bázár.

* Burton's "Sindh," p. 213.

† A very accurate view of the Sindhian capital will be found in Burnes' "Bukhárá."

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From this room, in the afternoon, it is worth while to watch the motley crowds of all nations, in various costumes, which throng the mart below. The visit to the fort should conclude with a walk round the ramparts and an ascent to the top of the circular tower, whence a fine view of the surrounding country with the Fulelí, on one side, winding through the dusty plain, and on the other side, of the rapid Indus, with its buttress of rock in the background, will be obtained.

Leaving the fort, the traveller should pass through the bázár to the market-place, around which new Ḥaidarábád is fast rising up. As the old town was crowded and difficult to improve, the municipality laid out new streets, and erected a market-place, a school, and other public buildings, and a new town has sprung up and is rapidly increasing in this locality. Beyond the market-place are the tombs of the Tálpurs; beyond these, the Jail; and further still, the tombs of the Kalhoras. The tombs of the Tálpurs are very beautiful, but are not in such exquisite taste as that of *Ghulám Sháh Kalhora*, the description of which may serve for all. On entering the enclosure by a small but richly carved door, the visitor is impressed by the beautiful symmetry of the mausoleum, and the religious feeling breathed in the decorations. Latticed windows in the lofty dome sparingly admit the light, and shed a subdued lustre over an exquisitely carved marble tomb, at the same time revealing the rich fresco paintings on the walls, without giving them too much prominence. The walls have in many places cracked, and bulge out; but Government has granted a sum of money to arrest further decay, and to repair if possible the injury already done to this noble work of art. The building is quadrangular, with a dome in the centre resembling in miniature that which has already been described in the account of the Muslim tombs of Bíjápúr. In decoration it is not inferior to any edifice of the sort in India, the Táj alone excepted. Over one of the archways is an inscription in Persian, which is thus translated. (*Gaz. of Sindh*, page 263):—

Ah! the unkindness of the ignoble heavens!
Ah! the freaks of the azure firmament!
The valiant cavalier of the race-course of fame;
The monarch of the capital of the Empire;
The Lights of the Sun of the zodiac of honor.
Both worlds paid allegiance to him;
By Divine grace his mandates
Went forth in heaven and on earth;
Kings entreated at his doors,
Crowned heads prostrated themselves before him;
The emperor of the world, Ghulám Sháh;
The sky kissed the earth before him.
He passed away from the world into Paradise,
He received his guerdon at the door of God,
A dome over the tomb of that monarch
Was erected like the vault of the starry skies.
It was as bright as the palace of paradise,
As delightful as Eden.
For the date of his death the imagination of Sarafráz
Was busily engaged in search.
Meanwhile the Divine Messenger exclaimed
'For ever in heaven!"

The above verses were written by, or under the orders of, his son Sarafráz, whose tomb adjoins, and was built in 1785 A.D. It is painted inside, and is in good repair. There are also 4 tombs of the Tálpur family; that of Mír Karam 'Alí, a domed rectangular building, with a turret at each corner, built in 1812, with marble fretwork, and roofed with coloured tiles; that of Mírs Murád Alí, Núr Muḥammad, Naṣír Khán and Sháhdád Khán, built in 1847, with white marble tombs inside; those of Mír Ghulám Sháh and Faẓl 'Alí, erected in 1855; and that of Mír Muḥammad, built in 1857. All the Tálpur tombs are kept in good order, except Karam 'Alí's, at the cost of surviving members of the family.

The Cantonment lies to the N.W. of the town. There is a fine range of barracks for Europeans, built in 1850-51, consisting of 12 blocks, each 241 ft. long and 73 broad. Not far off, overlooking the Gidú Bandar road, is the church of St. Thomas, built in 1860, at a cost of Rs. 45,000. It is 118 ft. long and 58 broad, and its tower is 75 ft. high to the top of the belfry. It can hold 600 persons. It has several memorial windows, and on the N. side of the Communion table is a brass showing the number of officers and men

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who fell at Miyání and Dabo. Two other tombs of the Kalhoras are already in ruins and beyond all hope of restoration.

The *Jail* is worth a visit to those who are curious in prison discipline. It can contain about 400 prisoners. The Persian carpets and rugs made by the convicts are very handsome and good. Mats, also, capital table cloths, towels, napkins, and a great variety of cotton cloths are manufactured in the prison, the discipline of which is much to be commended.

Manufactures.—Ḥaidarábád is famous for its embroideries in silk and gold and its silver tissues. The fabric of *Khair Muḥammad* is the most celebrated. He gained a medal at the London Exhibition of 1851, and another at the Paris Exhibition of 1856. There are four or five other famous fabricants, each working with a different stitch. A table-cover costs from 50 to 100 rupees, according to size; chair-covers from 25 to 40 rupees. Book-covers, slippers, etc., are made of endless varieties. All these are worked on a simple wood frame, similar to that used by ladies for worsted work. *Enameling.*—In the Amírs' time there was a great demand for this manufacture, the principal Sardárs vying with each other in the beauty and costliness of their swords, matchlocks and horse-trappings, which were profusely decorated with enamelled ornaments. In enameling on gold, the colours red and crimson are chiefly used, and blue and green are the favourite colours with silver. This trade is now on the decline, as is also that of manufacturing arms. Ḥaidarábád was renowned for its sword-blades and matchlock barrels, but there are now only one or two families who work in this line. *Seal Engraving* is a business of great importance in the East, where the Persians and the artizans of Dillí are celebrated for their skill in this craft. At Ḥaidarábád, *Faẓl 'Alí Vingúr* is the best engraver. He works on carnelian, silver and other metals, generally in the Persian or Arabic character. He obtained a medal for his seals at the Exhibition of 1851. A small seal, with the purchaser's name in Persian, mounted on a handle of enamel-work, is a good memento of Ḥaidarábád, as combining two of its most noted manufactures. *Lacquered-work* is admirably executed at Ḥaidarábád. The Hospital is a palace in appearance and size, but so ill adapted to the climate, that the medical officer in charge, with *pankhás* and every appliance for reducing the heat, is unable to keep the temperature below 100° for the greater part of the hot season. In short this magnificent and costly structure is worse than useless, and is justly entitled to the name of Sir C. Napier's Folly. The Roman Catholics have had a church at Ḥaidarábád from the time of the conquest; but 12 years elapsed without the foundation-stone of a place of Protestant worship being laid by the Government of Sindh. If the traveller has time, he should drive or ride down the *Bellasis Road*, along the bank of the river, and up by the entrenched camp to the Bandar Road Avenue, which is one of the most beautiful avenues in India. The *Bellasis Road* was made and planted by Mr. A. F. Bellasis, late Collector and Magistrate of Ḥaidarábád.

The climate of Ḥaidarábád is very hot and unhealthy. The average rainfall is only 6 inches, while that of Karáchí is 5.

Before leaving Ḥaidarábád the traveller would doubtless wish to visit the famous battle fields of Miání and Dabo which decided the fate of Sindh. The three places Ḥaidarábád, Miání, and Dabo form a triangle; Miání being 4½ m. to the N.W. of Ḥaidarábád and Dabo, 4½ m. to the S.E. of Miání, and 5½ m. to the E. of Ḥaidarábád. The whole journey, therefore, might be made in a day, starting very early in the morning. The account of the battles had perhaps best be given in the words of the victor, Sir C. Napier, whose despatch, dated February 1843, is as follows: "Battle of Miání.—The forces under my command have gained a decisive victory over the army of the Mírs of Upper and Lower Sindh. A detailed account of the various circumstances which led to this

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action does not belong to the limited space of a hasty dispatch; I therefore begin with the transactions belonging to the battle. On the 14th instant the whole body of the Mírs, assembled in full *darbár*, formally affixed their seals to the draft treaty. On leaving the *darbár* Major Outram and his companions were in great peril; a plot had been laid to murder them all. They were saved by the guards of the Mírs; but the next day (the 15th) the residence of Major Outram was attacked by 8000 of the Mírs' troops, headed by one or more of the Mírs. The report of this nefarious transaction I have the honour to enclose. I heard of it at Hálá, at which place the fearless and distinguished Major Outram joined me, with his brave companions, in the stern and extraordinary defence of his residence against so overwhelming a force, accompanied by six pieces of cannon. On the 16th I marched to Matárí. Having there ascertained that the Mírs were in position at Miání, ten miles distant, to the number of 22,000 men, and well knowing that a delay for reinforcements would both strengthen their confidence and add to their numbers, already seven times that which I commanded, I resolved to attack them, and we marched at 4 A.M. on the morning of the 17th. At eight o'clock the advanced guard discovered their camp; at nine we formed in order of battle, about 2800 men of all arms, and 12 pieces of artillery. We were now within range of the enemy's guns, and fifteen pieces of artillery opened upon us and were answered by our cannon. The enemy were very strongly posted; woods were on their flanks, which I did not think could be turned. These two woods were joined by the dry bed of the Fulelí, which had a high bank. The bed of the river was nearly straight and about 1200 yards in length. Behind this and in both woods were the enemy posted. In front of their extreme right and on the edge of the wood was a village. Having made the best examination of their position which so short a time permitted, the artillery were posted on the right of the line, and some skirmishers of infantry, with the Sindh Irregular Horse, were sent in front to try and make the enemy show his face more distinctly; we then advanced from the right in *échelon* of battalions, refusing the left, to save it from the fire of the village. The 9th Bengal Light Cavalry formed the reserve in the rear of the left wing, and the Puná Horse, together with four companies of infantry, guarded the baggage. In this order of battle we advanced, as at a review, across a fine plain swept by the cannon of the enemy. The artillery and Her Majesty's 22nd regiment of line formed the leading *échelon*, the 25th Native Infantry the second, the 12th Native Infantry the third, and the 1st Grenadier Native Infantry the fourth. The enemy was 1000 yards from our line, which soon traversed the intervening space. Our fire of musketry opened at about 100 yds. from the bank, in reply to that of the enemy, and in a few minutes the engagement became general along the bank of the river, on which the combatants fought for about three hours or more with great fury, man to man. Then, my Lord, was seen the superiority of the musket and bayonet over the sword and shield and matchlock. The brave Biluchís, first discharging their matchlocks and pistols, dashed over the bank with desperate resolution; but down went these bold and skilful swordsmen under the superior power of the musket and bayonet. At one time, my Lord, the courage and numbers of the enemy against the 22nd, the 25th, and the 12th regiments bore heavily in that part of the battle. There was no time to be lost, and I sent orders to the cavalry to force the right of the enemy's line. This order was very gallantly executed by the 9th Bengal Cavalry and the Sindh Horse, the details of which shall be afterwards stated to your Lordship, for the struggle on our right and centre was at that moment so fierce, that I could not go to the left. In this charge the 9th Light Cavalry took a standard and several pieces of artillery, and the Sindh Horse took the enemy's camp, from which a vast body

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of their cavalry slowly retired, fighting. Lieutenant Fitzgerald gallantly pursued them for two miles, and I understand slew three of the enemy in single combat. The brilliant conduct of these two cavalry regiments decided, in my opinion, the crisis of the action; for, from the moment the cavalry was seen in the rear of their right flank, the resistance of our opponents slackened; the 22nd regiment forced the bank, the 25th and 12th did the same; the latter regiment capturing several guns, and the victory was decided. The artillery made great havoc among the dense masses of the enemy, and dismounted several of their guns. The whole of the enemy's artillery, ammunition, standards, and camp, with considerable stores and some treasure, were taken." The British force having been reinforced by troops from Sakkar on the 22nd March, Sir Charles Napier, with 5000 men, went in quest of the enemy under the command of Shír Muḥammad of Mírpur. The following is an extract taken from Sir Charles Napier's report of the battle of Dabo:—"The forces under my command marched from Ḥaidarábád this morning at daybreak. About half-past eight o'clock we discovered and attacked the army under the personal command of the Mír Sher Muḥammad, consisting of 20,000 men of all arms, strongly posted behind one of those large *nálahs* by which the country is intersected in all directions. After a combat of about three hours, the enemy was wholly defeated with considerable slaughter and the loss of all his standards and cannon. His position was nearly a straight line; the *nálah* was formed by two deep parallel ditches, one 20 ft. wide and 8 ft. deep, the other 42 ft. wide and 17 ft. deep, which had been for a long distance freshly scarped, and a banquette made behind the bank expressly for the occasion. To ascertain the extent of his line was extremely difficult, as his left did not appear to be satisfactorily defined, but he began moving to his right when he perceived that the British force outflanked him in that direction. Believing that this movement had drawn him from that part of the *nálah* which had been prepared for defence, I hoped to attack his right with less difficulty, and Major Leslie's troop of Horse Artillery was ordered to move forward and endeavour to rake the *nálah;* the 9th Light Cavalry and Puná Horse advancing in line on the left of the artillery, which was supported on the right by Her Majesty's 22nd regiment, the latter being, however, at first considerably retired to admit of the oblique fire of Leslie's troop. The whole of the artillery now opened upon the enemy's position, and the British line advanced in *échelon* from the left, Her Majesty's 22nd regiment leading the attack. The enemy was now perceived to move from his centre in considerable bodies to his left, apparently retreating, unable to sustain the cross fire of the British artillery; on seeing which Major Stack, at the head of the 3rd cavalry, under command of Captain Delamain, and the Sindh Horse under command of Captain Jacob, made a brilliant charge upon the enemy's left flank, crossing the *nálah*, and cutting down the retreating enemy for several miles. While this was passing on the right, Her Majesty's 22nd regiment, gallantly led by Major Poole, who commanded the brigade, and Captain George, who commanded the corps, attacked the *nálah* on the left with great gallantry, and, I regret to add, with considerable loss. This brave battalion marched up to the *nálah* under a heavy fire of matchlocks, without returning a shot till within forty paces of the entrenchment, and then stormed it like British soldiers. The intrepid Lieutenant Coote first mounted the rampart, seized one of the enemy's standards, and was severely wounded while waving it and cheering on his men. Meanwhile, the Puná Horse under Capt. Tait, and the 9th cavalry under Major Story, turned the enemy's right flank, pursuing and cutting down the fugitives for several miles. Her Majesty's 22nd regiment was well supported by the batteries commanded by Captains Willoughby and Hutt, which crossed their fire with that of Major Leslie. Then came the 2nd

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brigade under command of Major Woodburn, bearing down into action with excellent coolness. It consisted of the 25th, 21st, and 12th regiments, under the command of Captains Jackson, Stevens, and Fisher, respectively. These regiments were strongly sustained by the fire of Captain Whiltie's battery, on the right of which were the 8th and 6th regiments under Majors Brown and Clibborn. These two corps advanced with the regularity of a review up to the entrenchments, their commanders, with considerable exertion, stopping their fire on seeing that a portion of the Sindh Horse and 3rd cavalry in charging the enemy had got in front of the brigade. The battle was decided by the troop of Horse Artillery and Her Majesty's 22nd regiment."

ROUTE 40.

AḤMADÁBÁD TO MOUNT ÁBÚ ROAD.

Although the important railway connecting Aḥmadábád, and therefore Bombay, with A'jmír is incomplete, and much remains to be done even on the part on which trains with passengers are actually running, viz., from Aḥmadábád to Pálanpúr, yet, as it is hoped that in December next the line will be open to the public as far as Mount A'bú Road, that is, to the full limit of the Bombay Presidency, in a N.E. direction, the stations are here given.

Distance in Miles from Aḥmadábád.	Dist. in Miles apart from preceding S.	Names of Stations.	REMARKS.
		Aḥmadábád	T.B. 1 m. to N.W. from station.
3¼	3¼	Sábarmati .	Sta. on r. of line.
9¼	6	Khodiár .	Sta. on r. of line.
16	6¾	Kalol . .	T.B. ¼ m. N.W. from station. Sta. on l. of l.
26½	10½	Dángarwa .	Sta. on r. of line.
36	9½	Jagodan . .	Sta. on r. of line.
42½	6½	Maisána .	T.B. ½ m. S.E. from station. Sta. on r. of l.
44⅓	1⅔	Bhándu . .	Sta. on l. of line.
55½	11⅙	Anjáh . .	Sta. on r. of line.
64	9½	Sidhpúr . .	T. B. ¼ m. S.E. from station. Sta. on r. of l.
72	8	Chápí . .	Sta. on r. of line.
82½	10½	Pálanpúr .	T.B. ¼ m. S.W. from station. Sta. on r. of l.
		Chitrásní .	
		Roh . .	
		Sarotra .	
		Mount A'bú Road	T.B.

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GRAND HÔTEL DE SAXE, 77 and 79 RUE NEUVE. Admirably situated near the Boulevards, Theatres, and two minutes' walk from the North Railway Stations. This Establishment, which has been considerably enlarged, possesses now a most splendid Dining-room, and offers to Families and Single Travellers spacious, comfortable, airy Apartments. *Tariffs in every Room*—Fixed Prices:—Plain Breakfast, 1fr. 25c. Two chops or steaks, or ham and eggs, 1fr. 50c. Table d'Hôte at five o'clock, 3fr. 50 c. Private Dinners from 5fr. Bed-rooms, including light, 4fr. 25c.; 3fr. 75c.; 6fr.—for the first night: and for the following night, 3fr. 50c.; 3fr.; 5fr.; and 4fr. Sitting-rooms from 3fr. to 12fr. Attendance 1fr. per night. London "Times" and "Illustrated London News" taken in. Travellers having only a few hours to spend in Brussels between the departure of the trains, can have refreshments or dinner at any hour. The Waterloo Coach leaves the Hotel at 9.30 o'clock every morning. Private Carriages for Waterloo 28fr., every expense included. Table d'Hôte at 6.30 p.m., 5fr.

HENRY KERVAND, Proprietor.

BRUSSELS.

HÔTEL DE FRANCE.

RUE ROYALE AND MONTAGNE DU PARC.

Proprietor, JOHN JAMES BARBER.

THE beautiful situation of this Hotel (adjoining the Park), the Moderate Charges, excellent Cuisine, and greatly improved arrangements for the comfort of Visitors, renders it especially deserving the patronage of Travellers. Reading and Smoking Rooms. English, French, and German Papers taken. English and other principal Languages spoken. Rooms from 3 francs upwards. Table d'Hôte (at half-past five o'clock in Winter, six in Summer), 5 francs.

Arrangements made with Families during the Winter Months.

BRUSSELS.

HÔTEL DE SUÈDE.

FIRST-CLASS HOTEL, in a thoroughly central position near the New Boulevards.

EXCELLENT TABLE D'HÔTE. CHOICE WINES.

VAN CUTSEM, Proprietor.

BRUSSELS.

CULLIFORD'S HOTEL.—No. 20, opposite the Sablon Church, près la Place Royale. The rooms are well adapted and carefully arranged to meet the requirements of Families and single travellers. Ladies' Drawing Room. Rooms from 2 francs and upwards. Breakfasts, Tea or Coffee with Steak, Chops, or Ham and Eggs, 2 francs; with Eggs, 1 franc 50 cents. Table d'Hôte, 6 p.m., 3 francs 50 cents. Refreshments to order at any hour. Wines, Spirits, Beer, &c., of the best quality.

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BRUSSELS.

HÔTEL DE L'UNIVERS,

RUE NEUVE,

Has a Wide Entrance from the New Boulevards, which places it in one of the best and most advantageous positions in the city. A First-class House for Families, to be recommended for its Comfort and Moderate Prices. Table d'Hôte, Restaurant, Smoking-room, Reading-room.

Arrangements made for the Winter Season, or for a prolonged residence.

SCHOËFFTER-WIERTZ, Proprietor.

BRUSSELS.

GRAND HÔTEL GERNAY.

Moderate Charges. Ancien Propriétaire de l'Hôtel de Portugal à Spa.

This Hotel is close to the Railway Station for Ostend, Germany, Holland, Antwerp, and Spa, forming the Corner of the Boulevards Botanique et du Nord.

BUXTON.

CRESCENT HOTEL, DERBYSHIRE.

THIS First-Class Hotel is close to the Railway Stations. Connected by a Covered Colonnade with the Hot and Natural Baths, Drinking Wells, and New Pavilion and Gardens. Public Dining, Drawing, Smoking, and Billiard Rooms. Suites of Apartments for Private Families. Table d'Hôte at Six p.m. Terms strictly moderate.

JOHN SMILTER, Proprietor.

CAEN.

HÔTEL D'ANGLETERRE,

Rue St. Jean, Nos. 77, 79, 81.

Situated in the Centre of the Town. Rendezvous of the best Society.

100 *Elegantly Furnished and Comfortable Bed Rooms and Sitting Rooms.*

BREAKFASTS À LA CARTE.

DINNER AT TABLE D'HÔTE, 4 FRANCS.

SUITES OF APARTMENTS FOR FAMILIES.

ENGLISH AND SPANISH SPOKEN.

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CAIRO, EGYPT.

HÔTEL ROYAL.

THIS First-Class Hotel, newly built, is situate on the BOULEVARD DE L'ESBEKIEH, in the centre of the finest part of Cairo. Newly furnished throughout. This Hotel is recommended to travellers for its comfort and moderate charges. There are also

READING, CONVERSATION, AND BILLIARD ROOMS.

BATHS AND HYDROPATHIC DOUCHES.

FINE GARDEN LEADING UP TO THE HOTEL.

AN OMNIBUS TO MEET ALL TRAINS.

PRICES FROM 10 TO 12 SHILLINGS A DAY.

ISIDORE ROMAND, Proprietor.

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HÔTEL BEAU SITE.

SITUATED at the West end of Cannes, adjoining Lord Brougham's property; the finest part of the Town. Newly enlarged. 200 Rooms. 20 private Sitting-rooms. Reading and Smoking-rooms, and English Billiard-table.

Sheltered Situation, commanding an unequalled view of the Sea, the Iles Lérins, and the Esterel Mountain. Large beautiful Gardens, Promenades, and Lawn Tennis belonging to the estate. Arrangements made for the Season for Families. Moderate Charges. Bath-rooms and Lift.

Omnibuses at the Station.

OPENED THE 1ST OF OCTOBER.

GEORGES GOUGOLTZ, Proprietor.

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WINDSOR HOTEL.

THIS First-Class Family Hotel is beautifully situated, not too far from the Town and the Sea, of which, however, it enjoys an extensive view. Baths. Smoking and Billiard Room. Large and sheltered garden.

Most Comfortable Apartments and Careful Attendance.

ED. SCHMID, Proprietor.

CANNES.

HÔTEL DES PINS.

FIRST-CLASS Hotel. Highly recommended by Physicians for its salubrity and its sanitary situation.

L. GRENET, Proprietor.

CASTELLAMARE
(Near Naples.)

GRAND HÔTEL ROYAL.

THE only first-class Establishment in the town. Splendid House, with a large Garden. Healthy position, opposite the sea. View of the Vesuvius and Pompeii. Carriages for Excursions.
A. RUGGIERI, Proprietor.

CANNES.

MURRAY'S HANDBOOK TO FRANCE.

Part II. Post 8vo. 7*s.* 6*d.*

JOHN MURRAY, Albemarle Street.

CHAMONIX.

GRAND HÔTEL D'ANGLETERRE.

First-Class Hotel, with splendid view of Mont Blanc.

J. CRÉPAUX, Proprietor.

CHAUMONT—NEUCHATEL.

HÔTEL DU CHAUMONT, near Neuchatel, Switzerland. 3,500 feet high. Open from the 18th June till end of September. Kept by C. RITZMANN. Proprietor of the Hôtel Suisse, Cannes. Post and Telegraph Office. Billiards.

Carriages in the Hotel.

CHRISTIANIA (Norway).

GRAND HÔTEL.

J. FRITZNER, Proprietor.

THIS First-Class Hôtel, delightfully situated in the best part of the Town, opposite the Public Parks, the House of Parliament, and close to the Royal Palace, commands a charming view of the Christiania Fjord, and the surrounding mountains. Table d'Hôte. Warm and Cold Baths in the Hôtel. English Newspapers taken in. Omnibus at the Railway and Steam-boat Stations. Moderate Charges.

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CHESTER.

THE GROSVENOR HOTEL.

FIRST-CLASS, situated in the centre of the City, close to the Cathedral, The Rows, City Walls, and other objects of interest.

A Large Coffee-Room and Ladies' Drawing-Room for the convenience of Ladies and Families The Bedrooms are large and handsomely furnished.

Open and close carriages, and Posting in all its Branches.

Omnibuses attend the Trains for the use of Visitors to the Hotel. Tariff to be had on application. A Night Porter in attendance. **DAVID FOSTER, Manager.**

CHRISTIANIA, NORWAY.

HÔTEL ROYAL.

W. WELGE, PROPRIETOR.

FIRST-CLASS HOTEL,

OPPOSITE THE

RAILWAY STATION AND HARBOUR.

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COLOGNE ON THE RHINE.

JOHANN MARIA FARINA,

GEGENÜBER DEM JÜLICH'S PLATZ

(Opposite the Jülich's Place),

PURVEYOR TO H.M. QUEEN VICTORIA;
TO H. R. H. THE PRINCE OF WALES;
TO H. M. WILLIAM KING OF PRUSSIA; THE EMPEROR OF RUSSIA;
THE EMPEROR OF AUSTRIA;
THE KING OF DENMARK, ETC. ETC.,

OF THE

ONLY GENUINE EAU DE COLOGNE,

Which obtained the only Prize Medal awarded to Eau de Cologne at the Paris Exhibition of 1867.

THE frequency of mistakes, which are sometimes accidental, but for the most part the result of deception practised by interested individuals, induces me to request the attention of English travellers to the following statement:—

The favourable reputation which my Eau de Cologne has acquired, since its invention by my ancestor in the year 1709, has induced many people to imitate it; and in order to be abl to sell their spurious article more easily, and under pretext that it was genuine, they procured themselves a firm of *Farina*, by entering into partnership with persons of my name, which is a very common one in Italy.

Persons who wish to purchase *the genuine and original Eau de Cologne* ought to be particular to see that the labels and the bottles have not only my name, *Johann Maria Farina*, but also the additional words, *gegenüber dem Jülich's Platz* (that is, opposite the Julich's Place), without addition of any number.

Travellers visiting Cologne, and intending to buy my genuine article, are cautioned against being led astray by cabmen, guides, commissioners, and other parties, who offer their services to them. I therefore beg to state that my manufacture and shop are in the same house, situated *opposite* the Julich's Place, and nowhere else. It happens too, frequently, that the said persons conduct the uninstructed strangers to shops of one of the fictitious firms, where, notwithstanding assertion to the contrary, they are remunerated with nearly the half part of the price paid by the purchaser, who, of course, must pay indirectly this remuneration by a high price and a bad article.

Another kind of imposition is practised in almost every hotel in Cologne, where waiters, commissioners, &c., offer to strangers Eau de Cologne, pretending that it is the genuine one, and that I delivered it to them for the purpose of selling it for my account.

The only certain way to get in Cologne my genuine article is to buy it personally at my house, *opposite the Jülich's Place*, forming the corner of the two streets, Unter Goldschmidt and Oben Marspforten, No. 23, and having in the front six balconies, of which the three bear my name and firm, *Johann Maria Farina*, Gegenüber dem Jülich's Platz.

The excellence of *my* manufacture has been put beyond all doubt by the fact that the Jurors of the Great Exhibitions in London, 1851 and 1862, awarded to me the Prize Medal; that I obtained honourable mention at the Great Exhibition in Paris, 1855; and received the only Prize Medal awarded to Eau de Cologne at the Paris Exhibition of 1867, and in Oporto 1865.

COLOGNE, *January*, 1882.

JOHANN MARIA FARINA,
GEGENÜBER DEM JÜLICH'S PLATZ.

*** MESSRS. J. & R. McCRACKEN, 38, *Queen Street, Cannon Street, E.C., are my Sole Agents for Great Britain and Ireland.*

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COBLENTZ.

GIANT HOTEL—HÔTEL DU GEANT.

THE best situated First-Class Hotel, just opposite the landing-place of the Steam-boats and Fortress Ehrenbreitstein. Excellent Cuisine and Cellar. Moderate Charges. Reduction for a long residence.

PROPRIETORS, EISENMANN BROS.

COLOGNE.

HÔTEL DISCH.

First-Class Hôtel newly refitted; near the Cathedral and Central Station. Omnibuses meet every Train. Large stock of Choice Wines for wholesale.

F. CHRISTOPH, Proprietor.

COLOGNE.

HÔTEL DU DÔME.

TH. METZ.—This old and excellent House, advantageously situated in the centre of the City, near the Cathedral and the Central Railway Station, has undergone important improvements that make it very comfortable. Table d'Hôte 1 o'clock. Café du Dome adjoining the Hotel. Recommended to English Tourists. Terms Moderate.

CONSTANTINOPLE.

THE PROPRIETOR of the

HÔTEL D'ANGLETERRE

(MISSIRIE),

In view of the great number of Families and Gentlemen travelling in this Capital, has thought it expedient to fit up a Branch for the accommodation of the same, consisting of the

HÔTEL ROYAL,

For some time the residence of H.B.M.'s Ambassador, Sir H. Elliot, His Majesty the Emperor of the Brazils, and lately, for two months, of His Excellency the Marquis of Salisbury. It is needless to say anything in praise of the fine position and splendid view on the Golden Horn. The Arrangements are thoroughly comfortable, and the Furniture first-class. The Hotel is within two minutes' walk of the British Embassy; and the Arrangements have given the greatest satisfaction to the above high personages. The Proprietor begs to inform Gentlemen travelling, that both Establishments are provided with every desirable comfort, Guides, and Attendants; and at Prices calculated to suit passing Travellers, as well as those making a prolonged stay.

F. LOGOTHETTI.

COPENHAGEN.

HOTEL KONGEN OF DENMARK.

THIS First-Class Hotel, much frequented by the highest class of English and American Travellers, affords first-rate accommodation for Families and Single Gentlemen. Splendid situation, close to the Royal Palace, overlooking the King's Square. Excellent Table d'Hôte. Private Dinners. Best attendance. Reading Room. Hot Baths. Lift. English, French, German, and American Newspapers. All Languages spoken.

Very Moderate Charges. The only Vienna Coffee House.

R. KLÜM, Proprietor.

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CORFU.

HÔTEL ST. GEORGE.

THIS FIRST-CLASS HOTEL, very well situated on the best side of the Esplanade, close to the Royal Palace, is fitted up after the English style, affording first-rate accommodation for Families and Single Gentlemen. Excellent Pension, and prices very moderate. A large addition to the Hotel just now finished makes it one of the most comfortable of the Continent, with splendid Apartments, Conversation Saloon, Reading Saloon and Library, Smoking and Billiard Rooms, and Bath Room. Magnificent Carriages and Horses, the whole new, neat, and elegant. All Languages spoken. Ladies travelling alone will find here the greatest comfort and best attendance. The Hotel is under the patronage of King George I., the Emperor of Austria, and the Grand Duke of Mecklenburgh.

Madame Vve. S. P. MAZZUCHY & FILS, Proprietors.

COWES, Isle of Wight.

DROVER'S MARINE HOTEL.

PARADE, ISLE OF WIGHT.

FIRST-CLASS FAMILY HOTEL.

The Comfort of Visitors carefully studied. Board on Low Terms during the Winter Months.

CREUZNACH.

HÔTEL DE HOLLANDE.

THIS FIRST-CLASS HOTEL offers superior accommodation at very Moderate Charges to Families and Single Gentlemen. It is situated in the finest and healthiest part of the town, and is surrounded by a beautiful Garden. It is fitted up after the English and American style. Splendid large Dining Rooms, and newly fitted-up Conversation Saloon. Comfortable and well-furnished Apartments (with many Balconies). Good Baths. Excellent Board. Arrangements can be made for a protracted stay. Pension in Winter.

FOLTYNSKI & WOOG, Proprietors.

CREUZNACH (BAD).

PRIVATE HOTEL BAUM.

FIRST-CLASS Family Hotel, best situated. Great cleanliness. Comfortable Baths. Beautiful Garden. Excellent Cooking, Choice Wines. Pension moderate charges. Recommended.

JEAN BAPTISTE BAUM, Proprietor.

CREUZNACH (BAD).

HÔTEL KAUTZENBERG.

THIS First-Class Hotel is beautifully situated, close to the Kurhaus, adjoining the Promenade. Large Garden. Baths in the Hotel. The Table d'Hôte and Wines of this Hotel are reputed the best in Creuznach. Moderate Charges.

F. EISENREICH, Proprietor.

DIJON.

GRAND HÔTEL DE BOURGOGNE. Near the Station. Well situated in an open Square. Enlarged in 1880. Apartments for Families. Table d'Hôte. Carriages. English Newspapers. Omnibuses to meet all Trains.

Wines Exported by the Proprietor.

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HÔTEL ROYAL,

Facing the Beach, close to the Bathing Establishment and the Parade.

IT IS ONE OF THE MOST PLEASANTLY SITUATED HOTELS IN DIEPPE, commanding a beautiful and extensive View of the Sea. Families and Gentlemen visiting Dieppe will find at this Establishment elegant Large and Small Apartments, and the best of accommodation, at very reasonable prices. Large Reading Room, with French and English Newspapers. The Refreshments, &c., are of the best quality. In fact, this Hotel fully bears out and deserves the favourable opinion expressed of it in Murray's and other Guide Books.

LARSONNEUX, Proprietor.

Table d'Hôte and Private Dinners. *** *This Hotel is open all the Year.*

DIJON.

HÔTEL DE LA CLOCHE.

Mr. GOISSET, PROPRIETOR.

QUITE near the Railway Station, at the entrance of the Town. First-Class House of old reputation. Enlarged in 1870. Apartments for Families. Carriages for drives. Table d'Hôte and Service in private. Reading Room. Smoking Room. English spoken. **Exportation of Burgundy Wines.**

GRAND HÔTEL GOISSET will be Open in 1883.

DIJON.

HÔTEL DU JURA.

M. LOUIS MERCIER, Proprietor.

THIS Hotel is the nearest to the Railway Station, the Cathedral, and the Public Garden Saloons. Apartments and Rooms for Families. Table d'Hôte. Private Carriages for hire by the hour. English Newspapers. Omnibus to carry passengers to and from each train. English spoken. The greatest attention is paid to English visitors. Bureau de Change in the Hotel. Considerably enlarged and newly furnished, 1875. The best Burgundy Wines shipped at wholesale prices.

DINARD, ILLE ET VILAINE (Brittany).

GRAND HÔTEL DU CASINO.

THIS First-Class Hotel is the nearest to the Casino and Bathing Establishment. Splendid View from the Terrace adjoining the Garden of the Hotel. Private Dining Saloons and Smoking Rooms. Table d'Hôte at 11 o'clock a.m. and 6 o'clock p.m. Terms from 12 to 15 francs per day. Excellent Cooking. Choice Wines. English Newspapers. Stabling.

L. BIARDOT, PROPRIETOR. BOUDIN FILS, SUCCESSEUR.

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DRESDEN.

VICTORIA HOTEL.

THIS First-rate Establishment, situated near the great public Promenade, and five minutes from the Central Station for Prague, Vienna, Berlin, Munich, Frankfort, combines comfort with elegance, and has the advantage of possessing a spacious and beautiful Garden.

TWO SUPERIOR TABLES D'HÔTE DAILY.

PRIVATE DINNERS AT ANY HOUR.

During the Winter, Board and Lodging at very moderate rates.

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Situated on the river Elbe, facing the new Opera, the Galleries, the Green Vaults, Cathedral, and Brühl's Terrace. Well-known First-Class Establishment, with 150 Rooms. Families desirous of taking Apartments for the Winter can make arrangements at very moderate prices.

LOUIS FEISTEL, Manager.

DRESDEN.

WEBER'S HOTEL.

ENGLISH and American visitors desiring a comfortable residence are respectfully invited to give this Hotel a trial. It is situated in a delightful part of the city, overlooking the Promenades, Gardens, and Galleries. Handsome Dining Room. Reading Room well furnished with American, French, and English Newspapers. During the Winter, pension at very advantageous terms.

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ESPLANADE HOTEL.

FOR Families, Gentlemen, and Tourists. Pleasantly situated on the Marine Promenade, and near the Railway Stations and Steam-Packets. Well-appointed General Coffee Rooms. W. CESSFORD.

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HÔTEL JUNGFRAU.

Open 1st June. Beautiful Climate. Splendid view. Pension.

CATHREIN, Proprietor.

EMS.

DARMSTADT HÔTEL AND PENSION.

THIS FIRST-CLASS HOUSE, of an old reputation, is the nearest to the Mineral Springs and Baths and the Imperial residence. Splendid situation, with every comfort and Moderate Charges. The Milk used in the Hotel is supplied from the Proprietor's own farm, where there are also good stables.

TH. BIEGEN, *Proprietor.*

ENGELBERG.

THE VALLEY OF ENGELBERG (3200 ft. high) with its

KURHAUS AND HÔTEL SONNENBERG,

THE property of Mr. H. HUG. Summer stay unrivalled by its grand Alpine scenery, as well as by the curative efficacy of the climate against lung and chest diseases, coughs, nervous ailments, &c., &c. Clear bracing air, equable temperature. Recommended by the highest medical authorities. The HOTEL SONNENBERG in the finest and healthiest situation facing the Titlis and the Glaciers is one of the most comfortable and best managed hotels in Switzerland. Lawn Tennis Ground. Excellent and central place for sketching, botanising, and the most varied and interesting excursions. The ascent of the Titlis is best made from here. Shady Woods. Vapour and Shower Baths. Waterspring 5° R.; 200 Rooms; Pension from 7 fr. a day upwards. Because of its so sheltered situation specially adapted for a stay in May and June. Resident English Physician. English Divine Service.

ENGELBERG, SWITZERLAND.

KURHAUS HÔTEL ET PENSION TITLIS.

FIRST-CLASS HOTEL in the best situation of the valley, in the middle of an extensive garden. It possesses the best recommendations of English Families.

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New English Chapel in the Garden of the Hotel.

ED. CATTANI, Proprietor.

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ROYAL CLARENCE HOTEL,

WITH FULL VIEW OF THE GRAND OLD CATHEDRAL.

Patronised by the best Families.

BILLIARD ROOM. *MODERN TARIFF.*

J. H. STANBURY, *Proprietor.*

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P. A. TACCHI'S SUCCESSORS,

ZEIL, No. 44.

BOHEMIAN FANCY GLASS AND CRYSTAL WAREHOUSE.

Chandeliers for Gas and Candles in Glass and Brass.

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GENEVA.

HÔTEL PENSION BELLEVUE.

Well-kept Establishment, in the midst of a large well-shaded Garden.

50 Bed Rooms. Pension 5 f. a day.

J. SUTTERLIN, Proprietor.

GENEVA.

HÔTEL DES BERGUES.

Mme. Vve. FREDERIC WACHTER, Proprietress.

The Hotel, one of the largest in Geneva, is in a delightful situation—near the English Church and the General Railway Station; it has an uninterrupted view of Mont Blanc and the Alps. A Lift of superior construction; large Conservatory. Families or Single Gentlemen will find every accommodation and comfort which a first-class Hotel can afford. Table d'Hôte at 6 o'clock. Excellent Baths in the Hotel.

GENEVA.

GRAND HÔTEL BEAU RIVAGE.

THE LARGEST AND BEST IN GENEVA.

MAYER & KUNZ, Proprietors.

GENOA.

GRAND HÔTEL DE GÊNES.

Messrs. L. BONERA AND BROTHERS.

PLACE CARLO FELICE, the most beautiful situation in the City.

(FULL SOUTH.)

This Hotel, formerly the Palazzo Marchese Spinola, was newly opened and entirely re-furnished about two years ago. Its situation, opposite the celebrated Theatre Carlo Felice, on the Piazza de Ferrari, the healthiest part of the town, in the vicinity of the English Church, the Telegraph, the Post Office, the principal Public Buildings, and near all the curiosities in the town; free from the noise of the Railway and the Harbour. Large and small Apartments. Table d'Hôte. Restaurant. Reading and Smoking Saloon. Bath Rooms. Omnibus from the Hotel meets every Train. Moderate Charges.

GENOA.

HÔTEL LONDRES ET PENSION ANGLAISE.

The nearest to the Central Station. First Class. Full South. Moderate Prices.

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WINTER RENDEZVOUS, SHELTERED FROM THE N., N.E., AND N.W. WINDS BY MOUNTAINS.

HÔTEL and PENSION VICTORIA.

GOOD, WITH LARGE GARDEN.

GMUNDEN, AUSTRIA.

HÔTEL BELLE VUE.

FACING the Steamboat landing-place. Comfortable First-Class Hotel. Highly recommended. Mr. BRACHER, the Proprietor, has been in England and America, and knows the wants of English and American Travellers. Charges moderate. Omnibus at the Station. Baths in the Hotel.

GOTHA.

HÔTEL DEUTSCHER HOF.

Proprietor, L. STAEBLER.

FIRST-RATE HOTEL, situated close to the Promenades and near the Railway Station; combines comfort with elegance. Baths in the House. Carriages.

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GRAND HÔTEL DE GRASSE, AM.

FAMILY HOTEL, 38 minutes from Cannes. First-Class Hotel, situated on the Boulevard Thiers, full South. Large Garden. Splendid view of the Sea. Large and small Apartments, comfortably furnished. Table d'Hôte, Reading, Billiard, Smoking, and Bath Rooms. Omnibus meets every train.—M. TOURNAIRE, *Manager*, *Formerly Proprietor of the Hotel Helvétique, Nice.*

GRENOBLE.

HÔTEL MONNET.

THIS splendidly-situated First-Class Hotel, which is the largest in the Town, and enjoys the well-merited favour of Families and Tourists, has been enlarged and Newly Furnished. The Apartments, large and small, combine elegance and comfort, and every attention has been paid to make this one of the best Provincial Hotels. Public and Private Drawing-rooms; English and French Papers. Table d'Hôte at 11 and 6. Private Dinners at any hour. Excellent Cuisine. Moderate Charges.
The Omnibuses of the Hotel meet all Trains.

L. TRILLAT, Proprietor.

First-Class Carriages can be had at the Hotel for Excursions to the Grande Chartreuse, Uriage, and all places of interest amongst the Alps of Dauphiné.

URIAGE-LES-BAINS.

HOTEL RESTAURANT, MONNET.

Founded in 1846. English Visitors will find every comfort and luxury in this First-Class Establishment. Private Rooms for Families. Excellent Cuisine and Wines. Table d'Hôte, 11 and 6. Carriages and Horses can be had in the Hotel for Excursions and Promenades.

HAMBURG.

HÔTEL DE L'EUROPE.

OLD-RENOWNED FIRST-CLASS HOUSE, patronised by the Imperial and Royal Families. Delightful situation, overlooking the Alster. 180 elegantly furnished Rooms and Apartments. Bath, Reading, and Smoking Rooms. Table d'Hôte. Hydraulic Lifts. Special arrangements made at a longer stay.
BRETTSCHNEIDER AND BANDLI, *Proprietors.*

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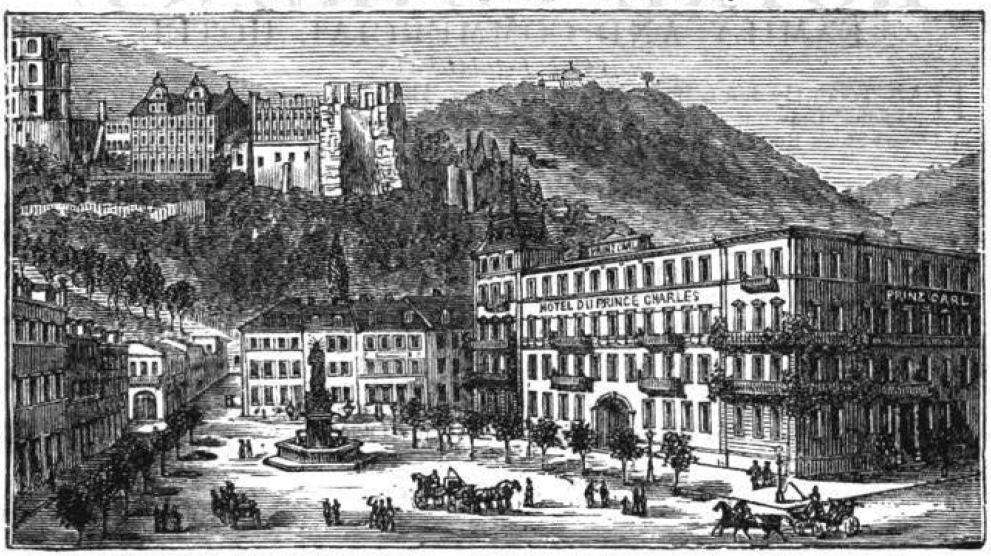

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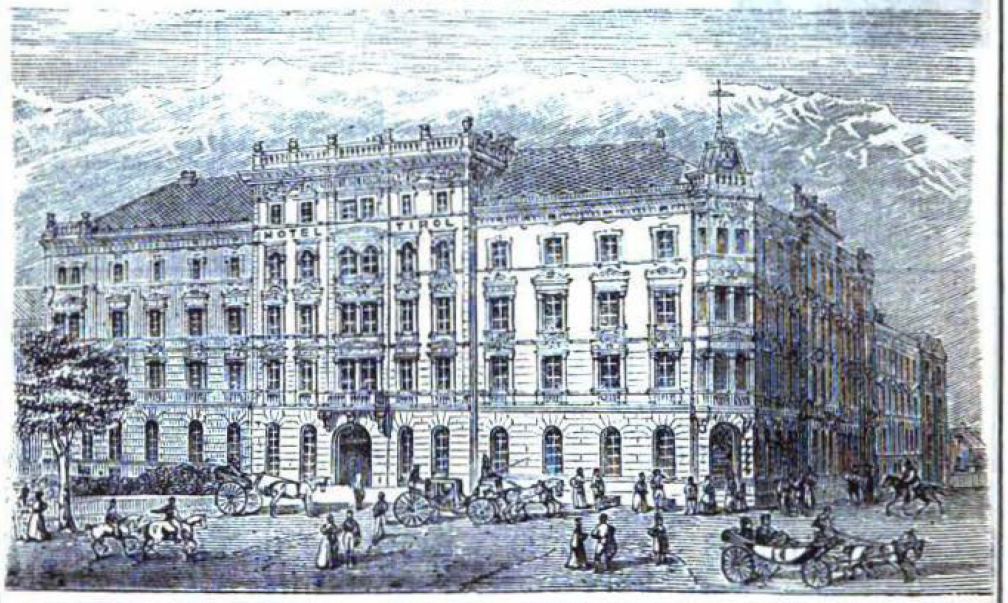

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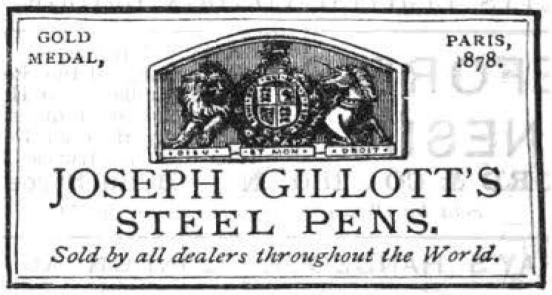

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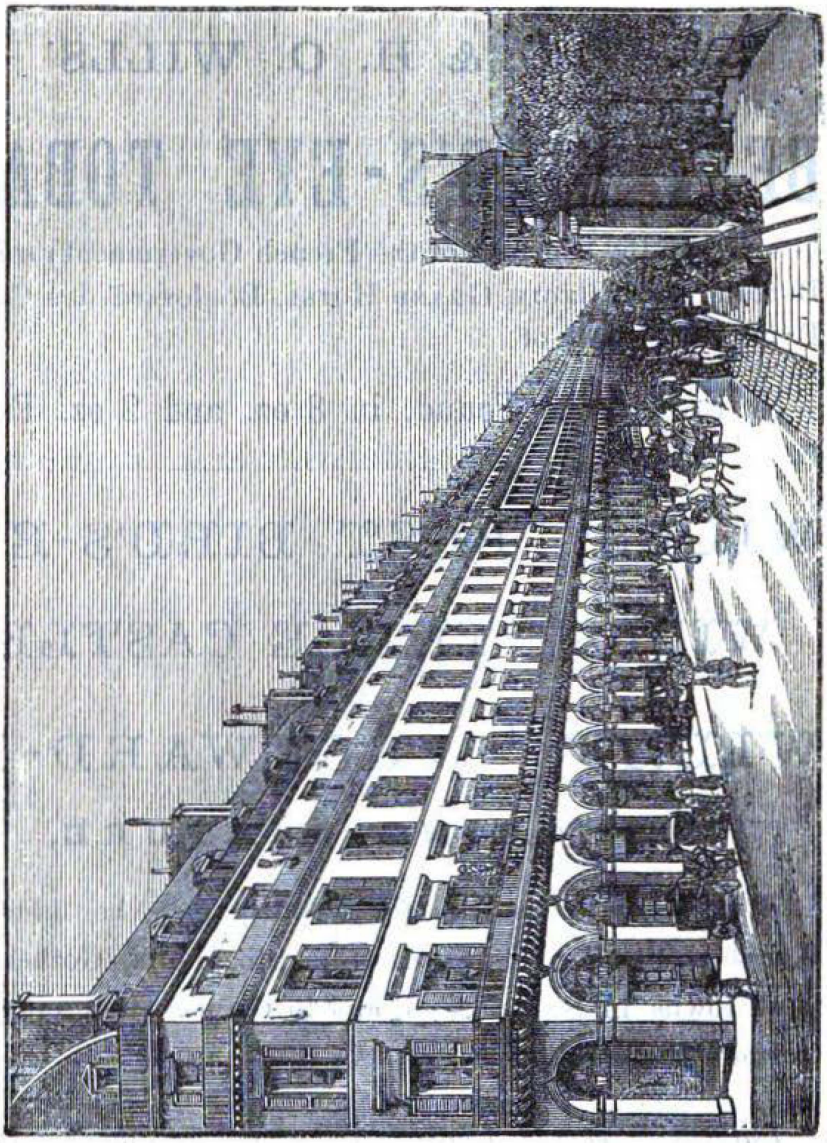

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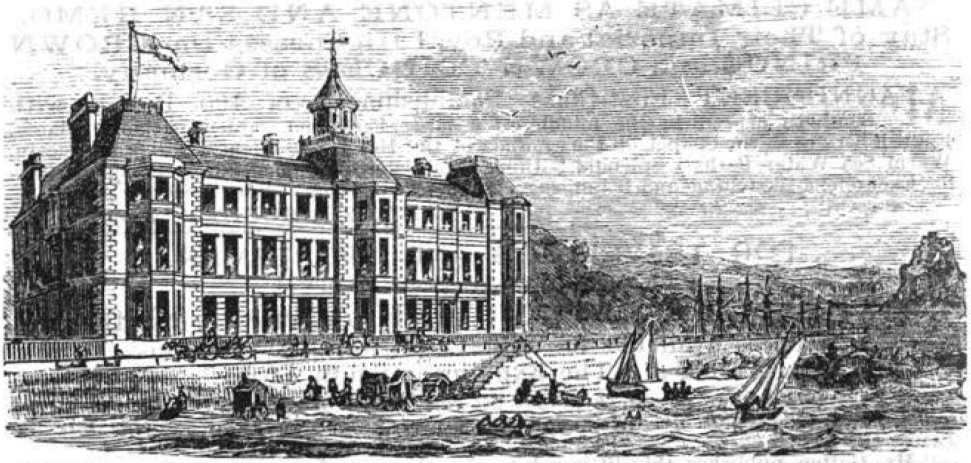

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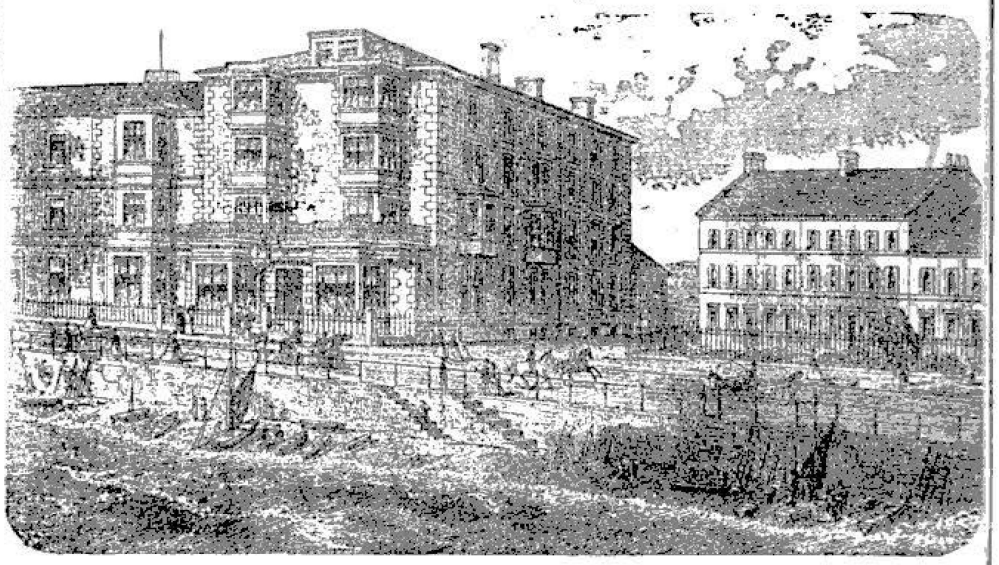

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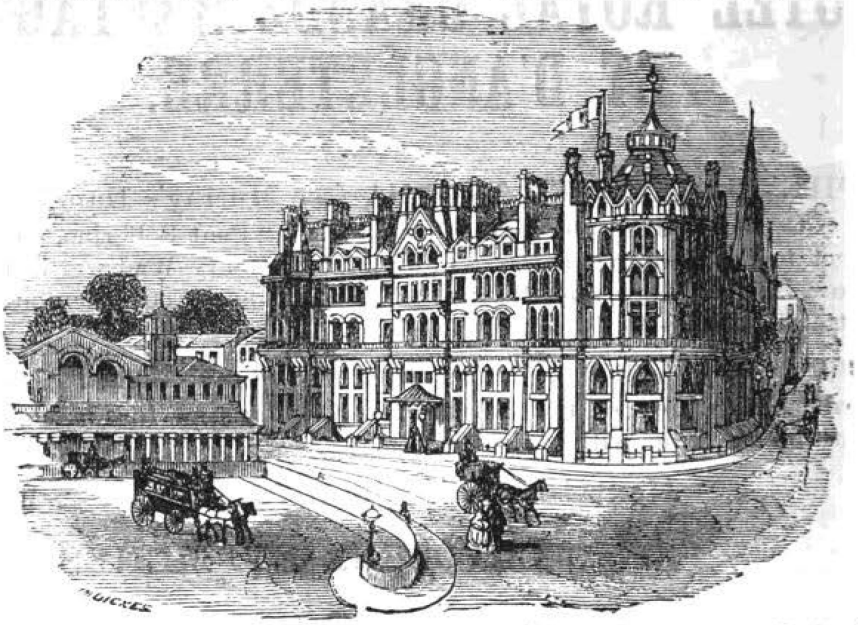

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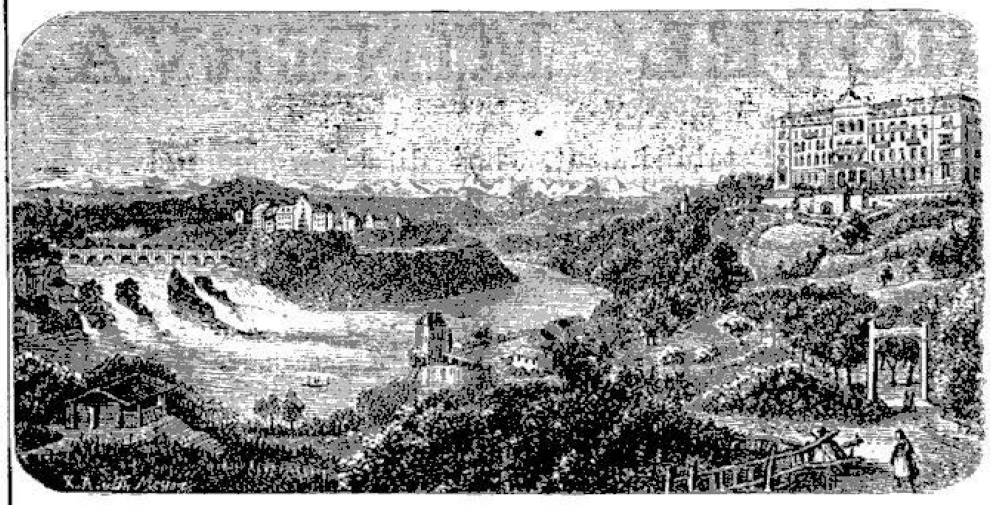

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N.B.—Tourists having Tickets from Vitznau to Rigi-Kulm can interrupt the journey at Rigi Kaltbad, take advantage of the beautiful Excursion to Scheideck and back, and then continue the journey to Kulm by a following Train.

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ELEVATOR WITH SAFETY BRAKE.

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THIS HOTEL is distinguished for the salubrity of its situation, &c.; and the new Proprietor has entirely re-fitted it, and added a very comfortable Smoking-Room. It is situated on the Quay facing the Bridges, and commands the finest view of the Seine, and the magnificent Scenery encircling Rouen, that it is possible to imagine. Travellers will find at this first-rate Establishment every comfort—airy Rooms, good Beds, Refreshments and Wines of the best quality at moderate Prices. An excellent Table d'Hôte at Six o'clock. Restaurant *à la carte.*

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GRAND HOTEL.

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THE WHITE HART HOTEL. Nearly Opposite the Cathedral. The largest and principal Hotel in the City.—This old-established first-class Hotel contains every accommodation for Families and Tourists. A Ladies' Coffee Room, Billiard and Smoking Rooms, and spacious Coffee Room for Gentlemen. Table d'Hôte daily during the season from 6 to 8.30 p.m. at separate tables. Carriages and Horses on hire for Stonehenge and other places of interest. Excellent Stabling, Loose Boxes, &c. Tariff on application to

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GREAT CLEANLINESS.

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HINTON'S ROYAL SPA HOTEL. Facing the Sea and under the Cliffs in the Isle of of Wight, a Sheltered and Sequestered nook. Drawing-room, Conservatory, Flowers and Birds. Table-d'hôte at 7, separate Tables; 50 Bed and Sitting Rooms; Billiards and Lawn Tennis free of charge, and constant amusements. Tariff, on application, for Families residing in the Hotel. Pension, £3 3*s*. per week in winter; £3 13*s*. 6*d*. in Summer.

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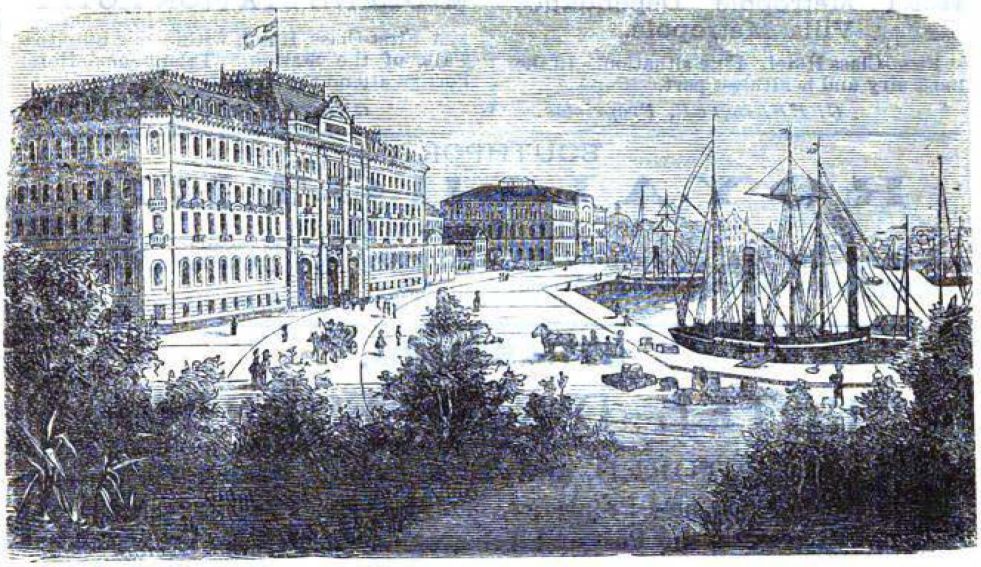
STOCKHOLM, SWEDEN.



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The Royal Palace, one of the stateliest in Europe, faces the Hotel on the opposite side of the Harbour. The Royal Opera and the Principal Theatres are in close proximity.

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WANNER'S HOTEL GARNI, on the Railway Terminus, Bahnhofstrasse. The most beautiful and open situation in the Town. Rooms, beautifully furnished, from frs. 1·50 to frs. 2·50. Apartments for Families. The comforts as in a First-Class Hotel.

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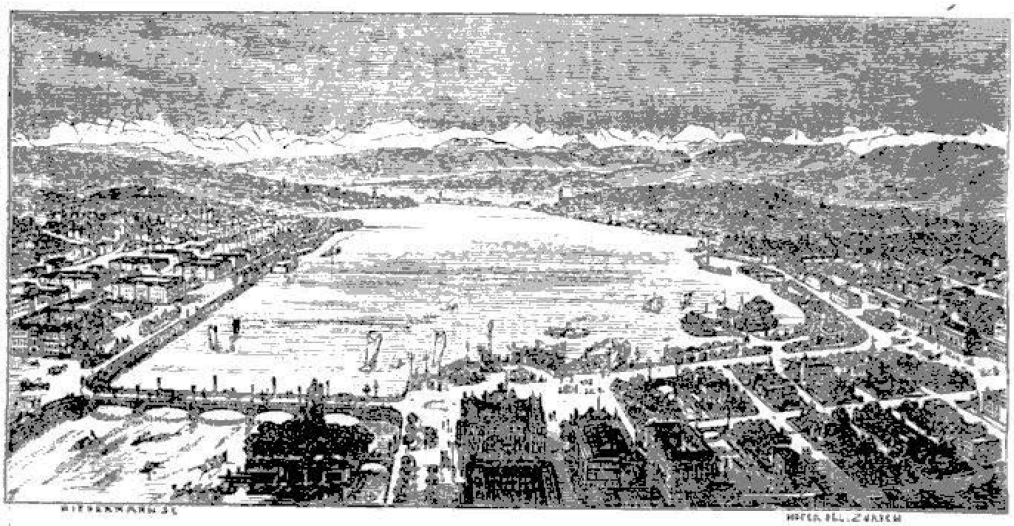

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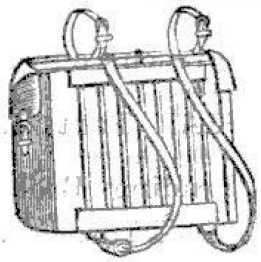

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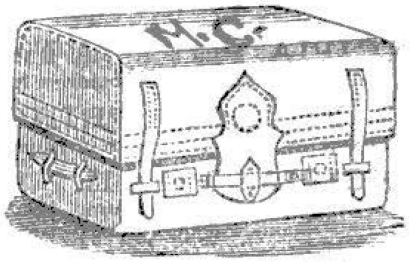

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